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THE OTTOMAN DYNASTY.

A history of the Sultans of Turkey from the earliest authentic record to the present time, with notes on the manners and customs of the people.

By
ALEXANDER W. HIDDEN

With an Introduction by
Cyrus Hamlin, D.D., LL. D.

REVISED EDITION

Profusely Illustrated

With Maps, Coins, and Imperial Ottoman Marches

NEW YORK:
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NICHOLAS W. HIDDEN
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To the Memory
of
My beloved Parents
this volume
is respectfully dedicated

17907

PREFACE.

A SECOND and more fully illustrated edition of The Ottoman Dynasty is hereby presented to the public. It gives, as before, a history of the Sultans of Turkey from the foundation of their dynasty to the present day. Corrections have been made; many historical facts have been added, as well as notes in the smaller print descriptive of the manners and customs of the Ottomans. In it I have presented a series of events in succession, from the earliest authentic records, without going too much into detail.

The standard European work on the subject is Von Hammer's History of the Ottoman Empire, which is the result of the labor of thirty years. His long residence in the East and his familiarity with the institutions and habits as well as with the language and literature of the Turks, give great value to his volumes. The first edition of Von Hammer consists of ten thick, closely printed volumes. The second and smaller edition occupies four volumes, in which he omits the notes and observations, many of which are very valuable. Von Hammer's history is a substantial and complete work, and ends with the treaty of Kainardgi, 1774. His history was written during the time of many disturbances, when entrance to the mosques and visits to the walls of Constantinople were very troublesome and dangerous. Many works of a similar character have already appeared, based upon Von Hammer; yet this one differs in arrangement, in the general survey of the country, which is the result of personal observation and experience.

I acknowledge with great pleasure the assistance afforded by the different Byzantine and European editions, with aid from other authentic sources. The loyal co-operation of my brother, Nicholas W. Hidden, my close companion during our home life in Constantinople, is most gratefully acknowledged.

I bestowed much care and attention upon this volume in order to render the narrative not a mere dry statement of facts, but to present a picture of the life and manners of the Turks and point out the decay of the empire.

The Mohammedans differ so greatly in every respect from the Christian races that it is impossible for anyone who has not lived among them for years fully to understand their manner of life. My father, a native of New York City, occupied an official position under the imperial Ottoman Government for fifty-five successive years. His experience, in connection with my birth and residence of forty years in Constantinople, and my familiarity with oriental languages, have enabled me to prepare and publish the book, and thus to familiarize the English-speaking people with the annals of the beautiful Orient and with the various phases of the rapidly impending crisis in Turkey.

Alexander W. Hidden

NEW YORK, November 20, 1912.

The Ottoman Dynasty

By Alexander W. Hidden

The author of this book & his brother Nicholas were honored & beloved students of Robert College on the Bosphorus while I was President of that institution.

I was well acquainted with his father who held an important office in the Imperial Mint. By his skill as a mechanic & his genius of invention he held his

place against all opposition for many years, indeed until his death.

The author, born & educated at Constantinople & perfectly conversant with the Greek Turkish & French besides his own language is eminently fitted to write the history of the Ottoman Dynasty weaving into it many interesting notices of the government & people which would escape the eye of the foreigner.

Ever since I have known him he has maintained a high character for fidelity

truth & honor & I have read the
his history of the Ottoman Dynasty
with the deepest interest.
I earnestly commend it to all
young persons, of either sex who
wish to study Turkish history &
character in its lights & shades.

Cyrus Hamlin

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THE OTTOMAN DYNASTY

Chapter I.

OSMAN I. GHAZI, THE VICTORIOUS.

1299–1326.

The Ottoman Turks or Osmanlis, are so called from Osman, the founder of the Turkish Empire. They are a very ancient race, and, according to Moslem tradition, the lineal descendants of Japhet, the youngest son of Noah.

The founder of this race was Oghuz Khan who, by renouncing his ancestral faith, drew upon himself the anger of his father, Kara Khan, thus causing a long and bloody conflict between the two, in which the son was finally victorious. He with his followers settled in Turkestan.

Osman I.
Founder of the Ottoman Empire.

About the year A. D. 1000, Mahmoud Gazni founded the empire of Gaznevides and continued to extend its boundaries by fire and sword. Multitudes of Seljukian Turks had gone into Persia and Mesopotamia, where they formed four kingdoms—Bagdad, Damascus, Aleppo and Iconium. Later Genghis Khan and his followers made large conquests in Asia and in Europe, to the frontiers of Germany.

Souleiman Shah, chief of a tribe of Oghuz Turks, in order to avoid their fury went with 50,000 men to Armenia. At the death of Genghis Khan, Souleiman accompanied by his sons, wishing to return to Turkestan, in an attempt to cross the Euphrates fell from his horse and was drowned in 1231. After this event, the 50,000 countrymen were dispersed; some of these families returned to Khorassan, the rest, comprising 400 families with his two sons, Deindar and Ertogrul, went to Asia Minor, where they were living the life of nomad races.

Ertogrul "The Right-Hearted Man," while he was journeying with his 400 warriors upon the frontiers of the Seljukian of Roum arrived upon a plain, where two armies were furiously fighting. He at once resolved to aid the weaker party and by his valor the victory was won. The conqueror was Alaeddin the Seljouk Sultan, of Iconium, who in recognition of this service presented to him the eastern slopes of the Tournanidj mountains, of which Mount Olympus in Bithynia forms a part, and the plains of Saegund on the river Sangarius

Ertogrul, as Alaeddin's lieutenant, fought against a mixed army of Mongols and Greeks, between Broussa and Yenishehr. In this battle he charged the enemy first with the light cavalry called Akindji, and the main army was kept for the final assault, thus gaining a decisive victory.

Since this combat, all the Sultans of Turkey adopted the system of Ertogrul in wearing out the enemy during the war, by using first the irregular troops, and keeping the regulars as reserve.

In 1258 Eskishehr, Sugut and other fortified towns and hamlets in a fertile land were conquered.

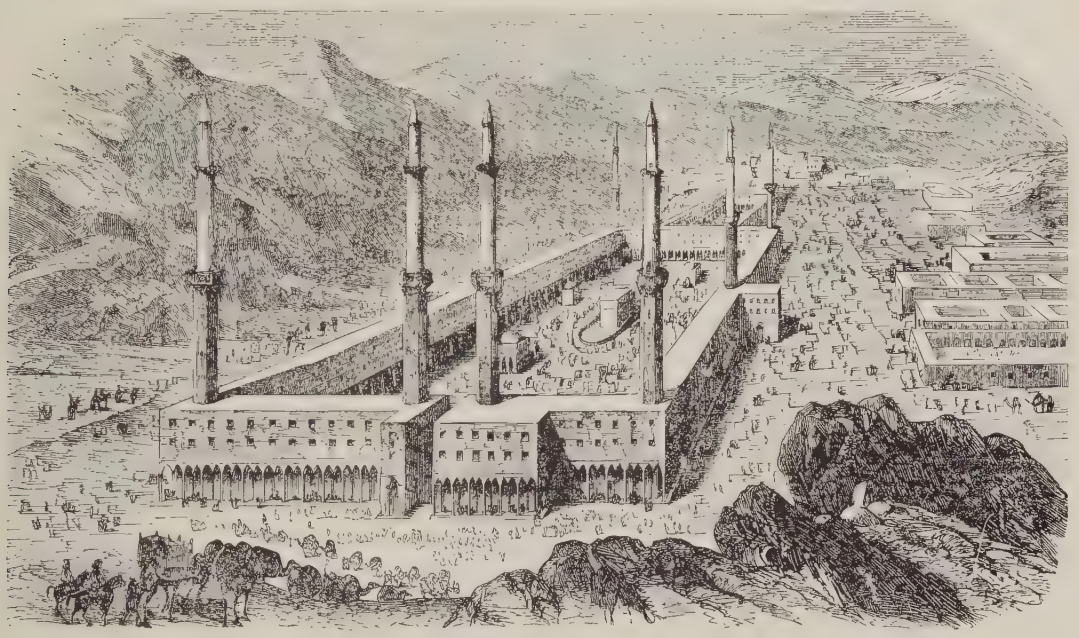
It is related of Ertogrul that he had a weird dream, to the effect that while traveling in a foreign land he was hospitably received by a hermit. On retiring, he found a book in his room, and asked the hermit what it was. "It is the Koran, the word of God" was the reply. After the hermit left him, Ertogrul took the book and passed the entire night in reading it. Early the next morning, being oppressed by sleep, he closed his eyes and heard a heavenly voice saying to him, "As you have read with such respect my eternal word, your sons and grandsons will be continually honored on earth."

The Koran is the book which pretends to be a revelation of the prophet Mohammed, a crafty Ismaelite. It contains the doctrines of the Mohammedan faith, consisting partly of selections from Holy Writ, and is a strange medley of the most absurd ideas, without connection or design, though often expressed in a lofty and animated style.

Mohammed was born at Mecca, a city of Arabia, in April, A. D. 569, some place it at A. D. 571, and lost his father Abdullah at the early age of two; and four years after, his mother Anima. His grandfather, Abdul Mutallib, adopted the boy, and when, two years later, he too died, Mohammed's uncle Abu Taleb took him into his house. In the twelfth year of his age he became a camel driver in a caravan belonging to his uncle. When twenty-five years old, he married in Mecca a wealthy widow forty years of age, named Khadijah. Mohammed was a man of no education, unable even to read or write, and had the assistance of a treacherous Christian monk in compiling the Koran. Mohammed evinced a desire to test its divine origin, and a multitude assembled to witness the miracle. Sergius, the monk, accordingly was lowered into a deep well, then a blank book was thrown into it, which the prophet declared would be returned—an exact copy of the original Koran—if it was really the revealed will of God. After this, Sergius sent up the completed book, which he had taken down with him. Mohammed announced it and said "Now let everyone who passes this well cast a stone into it, and in time it will make a monument." The bystanders readily assented and commenced throwing stones therein, thus

preventing the monk from coming up and proclaiming the deception. From that time to the present day, every pilgrim who passes by adds a stone to the pile. Mohammed then abandoned his business, and being subject to fits of epilepsy represented to his followers that he was taught by the Archangel Gabriel, whose presence he was unable to bear without trances and convulsions.

Mohammed was in the fortieth year of his age when he assumed the character of a prophet. The first convert to his teachings was his wife Khadijah; then his slave Zeid; his cousin Ali, and Abubeker—the father of his third and best beloved wife Aysha—who was a prominent citizen of Mecca, and through whose influence many others of rank and authority in that city embraced the new faith. Zeid, the slave of Mohammed, was an Arab captured by a band of marauders in his youth and purchased by the prophet. He married Zeinab, the daughter of Djasch of the country of Kaiba, one of the fairest of her tribe. One day Mohammed, with the freedom of a master, suddenly entered Zeid's house, but did not find him at home. He happened however to see his young wife Zeinab, whose rare beauty was thus revealed to him. His admiration of her was undisguised and she repeated it to her husband on his return. Zeid, knowing the sensualty of his master, was assured that he would ultimately get possession of his beloved wife, and decided to divorce her, after which Mohammed married her.



The Temple of Mecca.

His disciples continued to increase in such numbers as to form a powerful army, at the head of which he started to propagate his new faith by the sword. His proclamation was: La-Illah Ill-Allah Mohammed Ressoul—Ullah—"There is but one God and Mohammed is his Apostle." A great tumult was raised against him in Mecca, and he fled in disguise to Medina. This event, called the "Hegira" or the flight, forms the Mohammedan Era, corresponding to A. D. 622. He was received at Medina, formed a powerful army, and captured the city of Mecca about A. D. 629. He fought nine battles, subdued all Arabia, extended his conquests to Syria, and after an eventful career, died at the age of sixty-three; though he had many wives, he left no son.

The Mohammedan religion exists in tradition more than in the Koran—originally written in the Arabic. Multitudes know but little of it; for, on account of the illiteracy prevalent among the people, especially in the interior of Asia Minor, few can read and understand it for themselves. The Sheiks, ulemas and softas are the only teachers of the Koran and instill its most important principles, including polygamy, divorce and the persistent persecution and extermination of all Christians, etc., and those who reject these teachings are called by them Giaours or Infidels.

The Turks term themselves Sunnites or observers of the oral traditions of Mohammed and

the first three caliphs his successors; and likewise call themselves True Believers, in opposition to the Persians of Shiites, who recognize Ali, the son-in-law of Mohammed, as the lawful heir of the prophet, and whom the Turks call a wicked and abominable sect.

Until the printing presses were introduced into Turkey, the Korans were written by Calligraphists, a class of men who made their living by copying them elegantly in ink of various colors.

Ertogrul retired to the rich plains of Sagut, where his tomb still exists. His oldest son, Osman, was distinguished during the reign of his father for his bravery; many of the Seljukians deserted their own leaders and joined his standard.

The Sheik Edebali, a man of piety and learning, removed to Itbourouni, a village near Eskishehr, and was visited by Osman. One evening he obtained by accident a sight of the Sheik's beautiful daughter, Malkatoun, a name which

The Temple of Medina.

signifies "Treasure of a woman," and asked her father for her hand in marriage; but the Sheik thought that the disparity of stations was too great, and refused his consent. The young chief of Eski Shehr likewise fell in love with Malkatoun without having seen her, only by hearing Osman discoursing so eloquently on this theme. The Sheik refused him also, and fearing the result removed from that country. The chief of Eski Shehr now hated Osman as his rival, and allying with Michael Oxygenius, or Peaked Beard, the Greek lord of Khirenkia, a fortified town at the foot of the Phrygian Olympus, attacked Osman, but was defeated. Michael, being taken prisoner, became Osman's intimate friend, and was afterwards converted. His descendants, called Michael Oglus, were distinguished for their wealth and power in different epochs of the Ottoman history. Sheik Edebali still refused to give his daughter in marriage to Osman, who one night dreamed that

he and the Sheik were sitting together on the ground, while the moon, rising from the Sheik's breast, sank to rest on Osman's bosom. Then a tree sprang out of his breast and gradually covered with its foliage the three continents of Europe, Asia and Africa; vessels were traversing their rivers and seas; towers, fortresses, minarets, obelisks, pyramids bearing the crescent, covered these countries. Then a great wind arose in which all the trees turned their leaves towards Constantinople. When Osman arose he related his dream to the Sheik, who interpreted it

A Turkish Lady.

to mean that Osman's descendants would be a strong race and would conquer the world. He then consented to their union. A disciple of the Sheik, Dervish Touroud, officiated at the marriage of Osman and Malkatoun.

When a young Turk wishes to marry, he engages a matrimonial negotiator—an old woman who frequents the public baths—to find a Turkish lady answering the requirements and possessing the charms desired by the prospective bridegroom, to discover also all particulars about the young lady and the social standing of the girl's parents. When such a one is found, she is minutely described, and, as is often the case, the young man loses his heart over the illusion, and arrangements are made to have him see her, even though closely veiled, for which pur-

pose she walks out in the street accompanied by the negotiator. If the matter comes to a successful termination, the old woman is paid for her services; or, in case he has a mother, she will visit her friends in search for a suitable wife for her son. The girls are ushered into the reception room for inspection. After she has made a selection, it is reported to her husband, and if he approves it, then the mother of the young man invites the girl with the women of her own family to the Hammam or Turkish bath, for a physical examination. When this is completed they go to the Halvet or Tepidarium, and a rich repast follows, which often lasts over two hours. This ends the ceremony of inspection.

The Nikeah, or legal marriage, is a civil contract arranged by proxies, the important feature of which is the settlement of a fixed sum to be given to the wife in case of future divorce. The length of the festivities attending it is governed by the financial condition of the bride. If it is her first marriage and she is wealthy, the festivities last one week; but otherwise the wedding takes place on Wednesday and ends on Friday; but if she is a widow the ceremony occurs on Sunday and the feast continues but one day. On the wedding day the bride, ablaze with jewels and clothes of satin, sits in state in the reception room to be stared at and commented on, according to the fancy and opinions of the women visitors. She is ordered to keep silence, and not to speak even if spoken to. The couple do not, however, meet until the conclusion of the dughun ziafeti or wedding festivities; then the husband enters the room in which the bride awaits him, lifts her veil and sees her face for the first time.

To ask a Turk concerning the health of his wife or daughters is to commit the grossest possible breach of etiquette, as the women of his family and household and their affairs are his exclusive property. Also he never speaks to you of her; if he is compelled to mention her, he will say "our family" or some other paraphrase.

The law of Islam allows every Turk to marry four wives, and to have as many slave women servants as his purse will permit. All these are at his disposal, and if they bear him children they become free; these are called Odalisks, which name is derived from the Turkish word "Odah" signifying chamber. The four legal wives are styled as follows: the first is called the Buyuk Hanoum or the Great Lady; the second, the Ikindji Hanoum, or the Second Lady; the third, Ortandji Hanoum, or the Middle Lady; and the fourth the Kutchuk Hanoum, or the Little Lady. These titles are retained as long as they remain undivorced. If a visitor comes to see them, she invariably asks for them by these titles, and not by their names. These four wives live in separate suites of apartments and each one is attended by several slave girls.

He may dismiss at pleasure any one of his legal wives three times; and he can again marry any of them legally; but after the third time should he wish to marry her, it is necessary that she should, meanwhile, have been married to, and divorced from, another husband, in order that the fourth marriage may be legal.

It is lawless for him to communicate with the female slaves which his wife brought with her from her parental home; these slaves get their freedom after seven years' servitude. Manumission is favored by the laws of the country as well as by custom. There are comparatively very few hereditary slaves.

A Turk may marry a Christian or a Jewish girl and she is not obliged to change her faith, but her children must be brought up Mohammedans. A Turkish woman cannot marry a Christian or a Jew.

A Turk considers a woman a sort of property, which her husband may use or abuse as he thinks fit. Several Turkish officials married European women, but they were obliged to be divorced on account of living an unhappy life. They were obliged to conform to the custom of the harem, thereby losing their freedom and were not well treated by the other wives and relatives of the officials. The average Turk treats his wife with humanity, but it is to his interest to keep her in her place as an inferior being and absolutely secluded.

A Turkish woman also has the privilege of leaving her husband, by going before the Kadi or judge, and making this declaration: "Djanoum azad, nikeahoum, helal" or "I forfeit my dowry and claim my liberty." If a child is born soon after a woman is divorced, the husband is required to maintain both of them for some time, and according to the Mohammedan law, the children during their minority must remain with their mother. If their mother should die in their infancy, then the right of custody is given to the mother's relatives. All the possessions that a woman brings with her when she marries, also that which she acquires afterwards remain her own, and are kept separate from the property of her husband. She can sue her husband or be sued by him. There is no discrimiaation between the children of a wife or a slave; they have equal rights. The law of inheritance in Turkey gives to a wife the dowry, but denies it to a concubine; and a daughter inherits only one-half as much as a son. Infanticide is never punished in Turkey.

The orthodox Moslem regards the state of celibacy as sinful and a disgrace; he seldom compels his daughter to struggle for her own support, but is directed rather to starve than to permit her to suffer. The same command is laid on the husband in behalf of the wife, also to

support his aged parents if they are living, and on the children in behalf of a widowed mother. If a Turk has a widowed sister, and if she is past the age of remarriage and poor, the law compels her brothers to support her. If the mother is residing in the same house with the married son, her position is superior to his wife, who is always obliged to get her advice for all things, and always kisses her hands. When the mother-in-law enters a room all the women must rise and remain standing, till she gives the signal to be seated.

The bond between the Turkish boy and his mother is of unusual strength, and never lessens with the advance of years. The mother's influence is really far more potent in her son's life than that of the father. The Mohammedans consider marriage a duty for men and women; an unmarried woman is seldom found in Turkey. She would rather marry a poor man than remain single. Even the slave girls after their freedom are presented with a husband. Turkish marriages take place at the early age of fourteen so far as the bride is concerned. At the age of thirteen the Turkish girl is obliged to use the veil and is secluded with the older women in her father's house. The children adopted by a Turk are called "the children of the soul" and are treated with the same tenderness as if they were children of the household. The nurse should always be of the Mussulman faith; Christian nurses are used only under great necessity. Children nursed by the same woman cannot intermarry.

When Osman became an independent prince, he fulfilled his promise to build for the dervish who officiated at his marriage, a convent richly endowed with villages and lands and which remained for centuries in the possession of the family of Dervish Touroud. In A. D. 1288 Ertogrul died of old age. Osman grieved for his father, but his sorrow was mitigated with joy at the birth of his son, Orkhan.

In 1289 Osman, with the assistance of Alaeddin the last Sultan of Seljukian race, subdued the fortified town Karadja Hissar, where he transformed the Christian churches into mosques He appointed imams or priests to perform the services, and a mollah or religious judge; also ordered Friday to be kept as a day of rest and prayer. This town was assigned to Osman for his residence, as well as in recognition of his services. He received the title of Emir along with a drum, a horsetail standard and a sabre, the symbols of princely rank; with the permission—it is said—to coin money in his own name.

In 1299 Osman called a council in which he announced that he intended to attack the neighboring fortress called Kopri Hissar. Deindar, brother of Ertogrul and uncle of Osman, opposed the undertaking as he said it might provoke the Turkish and Greek princes to a league against Osman destroying his tribe. Osman, being enraged at this, killed his uncle with an arrow upon the spot. This was the first instance of fratricide in the history of the Ottoman Dynasty and unfortunately proved to be the initiation of this murderous practice, one which has been frequently repeated. Kopri Hissar was attacked and captured.

Kopri Hissar had been occupied by the Greeks, and at the time of its capture the youngest brother of Osman and the youngest brother of its commander Calanos, a corruption by the Turks of Caloyannis, were killed. In retaliation, Osman ordered Caloyannis to be disemboweled, a fact which is notable as being the first action of this kind by the Ottomans upon the Christian captives, and which unfortunately became very common during the centuries following.

The Greeks after their submission were not allowed by the Turks to use arms and horses; they were compelled to pay Kharatch or poll tax and also to wear a costume different from that of the Turks.

The Turkish government was a hereditary monarchy until the revolution occurred, July 24th, 1908. The Sultan, also called Padishah, was an absolute despot and had unlimited power over the lives and property of his subjects; especially of the high officers of State, whom he could remove, plunder, or put to death at pleasure; also he claims to be the supreme Caliph, or representative of the Prophet Mohammed. The possession of the title of Caliph does not mean that the Sultan is really Caliph; he has no right to the title, for the Koran—that is to say, the Khadissei Sherif, portions thereof—rigorously provides that the Caliph of Islam must be an Arab of the Koreish tribe and of the family of Hashem to which the prophet belonged; consequently a lineal descendant of Mohammed. And the Sultan of Turkey is not Arab at all; he is not regarded as a rightful Caliph, and his ancestors belonged to a tribe distinguished for its enmity to the Prophet.

Moussa Kiazim Effendi, Sheik ul-Islam.

This dignity was conferred first on Sultan Selim I. at Cairo in 1516 by the last Fatimate Caliph, a descendant of Mohammed's daughter Fatimah, who as well surrendered to him the Sandjak-i-Sherif or the Sacred Banner of the Prophet. Notwithstanding the successors of Selim did not consider this title of great importance until the beginning of the nineteenth century, when Abdul Hamid eliminated from the copies of the Koran published in Turkey those Khadissei Sherifs which mention the rightful Caliph, descendant of Mohammed. This aroused the indignation of a number of Ulemas, who protested. The consequence was, they were exiled from Constantinople. The Grand Sherif of Mecca fulfills the genealogical requirements, being a lineal descendant of Hassan, the grandson of the prophet.

The Sultan delegates his spiritual power to the Sheik-ul-Islam, who, next to him, is the highest Mohammedan officer, and is also the head of the clergy, viz.: ulemas, or teachers of law and religion; mollahs, or religious judges and imams. These imams are a kind of priest attached to every mosque, who lead the prayers of a Mohammedan congregation, also perform the rites

of circumcision, marriage and burial. He is head also of the hafouz, who learn the Koran by heart, and rehearse it continually and are considered as the guardians of the Sacred Book; and of the softas, or students of divinity, all of whom enjoy many privileges, being the supporters of Mohammedanism and promoters of bigotry and fanaticism. In this respect they are worse than the rest of the people. These all wear white turbans; the lineal descendants of Mohammed the prophet alone are allowed to wear green.

The functions of the Sheik-ul-Islam are those of an ecclesiastical primate; and it is difficult for one unfamiliar with the trend of events in a Mohammedan country rightly to understand them. He is appointed by the Sultan, and is given absolute power, for his jurisdiction extends completely over matters of church and affairs of state.

No edict; no treaty with, or concessions to a foreign power; no promise of reform in any part of the Turkish empire or its provinces; no obligation whatever, is of the slightest value, nor can a declaration of war be made or received by the Sultan, without the fetva of the Sheik-ul-Islam at Constantinople. Members of the Ottoman dynasty whose administration has not proved satisfactory have been deposed, imprisoned, or executed by a proclamation bearing the fetva of the Sheik-ul-Islam with the consent of the Ulemas, and Ministers of State. With their consent he can either dethrone a Sultan or raise one to this kingly estate.

The Grand Vizier (Sadr-azam) is appointed by the Sultan and holds his office at the pleasure of his sovereign, who frequently delegates his temporal power to his prime minister, the highest officer of the dominion. The governors of the provinces and the higher officers of the government are called Pashas, of whom there are three classes, whose consecutive rank is distinguished by the number of horsetails borne on the standards—one, two and three—the last mentioned being the highest, with the exception of the Sultan who has seven, and the Grand Vizier who has five. This distinctive badge is carried during war before him, waving from the end of a staff crowned with a gilt crescent. The lives of many of these, however, upon the slightest provocation have often been summarily ended by bowstring. Till the reign of Mahmoud II. the Grand Viziers were the generalissimos of the Ottoman army during the war against an enemy; but they were assisted by other Pashas and generals. Their dress consisted of a long robe of white satin trimmed with sable; their headdress was made of white satin in the shape of a sugar loaf with the top cut off, about twenty-five inches in height. A band of gold ribbon four inches in width was fixed on it which hung from right to left. They used to give audience to the foreign ambassadors and allowed them to appear before the Sultan.

Social differences and the question of nobility are never mooted among the Turks; this is clearly shown by the fact that, with a few exceptions, family names do not exist; even a slave with military or official training converted to Mohammedanism is quite as likely to obtain a high position under the imperial government, as one to the manner born.

The supreme court of Turkey is called Bab-i-Aali, which is the official name for the Imperial Ottoman Government. It became by transmutation through the Italian language "La Porta Sublima" which has been adopted by Western nations. The origin of the term "The Sublime Porte" is derived as the words import, from a lofty arched gateway forming the principal entrance to the Seraglio, called "Babi Humayun" or "august gate" built in 1478 by Mohammed II. It can be traced etymologically to earlier times than those of Mohammed II. The gate of the city or of the ruler's palace has been for ages the court for the administration of justice. The building called the Sublime Porte stands in a court opposite the Seraglio Gardens, in the first valley. In it are the offices of the Prime Minister, the Foreign Minister, the Minister of the Interior and the chamber in which the Council of State meets. On February 6th, 1911, a fire destroyed a part of it.

The Divan was the great national council of which the Sultan was president; he often listened from a latticed window when the ministers discussed. In his absence the Grand Vizier presided. On the right of the presiding officer were the Pashas and the Kadiaskers or judges; on the left were the Defterdars and the Nishandjis or secretaries of state; directly in front of him stood the Teskeredjis or officers who reported on the condition of the various departments of state. It was always attended by a number of court officers, by the Grand Marshal, the Grand Chamberlain, and the Reis Effendi. Whenever it was necessary, the Grand Vizier had the power to call a special meeting of the Divan at his own residence, and the Imperial seal is always intrusted to his care, for its use is essential on all documents of state.

The state offices are closed in the morning. The Turkish state employee is not compelled to go to his bureau at a fixed hour, but he arrives at his office at any hour in the afternoon. As a rule he is idle, and his energy and activity arise only when he receives the bakshish from the Christian he deals with; otherwise he pays very little attention to the request of the Christian, whe is obliged to go several times to him, but without result until he is obliged to bribe the official. Among these officials those who work hard are rare exceptions. As a rule the government employees are not paid regularly and are always in arrears; they are obliged to get havales or orders on the Imperial Treasury for the sum due to them. They take these havales to sarrafs

or money changers who discount them for half of their value, and the other half is shared between the sarraf and the treasurer, who cashes the havales in full.

In no other country in the world has the public service been so swollen with superfluous and incompetent employees as in Turkey. Thousands are employed in all the departments of the public service in work which could easily be done by a few hundreds. There is no age limit in the public service, and so men remain on the rolls long after their period of efficiency was passed and continue to draw their salaries for years after others have been employed to do the work which they were no longer able to do.

The centralization of power in Constantinople has been the curse of Turkey, which kept her so many centuries in the background of civilization. Hitherto no one in any part of the empire could undertake anything, however trivial, without the consent of the Sublime Porte. To build a church or even an ordinary everyday school for the education of the youth, one had to obtain a firman from Constantinople, which, owing to red tape and corruption, cost the would-be benefactors of the community a great deal of time, worry and money.

The Ottoman Empire differs but little from other countries in its administration. The Empire is first divided into Vilayets or Provinces. Over each Vilayet is appointed by the Sultan

Bab-i-Aali, or August Gate.

a Vali of three horsetails, or Governor General, who was formerly endowed with absolute power over his province, but recently a check was imposed on him by the appointment of local councils. Each of these is subdivided into Sandjaks or counties and are administered under the control of a Mutessarif (Pasha of two horsetails) or Lieutenant Governor; these are again subdivided into Kazas or districts administered under the direction of a Kaimakam or Governor; these are divided into sub-districts called Nahies or precincts, the ruler of which is called a Mudir or Administrator and who holds the title of Effendi; and these into Karies or local communities, under the supervision of Mukhtars, which offices carry with them both judicial and executive powers. All these officials are as a rule thoroughly corrupt, venal in the dispensation of justice, oppressors of the subjects, embezzlers of the public revenues, altogether absorbed in amassing wealth during their mostly brief and precarious tenure of office. Public offices of all sorts are regularly bartered and sold. Every contract made with the government pays its high commission to the palace officials. Every warrant against the imperial treasury is discounted by a well-known process. Every importer bribes the custom house officials and every taxpayer of any means "squares" the collector.

It is the simple truth that if the taxes of Turkey were honestly collected, and honestly expended, the country, instead of being impoverished, would have a rich and overflowing treasury. The natural resources of Turkey are great; she is rich in minerals, forests, fisheries and farming lands. Asia Minor is one of the richest agricultural countries in the world, with

admirable soil and climate; but owing to the discouragement of industry by the oppressive system of taxation little progress has been made in the art of agriculture, and the most primitive implements are in common use. Asia Minor raises yearly over 3,000,000 head of live stock. Of Turkish manufacture the most important are carpets, silks, tapestries, materials for dress, glass, leather and textile goods of many kinds most of which are produced on hand looms and many of which rival the finest productions in the world. Bad government and absence of transport have locked up what is really a treasure land for score of generations.

In 1301 the first coin was struck bearing Osman's superscription. Osman, having Michael Oxygenius the young Greek apostate as an intimate adviser and fellow soldier—to whom he owed his supremacy for his full instructions in the art of government—had subdued the neighboring Greek provinces. And their governors, being indignant, formed a plot against Osman, planning to carry it out on the day appointed for the marriage of the governor of Bilejik to the daughter of the governor of Yarhissar. They invited Michael Oxygenius to join them, but he betrayed them to Osman, who feigned friendship for the governor of Bilejik by sending him wedding gifts through forty of his bravest soldiers disguised as old Turkish women. Having gained admission to the fort in this manner, they easily took possession of it as the garrison while the inhabitants were engaged in the festivities; in addition to which the bride—a beautiful young Greek named Nilaufer or Lotus Bloom—was captured, and she afterwards became the mother of Mourad. After this, Osman captured in succession Yarhissar and Aynegel, and made Yeni Shehr his headquarters, and from thence planned an assault on Broussa; after many victories in Asia Minor he retired to Yeni Shehr or New Town in consequence of the disease in his feet. He appointed his father-in-law the Sheik Edebali as mufti.

In the latter part of the year 1326 Prusa, or Broussa, surrendered to the Sultan's son Orkhan, after a long and obstinate siege; and the town people were allowed to ransom themselves for 30,000 sequins. Osman, hearing of this capture, died contented, directing that his burial should take place in that city, which had already been made the capital of his dominion.

Broussa (Prusa) the ancient capital of Bithynia, is one of the most important cities of Asia Minor, located on the foot hills of Mount Olympus and about 16 miles from the seaport Moudania. On the top of a rock in the heart of the town stands the ancient citadel, the walls of which date from the 13th century and are of Greek construction; and on the west side is the Byzantine church of Elijah, which is now known as the Daoud Monasteri Mosque and contains the tomb of Orkhan. It contains mosques, hospitals, fountains, tombs of Sultans, public baths, famous hot sulphur and iron baths—the best of which are those of Roustem Pasha; factories, a large military training college, and mills where the highly valued silk products are woven with which the markets of Smyrna, Constantinople, and other cities are extensively supplied.

Osman was born in 1258 in the city of Sugut, and his sword is still preserved in Constantinople. He was a brave warrior, an excellent diplomat, ambitious above measure and a cruel Sultan. His dress was simple, his limbs were unusually long, he had black hair, beard and eyebrows, and a swarthy hue, which color is considered by the Asiatics as an excellent omen, especially for those of royal blood.

The wealth of Osman consisted of a wooden spoon, a salt-bowl, a braided coat, a white linen turban, his standards, a yoke of oxen, a few droves of sheep which

were transferred to Broussa, the breed of which was continued and exists at the present time, and a few Arabian steeds, which were willed to his son.

Osman is commonly termed the first Sultan of his race; but neither he nor his two immediate successors assumed more than the title Emir, Prince.

Osman belonged to the Seljukian dynasty, and in 1300 became an independent sovereign. He died at the age of sixty-eight, having reigned twenty-seven years, leaving two sons—Alaeddin, and Orkhan his successor.

CHAPTER II.

ORKHAN GHAZI, THE VICTORIOUS.

1326–1360.

Orkhan succeeded to the throne just after the capture of Broussa. Upon assuming the reins of government he determined to share the sovereignty with his brother Alaeddin, who, being a prudent man, refused the offer, saying it would destroy the unity of Osman's dominion, and that he desired only a village on the plains of Broussa as a residence. Orkhan, valuing his brother's knowledge, appointed him Grand Vizier. Aladdin was not an expert in warlike affairs, and turned his attention to the internal improvement of the dominion, introducing a new code of written laws, army regulations and coinage, while Orkhan pursued a career of conquest, capturing, among others, the renowned fortresses of Aidos and Semendria, the latter of which was taken in the following manner: The son of its governor having died, a gate of the castle was opened for the burial, when the Turks, under the command of Aktsa Hodja, rushed in and captured the fortress. The tomb of Aktsa Hodja is still preserved as a shrine. Aidos was besieged by Conuralp and Ghazi Abdurrahman. It resisted strongly, but the governor's daughter saw Abdurrahman from the ramparts of the fortress, and, wishing to assist him, threw out a letter tied to a stone, showing him how to enter the fortress during the night. Orkhan, being informed of this event, permitted Abdurrahman to marry the girl, and their son, Kara Abdurrahman, was distinguished in many conflicts. In 1326 Nicomedia (Ismid) was conquered.

Nicomedia, the capital of ancient Bithynia, now called Ismid, was built about A. D. 264 by Nicomedes I. It was a flourishing city and the temporary residence of the two Roman Emperors Diocletian and Constantine the Great.

In the reign of Orkhan the Janissaries were organized by the advice of Kara Khalil Tchendereli, who was connected with the royal house by marriage, then Kadi-ul-Asker or judge of the army. He urged Alaeddin and the Sultan to organize regiments composed entirely of Christian children chosen from their captives, the lawful property of the conqueror, who had a right to do just as he pleased with them; to be instructed at once in the profession of arms and the Moslem

faith, and who would readily submit to their officers and prove more faithful to their masters than the Turcomans, who could not easily be controlled. This cruel and most inhuman proposition was accepted, and one thousand of the strongest Christian boys were selected the first year and one thousand every succeeding year, converted to Islamism, trained, and thus the famous corps was formed. When the first thousand had been drilled for a time, they were led by Orkhan before a celebrated dervish, Hadji Bektash, a native of Bokhara, in order that he might name them and bless them, which was done in the following manner: He stretched his arm over the head of the nearest boy, the large wide sleeve of his mantle falling over the boy's shoulder, and said: "Let them be called Yeni Tcheri, or 'New Soldiers'; may their countenances ever be bright, their swords keen, and their

ORKHAN.

hands victorious. May their spears always hang over the heads of their enemies and, wheresoever they go, may they turn with a white face." The loose sleeve of the dervish was represented in the headgear of the new corps by the pendant from the back of their grey woolen caps.

Until the sixteenth century the Janissaries were not allowed to marry, family ties being supposed to interfere with military duties. The members of this corps, being entirely men of Christian birth frequently raised to high official positions, became objects of extreme jealousy to the Turks, in consequence of which they also were later admitted into the ranks. This accomplished, marriage soon followed. They took the titles of their corps officers from their kitchen. Their Agha or commander was named Tchorbadji Bashi or chief maker of soup; the Colonel was Aktchi Bashi or chief cook; the Captain was Sakka Bashi or chief supplier of water, and so forth. Their camp kettles were sacred in their eyes

They used them as drums, beating on them with wooden spoons, thus giving rise to the word "kettledrum." When the Janissaries overturned their kettles, it meant revolution. They carried at first a bow and sheaf of arrows, a yataghan or short sword, and a khandjar or cutlass; later they carried muskets and pistols. Their boots were of red leather. Their pay was only five aspers per day, and at every Sultan's accession an asper was added to their pay; besides, they were supplied with two gowns for each person; some of them carried in their hands a reed

1. 2. 3.

Janissaries.
1. Tchouhadar or Footman of the Grand Vizier.
2. Divan Tscaushi or Usher of the Divan.
3. Yassakdji or Bodyguard of the Foreign Ambassadors.

about seven feet long. The new recruits of the Janissaries slept in long dormitories built for the purpose, where a watchman was continually walking up and down, causing considerable noise so that the recruits might get used to it and not be disturbed from sleep.

The standard of the Agha of Janissaries was of pure white surmounted by horsetails. The number of the corps was augmented to 10,000; it afterward rose

under Mohammed II. to 12,000; under Souleiman I. to 20,000, and under Mohammed IV. to 40,000. They were trained as infantry and kept in the highest state of discipline and physical fitness, and in all battles and sieges were held in reserve and their charge meant sweeping victory. Then followed awful slaughter, looting, ravishing and nameless horrors as the maddened Janissaries indulged their lust for blood and plunder. Before they fought they tucked up the skirts of their coats. From the words Yeni Tcheri the western nations have fashioned the single word Janissary.

This famous corps, constituting the Sultan's guard and the main standing army, was finally exterminated by Sultan Mahmoud II., and it is estimated that from its organization until the middle of the seventeenth century over 500,000 Christian boys have been kidnapped for this purpose from the Rayas or Christian subjects. The boys who were the victims of this tribute were first collected from the Greek race by officers assigned for that purpose. They visited once in four years every Greek village to take away that portion of the fifth of the male children who were between the ages of seven and nine. The Greek boys of each village were collected under the supervision of the elderly members of that place, and the Turkish officials selected the fairest and healthiest of the number and sent them to Constantinople to recruit the corps of Janissaries, and the most perfect in form and features were trained in colleges for the use of the Seraglio, the palaces of Viziers and Pashas, under the title of "pages"; but really for purposes at which humanity shudders. Their numbers were also increased later by children taken in war from every province conquered or overrun. Also it became a Turkish custom to obtain a number of fairest Christian children by treaty, by purchase, by force, by deceit, and these were at once surrounded by Moslem influence and fired with Moslem inspiration. They soon forgot their Christian faith and grew to manhood ardent and terrible Islamites, and were regarded as the most formidable troops in the world. The reader can imagine the grief, the agony, the lamentations of the parents of these children who were forcibly taken as a cruel and inhuman tax for the detestable Ottoman empire. The boys that were assigned to recruit the corps of Janissaries were called "adjem-oghlans"—"those of the Seraglio"—"itch-oghlans" or imperial pages. A number of the latter received the required education in the Seraglio in a separate apartment by noted Ottoman teachers and attended by numerous servants, while the others were educated at Galata Serai (Palace of Galata) situated in the center of Pera, which was then called Galata by the Turks.

It was built by Bayezid II., and rebuilt by Souleiman I. It was destroyed by fire twice, in 1831 and 1849. It was re-erected and was opened in September, 1868 under the title of "Mekteb Sultanieh," or Imperial College of Galata Serai, under the auspices of Fuad Pasha, the Minister of Foreign Affairs during the reign of Abdul Aziz, and of the then French Ambassador. It was intended to be a lycée for all races and faiths.

Life-sized models of 136 of the Janissaries are exhibited in the building of the handicraft school at the south of At Meidan in Constantinople. This collection was formed during the reign of Abdul Medjid.

It is customary for Mussulmans to kidnap Christian children and compel them to embrace Islamism, in which they are protected by their authorities.

During the reign of Abdul Aziz a beautiful Greek girl seventeen years of age, who lived at Beshiktash, was abducted by a young Turk. Her parents, in distress, applied to the Greek Patriarch for assistance, and at his request the girl was brought into court in Turkish costume and heavily veiled. The parents, accompanied by a Greek priest representing the Patriarch, met their supposed daughter in the Turkish court room, but none of them was allowed by the judge to approach her. The priest was allowed to speak to her, and pleaded with her to return home; then the parents entreated her to join them again, but alas! the girl muffled in her yashmak did not answer, but simply made a disdainful gesture of the hand as if to signify that she desired to have nothing more to do with them. Finally a Turkish official asked her in Turkish if she wished to deny the faith which she had just embraced; in a low tone she replied No, and was immediately taken from the court room. Her mother, with maternal quickness of perception, discovered that the girl who spoke was not her own daughter but someone who had been substituted for her. She spoke of it at once and explained bitterly the deception, but it was of no avail, the officials insisting that it was her daughter. And so the matter ended, for such is Turkish law and Turkish justice.

Janissaries Carrying a Kettle of Soup.

Besides the Janissaries the Ottoman army consisted of regular infantry called Piadé and which was under pay. Later, lands were given to them for military services; also they were obliged to keep the public roads in good order. The irregular infantry, which was called Azab, had no pay and was always used at the commencement of every battle or a siege. The cavalry was also divided into

regular and irregular; the former at first consisted of 2,400 horsemen named Sipahis, which later was increased to several thousand; the latter were called Akindjis or raiders, none of whom were paid but lived on plunder.

Orkhan continued his conquests, and directing his victorious arms against the Byzantine army, defeated Emperor Andronicus III., who was wounded fighting bravely near Pelekan or Maltepe in 1330; he then proceeded to Nicæa or Nice (Isnik), a fortified town, and captured it in the same year after a long siege. The besieged, suffering with hunger and sickness, and having received no aid from Constantinople, were compelled to surrender, on condition of leaving for Constantinople unmolested. Orkhan accepted this proposition; the commander only of Nicæa with a small part of the garrison left for Constantinople; the remainder preferred to stay. Orkhan transformed several of the churches into mosques.

Nicæa, founded about B. C. 316 on the site of the earlier town (Helicore or Ancore), was first named Antigonia by its founder Antigonus, but was renamed Nicæa shortly after by Lysimachus in honor of his wife. It became a metropolis of Bithynia, and survived an earthquake (A. D. 120), as well as capture and burning by the Goths, A. D. 259.

Nicæa was the seat of two celebrated church councils: the first, called together by Constantine to consider the Arian heresy, condemned the doctrines of Arius, and formulated the Nicene creed, which largely reflected the doctrines of Athanasius; the second sanctioned the veneration of sacred pictures.

After withstanding several Arab attacks, one of which is recorded in an inscription on the walls, the town fell into the hands of the Seljuk Turks about A. D. 1080, and became the residence of Souleiman and Kilidj Arslam, the first two Sultans of Rum. Being captured in 1097 by Crusaders and Byzantine allies, it was made the seat of the Empire of Nicæa by Theodore Lascaris after the capture of Constantinople by the Latins; but in 1330 the Osmanli Turks under Orkhan took the city, and, while granting the inhabitants a measure of religious toleration, turned several churches into mosques, and erected many others.

Souleiman, the son of Orkhan, took the command of Nicæa, and Mourad that of Broussa; after which in 1336 Pergamus, the capital of Mysia, was captured from the Prince of Karasi and became a part of the Ottoman dominion. Shortly after, the Grand Vizier Alaeddin, the brother of Orkhan, died, and was succeeded by Souleiman, the eldest son of the latter, who, being more of a warrior than a ruler, engaged in conquests. His father Orkhan, after many victories in Asia Minor, retired and devoted the remainder of his reign to the improvement and embellishment of Broussa.

In 1341 Emperor Andronicus III. died in his forty-fifth year; he left a son named John, a child nine years old, from his second wife, the Empress Anne, sister of the Count of Savoy. Andronicus, in his will, appointed his warm friend John Cantacuzenus, who held the office of "Great Domestic," the guardian of his son. Cantacuzenus ruled the empire with wisdom, and during his time the Island Lesbos and the principality of Aetolia were taken back. Later John and his mother were both induced by some rival of Cantacuzenus, and succeeded in proclaiming him an enemy of the state and the church.

Cantacuzenus procured the aid of the Turks in their Civil war, and triumphantly entered Constantinople and reinstated himself in power, acknowledging at the same time the son of Andronicus, John VI., as his colleague. In return the Turks were allowed to ravage the suburbs of Constantinople, and to carry Christians off to Scutari; and thence, into the slave market of Asia.

Cantacuzenus, in order to retain the friendship of Orkhan, who was then sixty years old, gave him in marriage his daughter the young Princess Theodora in 1346. This monstrous marriage, by giving his daughter to the implacable enemy of Christianity, helped neither his person nor even his empire. She proved to be as wise as she was beautiful, and by her sagacity retained the affection of her husband as well as of the Ottoman people. In the next year Orkhan visited his father-in-law at Scutari on the Asiatic side of the Bosporus.

Scutari in 1830.

Scutari or Uskudar, a city of Asiatic Turkey, was founded in very ancient times by the Persian conquerors of Asia Minor. It is directly opposite and east of Constantinople, and may be considered the largest suburb; is the ancient Chrysopolis of Byzantine times, "Golden Town" in the Greek; so called either because the caravans from the East unloaded their treasures there; or, from Chrysis, the son of Agamemnon, who is fabled to have died and been buried there. Scutari contains several mosques, bazaars, baths, tekkehs of Dervishes, imarets, khans and factories, and is a place of considerable traffic; also the rendezvous and starting point of caravans and travelers trading with the interior of Asia.

The spring water of Tchamledja is the best known in the vicinity, and of all the delicious grapes of Constantinople the very best are those of Scutari, called Tchaous; and the largest cemetery is that of Scutari. The Janissaries encamped there, prior to undertaking campaigns in Asia Minor; and in Byzantine times the Emperors hunted and made holiday on the surrounding hills.

John Palaeologus tried twice to depose Cantacuzenus by force, but without success. Khalil, one of Orkhan's sons, was captured in Phocæa by the Genoese. Orkhan, knowing well that the Emperor Palaeologus was on good terms with the Genoese, asked him to use his influence in rescuing his son Khalil, who was ransomed by John Palaeologus for a large sum of money.

Orkhan's son Souleiman, finding an inducement and intending to assist Cantacuzenus against his son-in-law John Palaeologus, crossed the Hellespont one fine moonlight night on three rafts with eighty followers and landed under the castle of Tzympe on the European coast and captured it in 1356 by surprise. In a few days several thousand Turks crossed and reinforced Souleiman. Cantacuzenus offered Souleiman 10,000 ducats to withdraw from Tzympe. The sum was agreed on, but before the ransom was paid, a terrible earthquake demolished the walls of Gallipoli, and thus it became an easy prey to the conquerors. Souleiman refused to give up Tzympe, repaired the walls of Gallipoli (ancient Kallipolis) and strongly garrisoned it. The town is at the mouth of the Sea of Marmora; it has a small but convenient harbor, which is generally full of boats. The town, in spite of its large population and its commercial importance, is a wretched place. Gallipoli was the first European town that fell into the hands of the Ottoman Turks. Cantacuzenus, who had usurped the imperial dignity, resigned his empire to John Palaeologus and he retired into a monastery accompanied by one Meletius, whom he had converted from the Mohammedan to the Christian faith. He was the author of a work against the Mohammedan religion titled "Cantacuzenus contra sectam Mahometicam."

The attire and pomp of the Greek emperors of Constantinople was described by a contemporary historian as follows: The Greek emperor, when appearing in public, was dressed in gorgeous purple silk attire which was ornamented with designs representing dragons, also wearing a crown or diadem of gold studded with priceless gems. He was surrounded by his courtiers, his attendants and bodyguard, whose uniforms, lances, and the equipments of their horses with gilt mountings, presented a beautiful sight. His chariot, which was mounted with pure gold and drawn by two pure white mules whose harnesses were mounted with gold, excited also the admiration of the spectators. The personnel of his court was portrayed as hypocritical, treacherous, cowardly, corrupt and immoral, the result of which was the groaning of the people under the oppressive and tyrannical administration.

The emperors of Constantinople had always been crowned by the Patriarchs of Constantinople, and before this was done they had to make profession of the orthodox Christian faith, and in an ecclesiastical point of view they were inferior persons to the Patriarch. They frequently had to attend public worship in the Cathedral.

Souleiman Pasha, while engaged one day in the favorite Turkish sport of falconry, fell from his horse, and was killed in 1359, near a river in Thrace. He was buried at the northern entrance to the Hellespont. Orkhan, upon hearing of his son's death, died of excessive grief at the age of seventy-five; he had three sons, the deceased Souleiman, Khalil, and Mourad who succeeded him. Orkhan was a brave man, a promoter of education and religion; resembling his father only in his prominent nose and black eyebrows. His complexion was beautiful; he had fair hair, bright eyes, a broad forehead, a tall figure, reddish face, thick mustaches and beard, and a rubust constitution. During his reign the title Pasha, which is composed of the two Persian words Pai and Shah, signifying foot of the Shah, was used for the first time, being given to his brother Alaeddin and to his son Souleiman.

CHAPTER III.

MOURAD I. GHAZI, THE VICTORIOUS.

1360–1389.

Mourad (or Amurath) succeeded his father at the age of forty. He found a disciplined army, good laws, loyal governors and people. His wish was to extend his dominion over Thrace and Macedonia, but finding that the prince of Caramania revolted against the Ottoman power, Mourad took the control of his army and defeated him. He went to Broussa, appointed Kara Khalil Tchendereli governor of that city, then crossed the Hellespont and captured all the coast cities of Thrace.

In 1361 Mourad obtained possession of Adrianople, the second celebrated city of the Byzantine empire, which became the capital of the Ottomans.

Adrianople was founded by the Emperor Hadrian on the left bank of the river Maritza. Its ancient citadel and the walls, which formerly surrounded the town, are now in ruins. It is about 137 miles distant from Constantinople and its population is over 100,000. Of its public buildings the most distinguished are the Eski Serai, the ancient palace of the Sultans, now in a state of decay; the bazaar of Ali Pasha, many mosques, public baths, an arsenal, a cannon foundry, numerous caravansaries, bazaars and manufactories. On the 3rd of September, 1905, a great fire destroyed a large part of the city, and many of the inhabitants have perished.

Pushing his conquest towards Macedonia and the Hæmus, Mourad took Sagre and Philippopolis, the governor of which had fled to Servia.

In the year 1363 Uropis V., the King of Servia, the King of Hungary, the Princes of Bosnia, Wallachia and Bulgaria, were induced by Pope Urban V. to unite in an effort to drive the Ottomans out of Europe. Lala Shahin, Mourad's commander-in chief, suspecting the movement of the allied armies double his own in number, which had crossed the River Maritza, resolved to attack them suddenly by night. The Christians, assured of victory, had neglected all military precautions. The Turks made the assault accompanied with the sound of drums and fifes and with the battlecry of Allah pursued them until they plunged into the Maritza and perished in its waters. The historian Von Hammer says that all the European nations have borrowed their military music from the Turks.

In 1365 the imperial "Tughra" or cipher of the Sultan, was used for the first time. It was signed on the top of the commercial treaty which Mourad made with the city of Ragusa, allowing its inhabitants to trade freely in the seas of the Levant, in consideration of an annual tribute of 500 ducats.

The Tughra is the signature which Mourad made with the palm of his hand, smeared with ink, as he was a very illiterate man and unable to write. It is used after the manner of Eastern seals; and since then has appeared on the coins and at the top of all official documents of the Turkish government.

There is another account of the origin of the "Tughra":

A Greek monk from the Monastery of St. Catherine on Mount Sinai, predicted to Moham-

med—who was a driver of camels—that he would be elevated to great power, and in return the monk asked Mohammed if the prediction should be realized, to pledge to the monk free exercise of the Christian religion and certain privileges to the monastery of St. Catherine.

When Mohammed attained power and successfully marched through Arabia and Syria, he arrived at Mount Sinai, where he met his former predicting friend, who reminded Mohammed of his previous promises. The promise was granted by an official act, which was dictated and written by one of his followers, Ali Amboudelip, and as Mohammed was unable to write, was obliged to sign this official agreement by wetting his hand with ink and pressing it on the parchment. This agreement was taken from the monastery by Selim I. in A. D. 1517, who demanded its delivery and instead he gave a substitute signed by himself.

On this spot, it is said, Empress Helena, the mother of Constantine, the first Christian emperor, built a small church to commemorate the place where the Lord appeared to Moses in the burning bush, and, later on, other buildings were put up. On account of the abuses which the monks were constantly receiving from the Bedouins, they complained to the Emperor Justinian, who in return erected a fortified monastery which was surrounded by massive granite walls to withstand any assault.

This monastery, which was dedicated to the Transfiguration several years after, received the name of St. Catherine, whose remains were conveyed from Alexandria where she suffered martyrdom, and placed in this church.

Tughra or Cipher of Abdul Hamid II.

The most of the monks of this monastery are natives of the Greek islands and their discipline with regard to food and prayer is very severe. They are very hospitable and kind to visitors. As the gate of the monastery has long been walled up, visitors and provisions are admitted through a window about forty feet from the ground, by windlass and rope at the end of which a wooden seat is fastened. The monastery has a considerable revenue from their possessions abroad, and also has a library which contains about 1,500 volumes and 700 Arabic manucripts.

Mourad I. remained at Broussa to celebrate the sounnet or circumcision of his three sons, Bayezid, Yacoub and Siaouz, and then removed to Adrianople.

The sounnet or circumcision has become in Islam a religious obligation to which every one is required to submit. The Mohammedan law recommends circumcision between the ages of five and seven years, but it is lawful to circumcise a child eight days after its birth, if his health permits so severe an operation. This rite was practiced among the Arabs many centuries before Mohammed. From historical and ethnographical point of view, it appears to be the oldest and most widely spread surgical operation known. The operators are the public barbers, and the patients are subjected to a confinement of fifteen days. As to the infants who die young, before they are circumcised, they believe they are saved by the circumcision of their father. The imam or parish priest assists in his priestly capacity; and in families of distinction the occasion is celebrated with alms, sacrifices, feasting and other sumptuous entertainments. One of these public barbers, Djerah Mehemet, who had operated on two Sultans, Mohammed III. and his son Achmet I., in April, 1598, was appointed Grand Vizier, and after eight months he was dismissed from the Vizierate for his incapacity. Several Sultans, for some favorable reason, have appointed the poorest artisan or laborer to the highest dignity.

In 1368 Mourad appointed Kara Khalil Tchendereli Grand Vizier, who died in 1386 at the age of 100. He was succeeded by his son Ali Pasha.

From 1363 to 1376 a succession of victories crowned the Ottoman arms. The capture of Nissa in 1376, after a siege of twenty-five days, finally compelled the prince of Servia to sue for peace, which was granted on condition of an annual tribute of 1,000 pounds of silver and 1,000 horsemen. Shishman, prince of Bulgaria, who also participated in the hostilities, preferred to obtain peace by giving his daughter in marriage to the conqueror, instead of the payment of money.

1. 2. 3.

Janissaries.

1. Yol Hasseki or Street Inspector.
2. Tchohadar or Chief of the Pages.
3. Grand Vizier. In Ancient Costume.

The Bulgarians were originally a Tartar nation, which in the fourth century was settled on the Volga. The ruins of their former capital may still be seen in the neighborhood of Kazari. Their kingdom, which occupied a part of the Asiatic Sarmatia of the Greeks, was called Great Bulgaria, and is now comprehended in the Russian government of Orenburg. They afterward removed to the countries between the Bog and the Danube, and called their second territories the Second Bulgaria. The first Bulgarian kingdom south of the Danube was founded in the latter half of the seventh century, but the Bulgarians who established it were comparatively few in number, and after their adoption of Christianity in the ninth century through the labors of two celebrated Monks, Cyrillus and Methodius of Salonica, they became completely mixed with the Slavonic inhabitants, though the whole became known as Bulgarians. This race is gifted with

honesty and sincerity; they are an industrious, progressive, hospitable and robust people. Their national dress consists of sheepskin coats and woolen leggins, strapped about with leather. A fur cap, even in summer, is the universal national headdress.

Bulgaria was conquered by Bayezid and annexed to the Ottoman empire in 1392, and in 1878 with the help of Russia they freed themselves from the intolerable tyranny of Turkey, and within a generation they became one of the most enlightened, ambitious and competent nations. The wonderful economic advance of the Kingdom of Bulgaria has been due largely to the training many of its young men received at the world-famed Robert College at Constantinople. (See Chapter XXXII.)

This peace lasted six years, during which period Mourad reorganized his army, dividing it into regiments and fixing the colors of their flags, which were crimson, green and red. He was ambitious and diplomatic, and, wishing to extend his empire, sent a large delegation and valuable gifts to the Prince of Kermian, a Turkish state in Asia Minor, to ask his daughter in marriage for his eldest son Bayezid, the heir to the Ottoman throne. The Prince, greatly pleased at the honor conferred upon him in this way, sent his daughter to Mourad; she was met by the bridegroom, who came into Asia to receive her, and the wedding was celebrated in Broussa with great magnificence. She brought as her dowry a new kingdom to the throne of Othman. Gifts, magnificent even in the Orient, were presented to Mourad and Bayezid by the envoys of Arabia, Persia, Egypt, Syria, Greece and by other Turkish princes, including also many black and white slaves. Evrinos, a Greek renegade, the chief commander of Mourad's forces, selected two hundred young slaves of his own race, natives of Thessaly chosen for their beauty, as gifts to his sovereign; ten of these carried gold bowls filled with Venetian ducats; ten carried silver bowls heaped with sequins, others had gold and silver goblets, cups, crystals, jewels, etc.

John Palaeologus, Emperor I. of Constantinople in 1380, seeing that the Ottoman power was continually on the increase and finding himself unable to resist, applied to the court of Rome for relief, but received only promises; on his return to Constantinople he concluded a treaty with Mourad and gave him as a hostage his third son Theodorus, with a humble request that he might serve in the Turkish army.

About this time Prince Saoudji (Siaouz) the oldest son of Mourad, with the son of Emperor John Palaeologus I. formed a plot against the Sultan, aided by a small band of Turks and of young Greek nobles. This occurred during the absence from Adrianople of Mourad, who went to Asia to appease the disturbances there, at the same time appointing Saoudji as a regent of his European dominions. As soon as Mourad heard of it he returned at once to Adrianople and sent a messenger to the Greek Emperor demanding from him a quick answer for his son's conduct. Palaeologus apologized, saying that he was entirely innocent of their scheme, and also promised to help Mourad in persecuting the two rebels, and agreed that as soon as both princes were captured they should be punished by losing their eyes.

Siaouz and Andronicus were defeated and taken prisoners at Didimotico in 1385. Instantly Mourad put out the eyes of his son and beheaded him; two or three young Greek nobles were tied together at a time and thrown into the river

Maritza, while he smiled with grim satisfaction at the rapidity with which they sank beneath its waters. He compelled the fathers of some of the youthful revolters to kill their sons with their own hands; but two refused to obey the horrible order, for which they were instantly slain. After this, Mourad sent Andronicus in chains to his father, with the message that he should estimate the fidelity of the Greek Emperor by the punishment inflicted upon his son. John Palaeologus I. was cruel and cowardly, and destroyed not only the eyesight of his son, Andronicus, but also of his grandson John, a child five years old. The executioners

1. 2. 3.

1. Sultan.
2. Minister of the Interior.
3. Grand Vizier.
In Ancient Costume.

either in mercy or from incapacity did not complete their horrible task; for the boiling vinegar destroyed only one eye of Andronicus, leaving his little son John with a distorted and imperfect vision.

In 1386 Salonica was captured by the Turks. The Prince of Caramania was jealous of the increasing power of the Ottomans, and in 1387 he declared war against Mourad and captured several towns, but seeing the strong army of his enemy near Iconium, he proposed peace. The Grand Vizier rejected his propo-

sition, attacked and defeated him ; meanwhile Mourad besieged Iconium, during which the prince of Caramania sent his wife Nefizé Hanoum, daughter of Mourad, to intercede for him. Mourad accepted her plea on condition that her husband should appear in person to ask his pardon and kiss his hand in submission, which was done.

Konieh, the ancient Iconium, was famous in ancient times as the capital of Lycaonia, now Caramania, in Asia Minor, at the foot Mount Taurus. It is situated 310 miles from Smyrna. Ancient walls about two miles in circumference surrounded the older part of the town, but one-half of the inhabited portion is outside their boundaries. These walls were built by the Seljuk Sultans in the thirteenth century of large square blocks of stone which have evidently formed part of more ancient edifices. Of the ancient Greek city there are now no remains. The houses are one-storied, unplastered and built mostly of sun-dried bricks and wood. There are some medieval and ancient remains, among which are the mosques of the Turks, remarkable for their exquisite arabesque and enamel works, and the monuments of sheiks and saints, one of which is the famous green monument of Mevlana Djellal-ed-Din-Rumi, Mohammed the poet and founder of the spinning dervishes, also the old Jewish synagogue built in the first century A. D. It became a Greek church. At present the building is too old to be used; it can be seen from all parts of the city. The chief interest in the old synagogue is that, according to local tradition, in the early days of the Christian Church, Paul and Barnabas preached the gospel in it, and many believed their teaching. At last, however, they were persecuted in consequence of it and were obliged to leave Iconium. It is said to have derived its name from the Greek word EIKONION, image, in reference to the image of Medusa, which, according to tradition, was placed before the city by Jason.

Mourad marched against the Servians and Bulgarians, who had disturbed the Ottoman possessions in Thrace and Macedonia by frequent incursions, arrived at Yenishehr and celebrated there the marriage of his two sons, Bayezid and Yacoub, with the Byzantine princesses, and the circumcision of his three grandchildren, sons of Bayezid by another wife.

After this the Grand Vizier, Ali Pasha, with an army of 30,000 marched against Shishman, the Kral of Bulgaria. On the way thither he captured Shumla and Tirnova and besieged Nicopolis. Shishman surrendered to Ali Pasha, and was carried prisoner into the presence of Mourad, who pardoned him on condition that Silistria should be given up. Shishman acceded to these terms, but broke his promise and was defeated again by Ali Pasha in 1389 and surrendered at discretion.

Lazarus, King of Servia, fearing the progress of the Ottomans, declared war against them ; Sultan Mourad summoned his sons Bayezid and Yacoub from Asia and with the generals Ali Pasha and Evrinos Bey, marched against Servia ; he encamped on the plains of Kossovo by the banks of the river Shinitza, where both forces met. A dreadful conflict ensued on the 15th of June, 1389, in which the Servians were signally defeated. A Servian noble, Milos Kambilovitch, pretending to be a deserter with important secrets to reveal to the Sultan, was allowed to enter the imperial tent, and kneeling in homage before Mourad stabbed him ; the Sultan, as he was dying, ordered the execution of King Lazarus. The assassin was killed by the Janissaries while he was escaping.

In the battle of Kossovo cannons, which had recently been invented in Europe, were first used by the Turks.

Mourad I. built a splendid mosque at Adrianople, also the Ghazi Hounkiar Djami at Broussa, where he was buried. He was noted as a man of very few

words, a thorough diplomat, and in domestic affairs was liberal to friends and severe in judgments on enemies; therefore he was both loved and feared by his subjects. He was assassinated in September, 1389, at the age of sixty-five, and was succeeded by his son Bayezid Ilderim, or the Thunderbolt, whose rapidity of action justified the title.

CHAPTER IV.

BAYEZID I. ILDERIM THE THUNDERBOLT.

1389–1403.

Bayezid, surnamed Ildirim or the Thunderbolt, immediately after his accession ordered that his brother Yacoub, who fought bravely through the above-mentioned battle, be put to death.

The murder of all princes of royal blood henceforth became the safeguard of the Ottoman dynasty. The Koran says: "Sedition is worse than slaughter," and brothers of Sultans are ever seditious. On this account all princes are usually kept in strict seclusion in the palace. Since the foundation of the empire by Osman I. in 1299 till the reign of Achmet I. the throne passed from father to sons. But in 1617 Moustapha succeeded his brother Achmet I., and after his death the Divan convoked a special session in which a custom was established by a fetva, that thereafter the successor of the Sultan should as a rule be the oldest male relative, whether uncle, brother or nephew, and not his eldest son, as in other European countries.

The custom has its reason in electing the oldest prince, as he is supposed to be better qualified to rule, by the experience he possessed in governing previously the provinces of the empire. Later the Turkish princes were no longer trusted with liberty, on account of seditious plans, were not appointed as governors, but were kept in seclusion in the Kafess (Cage), and on the accession of a new, capricious Sultan, the majority of them were strangled. Ever since the reign of Mohammed II. the Reformer, the hideous custom of the murder of brothers, nephews, sons and uncles has ceased, but they are not allowed to hold any official position.

In the early part of Bayezid's reign he waged a successful war against Servia and compelled King Stephen Lazarevitch to sign a treaty by which Servia became the vassal of the Ottomans, in addition to which he agreed to give his sister Despina in marriage to the victorious Sultan; to pay an annual tribute from the silver mines of that country, and to render personal military service in all his campaigns. The Lady Despina, through her personal appearance and mental faculties, held a controlling influence over her imperial husband, who for her sake returned to her brother the city and castle of Semendria and Columbarium in Servia; she also enticed him to imbibe and become dissipated by drinking delicious wines and by other debaucheries.

In 1390 Philadelphia, now called "Allah Shehr," was taken In the same year he marched against Wallachia, Bosnia, and Hungary; the Wallachians submitted in 1391; but the Bosnians, assisted by the Hungarians, resisted for a longer time. During the year 1392 the Ottoman provinces were attacked by the Prince of Caramania, who at first was successful and finally captured Timourtas, the Viceroy of Bayezid. The Sultan, however, arrived in Asia and the tide of war soon

turned; for the prince was defeated and placed in the custody of his prisoner Timourtas, who, without orders from his imperial master, put the unfortunate Caramanian to death.

Sivas, Kastamouni, Samsoun and Amassia with their territories were captured and annexed to the Turkish dominions. Bayezid was greatly elated by these successes and indulged in riotous living and in the foulest orgies, as described by the historians of that period; who mention also that he was the first Ottoman prince to transgress the Prophetical law forbidding the use of wine.

Sigismund, the King of Hungary, realizing his danger from the proximity of the Turkish forces, enlisted the co-operation of other branches of the Latin

Philadelphia.
Called by the Turks Allah Shehr, "The City of God."

Church, to such an extent that in 1394 Pope Boniface IX. granted plenary indulgence to all who would join in an attack upon the Ottomans. France was persuaded to join the allies, and the Count de Nevers, son of the Duke of Burgundy, was made commander-in-chief of the French and the allied forces which were to release Hungary by destroying the power of Bayezid, and make their way to Constantinople, enter Syria, and deliver Jerusalem from the Turks. The Count de Nevers had as his chief commanders the Count de la Mauche and the three cousins of the French King James of Bourbon: Henry and Philippe de Bar, with many French noblemen and princes of the royal blood. They were joined in Germany

by Frederic, Count of Hohenzollern, and a large body of the Knights of St. John of Jerusalem; in addition the elector Palatine, with a number of Bavarian knights, and a large force from Syria, under Herman Count de Cilly. Sigismund and the Voivode of Wallachia also joined their forces with the rest, forming altogether a powerful army.

Sigismund marched against the Ottomans in 1396, and on his way attacked and captured Widdin, Orsova and Baco, the garrison of the latter all being put to the sword. He proceeded and invested Nicopolis, whose commander Yoglan Bey made a gallant resistance until the arrival of Bayezid. The French army, confi-

The Residence of a Turkish Vali in Orsova, 1830.

dent of victory, neglected to watch and ascertain whether an enemy was advancing, but amused themselves in carousals. Also they were confident that Bayezid would not dare to come across the Bosporus.

Bayezid, hearing of the approach of the allied army, started with his thoroughly disciplined army and arrived at a distance of a few miles from Nicopolis. The news of the approaching Turkish army was announced to Count de Nevers, who with his French chivalry wished at once to be led to battle. Sigismund, who knew all the Turkish tactics, proposed to send against the undisciplined and half-armed hordes, the Azabs and the Akindjis, some light troops and to reserve the French chivalry, who were well armed and drilled, to meet the Janissaries and

Sipahis. He was supported by Sire de Courcy and the Admirable; but the Constable and the Marshal Boucicault opposed it. The young knights, wishing first to have the honor of the battle, galloped to meet the enemy without waiting to co-operate with the main Hungarian army; they showed great bravery, mowing down the enemy like a machine, but finally they were overpowered by the great number of Ottomans, who, after this, moved forward against King Sigismund.

The two ranks of the main Christian army retreated without being engaged in battle, but the Hungarians, under the command of their King Sigismund with the Bavarians and Styrians repulsed the Turkish troops, and while advancing they were met by the Servian troops commanded by their King Stephen Lazarevitch, who were the allies of Bayezid. They defeated the Christians on the 28th of September, 1396.

The Hungarians, as well as the Bavarian knights and the Styrians, fell gallantly fighting around their banners; Sigismund with several of the officers fled from the field of combat. Ten thousand were captured and, the next morning, were cruelly massacred to revenge the slaughter of the Turkish troops on the previous day. The Ottoman army was drawn in the form of a semi-circle, the Sultan being in the center; the prisoners, with their hands tied behind them and halters around their necks, were led before him. The Count de Nevers was spared with the lives of twenty-four of his companions, whom he was allowed to select. The signal was then given by Bayezid, and the prisoners, without any clothing but their shirts, were cut in pieces by the scimitars of the Turks, or beaten to death by the maces of the Janissaries. Among those who were led out naked before the Sultan, was the Grand Marshal of France, the Lord Boucicault, whose life was spared at the intercession of Count de Nevers, who represented that he was well able to pay a large ransom for his life. Sir James de Helly and two companions were brought before the Sultan, who told Count de Nevers to select one of the three as a messenger to demand a ransom from the King of France and the Duke of Burgundy. Fortunately, for him, Sir James de Helly was chosen by the Count in consequence of their previous acquaintance; the other two were delivered to the soldiery, who hacked them pitilessly to death.

The Sultan enjoyed the sight of that, horrible carnage from daybreak until four o'clock in the afternoon, when at last the pity or the avarice of his high officers implored the Sultan, that the rest of the prisoners be saved and made slaves, to which Bayezid acceded and chose one-fifth of the captured Christian youths, whose gallant bearing moved the conqueror to enroll them in his own bodyguard, as "too good for the dogs from whom they sprang," and the rest were divided among his officers. Also a youth from Munich named Schildberger, an attendant to a Bavarian nobleman who had fallen in battle, was spared. He was saved by the intercession of Bayezid's son, returned to his native land after thirty-four years of captivity, and gives a painful description of the massacre of his comrades by the Janissaries at that time.

When the ransom for his captives was received in 1397, Bayezid was at Broussa. In his triumphal marches they were taken with him and exhibited as

trophies of his successes: the haughty conqueror little dreaming of the terrible fate that would soon befall him. Before they left the Turkish camp they had a specimen of his justice.

A peasant woman came to Bayezid in tears, asking reparation for an injury done to her by one of his servants. She said, "Sultan, I come to thee, my sovereign, to tell thee of one of thy servants. This morning he entered my house, took the goat's milk which I had provided for myself and my children, and drank it; I told him that I should complain to thee, but in reply he struck me twice. I pray thee, do me justice." Bayezid promised to help her, and ordered his servant to be confronted with the woman, who reiterated her story, which was in turn vehemently denied by the man. The Sultan said to the woman: "Consider well thy accusation, for if I find thou hast told me a lie thou shalt suffer death." She replied "I consent to it." Bayezid then ordered the man to be opened; the undigested milk was found in his stomach, and he said to the woman, "Go thy way, the injury done thee has been punished."

When the Count de Nevers with his fortunate companions were allowed to return to France, they were granted an audience with the Sultan, who thus addressed him, "John, I know that in thy own country thou art a great lord, and the son of a powerful prince. Thou hast many years before thee, and to atone for the ill success of this, thy first attempt in arms, thou mayest collect an army to lead against me. If I feared thee, I would make thee swear now never to fight against me again. But no, I will not exact this oath; on the contrary, I shall be glad if it pleases thee to come hither, thou wilt always find me ready to meet thee on the field of battle."

Elated by his success at Nicopolis, Bayezid arrogantly boasted that he would yet conquer all Italy, and feed his horse within the sacred precinct of St. Peter's in Rome. He sent messengers from Broussa to the princes of Asia and Egypt, announcing the victory, and the ambassador to each Mohammedan court took with him as a gift to the sovereign a number of Christians who had been made prisoners in the battle.

The Sultan, longing constantly for the acquisition of Constantinople, marched against that city with an army of 4,000 infantry and 6,000 cavalry, rescued the half-blinded Prince Andronicus, who was confined in the palace of Vlackernai, and placed him on the throne, while the Emperor John Palaeologus I. was deposed, and with his son Manuel was imprisoned in a tower on the Thracian coast. The guards of his tower, being Bulgarians, allowed the royal prisoners to escape. They went to Asia and implored the assistance of Sultan Bayezid, who complied on condition that John Palaeologus would pay the taxes which had been promised by his son Andronicus to the Sultan and also supply him annually with 12,000 infantry and cavalry. The Emperor accepted these terms; the Sultan accordingly dispatched messengers to Constantinople to ascertain which of the two Emperors its inhabitants wished to have on the Byzantine throne, and they selected John Palaeologus. Bayezid compelled Andronicus to abdicate and to relinquish Silivria, Hereglia, Rodesto, and Salonica, after which John Palaeologus I. ascended the throne of Constantinople.

After the death of the Emperor John in 1391, his son Manuel Palaeologus, who had been kept as a hostage at Broussa by Sultan Bayezid, fled to Constantinople, where he was proclaimed Emperor. The Sultan was enraged at this and ordered him to abdicate, but he refused, and the Sultan besieged that city.

The famous city of Constantinople, the present capital of the Ottoman Empire, was first settled by Byzas the Megarian 658 B. C., and called Byzantium. The Greeks, before building the Byzantium, consulted the Delphi oracle for a site for their proposed settlement. The reply was mysterious: "Build opposite the city of the blind." When they saw the Seraglio point, a magnificent site, they concluded that the blind men were the Chalcedonians who had chosen the Asiatic rather than the European site.

Byzantium was refounded by Constantine the Great, who removed the seat of the Empire from Rome to Byzantium in A. D. 321, dedicated on the 11th of May, A. D. 330, and named it Constantinople; it was also called New Rome; its Turkish title of Stamboul or Istambol is said

Constantinople.

to have been a corruption of the Greek εἰς τὴν πόλιν. Constantine extended the walls of the city, which crossed the peninsula, from about the end of the inner bridge Ounkapan to the mouth of the River Lycus in Vlanga Bostan and in the fifth century, during the reign of Theodosius II. in 412 were enlarged. The city, with all its misfortunes, its revolutions and crimes, continued to be, after the fall of Rome, the largest and most beautiful European city, and the Greeks were the most learned and polished people in Europe; but after its capture it became the center of a barbarous ignorance.

Constantinople is a triangular peninsula and its whole circumference measures about thirteen miles. It is pierced by twenty-six gates, not including the six gates of the Seraglio. It has a salubrious climate, in connection with the finest site of any capital in Europe. It stands on a promontory of seven hills, each one of which is crowned by a magnificent mosque, Byzantine building or monumental ruin. It lies at the mouth of the Thracian Bosporus, bathed on the south by the Sea of Marmora, and on the north by the harbor of the Golden Horn (Chrysoceras), one of the finest in the world; and with its suburbs forms a magnificent city, presenting a beautiful panorama from the sea. The epithet "Golden" denotes the wealth which the fishermen acquire from the fish in its waters, and that of "Horn" denotes its fancied resemblance to a stag's horn. This harbor is safe and commodious and is sufficiently deep for ships of the largest

size, while its location gives it the finest commercial advantages in the world, being connected by railway with every part of Europe. It is also the center of trade for the Levant.

There existed also four small harbors facing the Sea of Marmora namely: the Julian, which is now called by the Turks Katergha Liman, the Port of the Galley; the Kontoscalion; the Kaisarius; and Eleutherius called Vlanga Bostan. After the capture of Constantinople all of them were filled with earth and the greater part of the last one is used for gardens. Between the gates of St. Romanus and Adrianople there flows the small river called by the Byzantines Lycus, which enters the city and empties into the Sea of Marmora at Vlanga Bostan.

Constantinople has a population of nearly 1,000,000, composed of Turks, Greeks, Armenians, Jews and foreigners of many nations. Their various quarters are totally distinct with inhabitants of different races, different languages, different religions and different customs. These quarters will never amalgamate. Constantinople is a city of wonderful possibilities; in addition to this, its historic past, its records of horrible cruelty and oppression have been seldom, if ever, equaled, all of which render it a place of unspeakable interest to the antiquarian, the student and the man of the world.

This city was besieged twenty-nine times as follows: in 477 B. C. by Pausanias, Generalissimo of the Greeks, after the campaign of Platæa; in 410 B. C. by Alcibiades; in 347 B. C. by

CONSTANTINE THE GREAT.
(Enlarged from a coin.)

Leon, General of Philip of Macedon; in 197 A. D. by the Emperor Severus; in 313 by Cæsar Maximius; in 315 by Constantine the Great; in 616 by Khosroes, King of Persia; in 626 by Chagan of the Avars; in 654 by the Arabs under Moawya; in 667 by Yezid the Arab; in 672-79 by Sofien Ben Aouf, the Arab; in 715 by Moslema and Omar Abdul Aziz, the Arabs; in 739 by Souleiman, son of the Caliph Abdul Melek; in 764 by Paganos, Kral of the Bulgarians; in 780 by Harounal-Rashid; in 798 by Abdul Melek, Haroun's General; in 811 by Kramus, despot of the Sclavi; in 820 by the Sclavian Thomas; in 866 by the Russians under Oswald and Dir; in 914 by Simeon, Kral of the Bulgarians; in 1048 by the rebel Thornicius; in 1081 by Alexius Comnenus; in 1204 by the Crusaders; in 1261 by Michael Palaeologus; in 1356 by Bayezid Ilderium, for the first time; in 1402 by the same for the second time; in 1413 by Mousa the son of Bayezid; in 1422 by Mourad II., and in 1453 by Mohammed II.

Of the numerous commanders who attacked the city, eight only have captured it: Pausamius, Alcibiades, Severus, Constantine, Alexius Comnenus, Dandolo, Michael Palaeologus and Mohammed II.

Constantine the Great, son of Constantius Chloros and Helena, was born in upper Moesia (Nissa) A. D. 274. Upon the death of his father, A. D. 306, he was appointed his successor, and became the favorite of the army because of his fine presence, military prowess and personal courage.

His rival for the imperial purple was Maxentius, against whom he marched with an army.

It is related on the authority of several contemporary historians, especially that of Eusebius, that while at the head of his army, shortly after midday, he saw a luminous starry cross in the heavens, with the inscription in Greek εν τουτω νικα "By this, Conquer." This was followed the following night by a dream which interpreted the vision. It is said that by it Constantine became persuaded of the truth of the Christian religion, and ordered the cross to be inscribed on all his banners, the largest being carried at the head of his army.

The rival armies met A. D. 312 a few miles from Rome where Maxentius, the enemy and persecutor of the Christians, met a decided defeat and fled for refuge to the imperial city. He was drowned in the River Tiber. Constantine entered the capital in triumph, and was hailed with great joy as a liberator.

Constantine decided to establish his capital in some city where he might be more secure from sudden rebellion or assassination than in turbulent Rome. Struck with the beautiful situation and great advantages of the Thracian city, Byzantium, he built there a magnificent capital which he named for himself, Constantinople. Wishing to popularize the new capital he allowed many largesses and privileges to its inhabitants, which attracted thither from Rome its richest and most important families, who preferred to live in the glitter of the imperial court. It was called the capital of the Empire of the East, and was long the most opulent and polished of the cities of Christendom.

Although called the Eastern Roman Empire, its nationality was Greek, its religion Christian, and only its titles and forms of sovereignty Roman.

During the long siege of Constantinople its inhabitants suffered a great deal from famine, and at last they bribed the Grand Vizier Ali Pasha, who withdrew his forces. Finally Manuel consented to abdicate in favor of his nephew John, son of Andronicus, the regent of Silivria, after which the town was occupied at once by the Turks.

Manuel went to Peloponnesus, where he left his wife; thence he departed to Europe to seek aid against the Sultan, receiving only promises which were never fulfilled. An alliance was made between the Emperor John and the Sultan, by which it was agreed that John should receive into the city a Kadi or civil judge to decide the differences between the Mohammedans settled in the district within the Gate of Jub Ali, on account of trade; also erect a mosque within its limits, and pay the Sultan an annual tribute of 10,000 ducats.

The Byzantine empire being thus humiliated, General Timourtas continued his conquests as far as Bagdad; while the Sultan led his troops against Greece in 1397, conquered Thessaly, crossed the strait of Thermopylæ, captured Athens; at the same time he ordered the Generals Evrinos Bey and Yacoub Pasha to invade the Peloponnesus. They subdued Koroni, Methoni and Argos, the last of which was ravaged pitilessly, and 14,000 of its inhabitants were carried into slavery. He transplanted a large colony of his Asiatic subjects to Greece.

Bayezid in 1393 erected a castle on the Asiatic coast of the Bosporus about six miles from the city, which still exists, called Anadolu Hissar, the "Asiatic Castle." As the above-mentioned treaty between Palaeologus and Bayezid was not fulfilled to the letter, Bayezid resolved to conquer Constantinople and sent a message to Emperor John, threatening to exterminate all the inhabitants of that city unless an instant surrender was made. The Byzantine emperor refused and defiantly answered, "We trust in God, who dispenses justice and defends the helpless." The Sultan formed the project to attack Constantinople and carry out his threat, but he was compelled to desist in order to defend himself against the encroachments of the great warrior Timour the Lame, also called Tamerlane

of Tartary, who was of Mongol origin and was born in 1336 at Sebzar, a town near Samarcand in Transoxiana.

Tidings were received by Bayezid that the strong city of Sevas in Armenia was threatened by Timour, and the siege of Constantinople was raised. Bayezid despatched a formidable army under the command of his bravest son, Ertogrul. He felt sure that the defenses, strength and assistance of the natives were sufficient to defy the enemy.

Timour, through his military and engineering skill, undermined the city walls and held them by shores. When it was completed, these shores were set on fire, and at once the walls sank down into the trench. The defenders of the city were panic-stricken, as they found themselves at the mercy of the conqueror and begged

Roumeli and Anadole Hissar.

for his clemency. After the surrender 4,000 Armenians of the defenders were cruelly tortured by tying their heads down between their thighs with ropes, then throwing them into trenches and covering them with planks so as to prolong the agony, and afterwards covering with earth. Ertogrul, the son of Bayezid, and the balance of the Turkish army were put to death.

Bayezid left forever the place of his triumphs in Europe, the castle he had built on the Asiatic coast of the Bosporus, and the Byzantine city that he wished to possess, in addition to the so-called sensual pleasures and companionship of slaves of both sexes of rare beauty subject to his slightest whim; in order to expel an enemy who had invaded his dominion.

Bayezid marched with an army of 120,000 men and arrived near Sevas.

Timour, who had about 800,000 warriors, through a stratagem evaded Bayezid and led his army to Angora. Through agents he persuaded all the Tartars that were serving in the Turkish ranks that their true Tartar master was Timour and not Bayezid, and thus enticed them.

Bayezid, hearing of the siege of Angora, hastily arrived to the relief of the city, where he met the enemy on the plain before its walls, and through superior stratagem was cut off from the supply of water. Bayezid disregarded the advice of his experienced army commanders, who urged upon him the strategy of meeting the enemy in a narrow place instead of the plain, realizing that his superior force could soon overwhelm the Turks.

In the meantime 5,000 of the Ottoman army died through thirst, and the Sultan was compelled to give battle; and on the 20th of July, 1402, the two mighty chiefs met on the plain of Angora, where one of the most sanguinary battles recorded in history was fought; during the battle 18,000 Tartars deserted and joined Timour's army and several other commanders followed the same example, leaving only the Janissaries, who were the bravest of his army, and 10,000 Servian auxiliaries under their King Stephen Lazarevitch, who fought gallantly.

The Sultan's officers, seeing that all hopes of success was gone, advised the Sultan to escape while there was a chance to do so; but he refused and rallied the remainder of his army and retired to a high ground from whence he repulsed all attacks of the enemy through the balance of the day. Bayezid, knowing his defeat and that the battle could not be renewed the next day, as his Janissaries were fatigued, wounded, suffering from thirst, and almost surrounded by far superior numbers, saw that his only hope was in escaping if possible; he mounted a horse and attempted to fly from the battlefield, but was watched and chased; his horse falling, he was captured by Mahmoud, the Khan of Jagetai, who served in Timour's army, thus winning the honor and the glory of capturing the noted Sultan of Turkey. When Bayezid was brought to the tent of Tamerlane, he was playing chess with his son, and the imperial captive had to wait outside of the tent until the game was finished. Tamerlane received and treated him kindly, but because of an unsuccessful attempt to gain his freedom, a close watch was kept over him by trusted guards; and in moving from one locality to another Bayezid was conveyed in a kind of grillet litter suspended between two horses. Bayezid's wives also became the property of Timour. Bayezid died in the camp of Timour on his return towards the East, at Ak Shehr in March, 1403, eight months after the battle of Angora, in the forty-fourth year of his age.

Tamerlane sacked the Turkish cities of Broussa, Nicæa, Khemlik, Ak Shehr, Kara Hissar, and other places in Asia Minor, and finally in 1402 with a large army attacked Smyrna and after two weeks' siege captured the city by assault after a brave resistance. It was then held by the Knights of Rhodes, and Timour ordered a general massacre of its inhabitants without mercy to either age or sex.

After the capture of Bayezid, Manuel returned to Constantinople and was enthusiastically received by its inhabitants on account of their extreme dislike for John, caused by his humiliating treaty with the Turks. Manuel, thinking the

Turkish power entirely broken, destroyed the mosque in Constantinople, and retook several places in the neighborhood.

Bayezid had commenced to build Ildirim mosque at Broussa, which was completed by his son Mousa during the Interregnum.

CHAPTER V.

INTERREGNUM AND CIVIL WAR.

1403–1413.

The reign of Bayezid I. was followed by a period of eleven years called the Great Interregnum. This consisted of a series of contentions between his six sons, Souleiman, Mousa, Ertogrul, Mohammed, Issa and Kassim. Ertogrul was killed by Tamerlane after the capture of Sevas; Kassim was very young; the other three, Souleiman, Mohammed and Issa, escaped from the battlefield of Angora, while Mousa was taken prisoner.

Souleiman, with the Grand Vizier Ali Pasha and the chieftains of the Janissaries, fled toward Broussa; they were pursued by Timour's grandson; they reached Adrianople by way of Constantinople, at which place Souleiman had formed a matrimonial alliance with a niece of the Emperor.

Mohammed, being almost eighteen years of age, succeeded in escaping to the castle of Amassia with General Bayezid, where they defended themselves against the troops of Tamerlane. The Ottomans of Asia Minor went to the assistance of Mohammed, who without loss of time put himself at the head of a strong army and regained several of his father's provinces which had been captured by Tamerlane. Issa, who had escaped to Broussa, endeavored to be proclaimed Sultan of the East, and made a treaty with the Emperor of Constantinople; this angered Mohammed, who attacked and defeated him. Issa fled to Europe, but, being advised by his brother Souleiman, returned to Asia, and having organized an army, marched against Mohammed, but he was again defeated and escaped to Mount Taurus, where he died. Souleiman, after several contests with his brother Mohammed, proclaimed himself Sultan at Broussa.

Subsequent to this, Mousa, who had been kept in captivity by Tamerlane, was liberated and took his father's corpse to Broussa, where it was interred.

In February, 1405, Tamerlane, while on the march to China, died at Otrar, city of Tartary, at the age of seventy-one, leaving thirty-six sons and grandsons. Meanwhile Mousa collected an army, took the field against his brother Souleiman, but was defeated and fled to the mountains of the Balkan.

Mousa, with another army, again besieged Adrianople in 1410. When this intelligence was carried to Souleiman, who indulged in riotous living at Adrianople, he disbelieved it and, becoming indignant with the chieftain of the Janis-

saries for not agreeing with his plans, ordered his beard to be shaved off. This rash act, committed in the presence of the Janissaries, excited their indignation and proved fatal to Souleiman, for they opened the gates of Adrianople and delivered the city to Mousa. Souleiman endeavored to escape to Constantinople, but was killed by the Janissaries. This prince is known as the protector of the Ottoman poets, and, according to the historian Phrantzes, he married the daughter of Theodorus, brother of the Emperor Manuel II., Palaeologus, while his brother Kassim received a Greek education in Constantinople, and at the end of his life was baptized a Christian, receiving the name of Demetrius. Orkhan, the son of Souleiman, fearing his uncle Mousa, fled with his sister to Constantinople; meanwhile Mousa controlled the Ottomans in Europe, and by his treatment showed a

Entrance to the Bosporus from the Black Sea.

striking likeness to the barbarism of his father Bayezid. He undertook an expedition against the prince of Servia, in which it is said that he practiced the custom of destroying the towns and villages, carrying off the male youths as captives, massacring all others, and according to Dukes, the Byzantine writer, he ordered the corpses of the Servian garrisons to be arranged as tables upon which a feast was spread, to which he invited the officers of the Ottoman army.

Mousa subsequently laid siege to Constantinople; the Emperor Manuel Palaeologus then asked the assistance of Mohammed, who despatched a considerable Turkish force from Asia to Constantinople, but was compelled to recross the Bosporus in order to put down a rebellion in his own territory. Mousa was assailing with all his forces to capture the city; Mohammed returned to Europe, and with the assistance of Stephen the Servian king met Mousa on the plain of

Chamourli near the southern Servian frontier. When the two armies were in battle array, Hassan, the Agha of the Janissaries on the side of Mohammed, advanced towards Mousa's army and addressed them with a few words persuading them to abandon a cruel and unjust ruler, and join themselves with Mohammed, who was one of the most kind and liberal princes of the house of Ottoman. Mousa, on hearing this inducement offered to his troops, ran hastily and cut down Hassan personally. Mousa was also wounded by an officer who witnessed the cruel act. Mousa's army, seeing their leader wounded, became panic-stricken and fled. Mousa, in his effort to escape, was found dead in a swamp. Of the faithful generals of Mousa, Azab Bey fled to Wallachia, Michaloglous was sent prisoner to Asia, and Bedriddin Simavnaoglou, being a skillful soldier, was pardoned and re-appointed general in the Ottoman army. By the death of Mousa the strife of succession ended in the Ottoman Empire, for Prince Issa had disappeared some years before, during the hostilities between Souleiman and Mohammed in Asia; thus Mohammed, the only living brother, was proclaimed Sultan of the Ottomans.

CHAPTER VI.

MOHAMMED I.

1413–1421.

Mohammed, surnamed Tchelebi, or Gentleman, succeeded to the throne in 1413. On his accession he made an alliance with the Byzantine Empire and restored the places which Mousa had recently torn from him as well as Salonica; he received also the congratulations of the ambassadors of Hungary, Servia, Wallachia, Bulgaria, Venice, Ragusa, Epirus and others at Adrianople, and on their departure he said to them, "Tell your masters that I send peace to all and that I accept it from all; and may God chastise the violators of it." He renewed with the Venetians the commercial treaty, and he freed the Princes of Wallachia and Servia from all tribute. He then turned his attention to quelling the disturbances in his dommion caused by the quarrels during the previous reign of his brothers Mousa and Mohammed; then crossed to Asia to punish the revolting princes of Caramania and Smyrna. Meanwhile the prince of Caramania had attempted to capture Broussa, but did not succeed. The Sultan besieged Smyrna, and its ruler Prince Djouneid sent his mother, wife and children to implore the pardon of Mohammed, which was readily granted. Mohammed entered the city and ordered its walls and towers to be destroyed; then marched against the Prince of Caramania, compelling him to conclude a treaty of peace in 1415. Soon after this the prince broke the treaty and marched against the Sultan, but the Grand Vizier defeated him again. Angora was recovered in the same year.

The city of Angora or Enguri, the capital of the Vilayet or province, is the ancient Ancyra. It is one of the chief commercial places in Asia Minor, and is noted for its breed of goats with long silky hair, of which cashmere shawls and other stuffs are made.

The Duke of Naxos, Lord of the Cyclades, a noble Venetian, Pietro Zeno, had greatly troubled the Turkish vessels in the Archipelago, in consequence of which Mohammed, after his return, sent a fleet to attack him. The Duke, being a nominal vassal of the Republic of Venice, asked its assistance.

On the 29th of May, 1416, a Venetian squadron approached Gallipoli bearing a white flag in token that it desired to negotiate. This was not reciprocated by the Turks, who, under Admiral Tsali, fired upon the Venetians and in the engage-

Kiz Koulessi.

ment which followed lost twenty-seven vessels and were totally defeated by Admiral Pietro Loredano. This naval combat, caused by an unfortunate misunderstanding, was quickly brought to a close, and was followed by a treaty on the 9th of July, and in the year following the first Turkish ambassador was sent to Venice.

The Sultan's troops also met with reverses in the expeditions against Styria and Hungary between 1416 and 1420. About this time the Sultan erected the castle of Giurgevo, and afterward crossed to Asia, conquered Izvendiar, the despot of Sinope, taking his son as a hostage, and captured several Tartar cities. In

the same epoch a Tartar tribe emigrated to Europe, settled near Philippopolis, and called the place Tartarpazardjik.

A revolt, peculiar for its religious phase, occurred at this time, attacking not only the authority of the Sultan but the principles of Islam. In the suburbs of Smyrna a movement led by Bedreddin Simavnaoglou appeared; he was a man of learning as well as a judge in the army, whose following was large and grew very formidable. Associated with him as co-operator was a rude Turcoman of low birth surnamed Boreklidje, Moustapha, proclaimed by him a spiritual father, and ordered him to spread this new dogma; he was aided by an apostate Jew named Tirlak. Mohammed ordered Shishman to march against the heretics, but he was killed in the engagement; the same fate also followed the new governor of Sarauhan. Mourad, the son of the Sultan, was appointed the governor of Amassia, and marched against the heretics, having with him as adviser and commander of the army his faithful Grand Vizier Bayezid. Boreklidje-Moustapha, surnamed also "Dede Sultan," with an army of 10,000, met Mourad in battle, and after a sanguinary combat he was captured and sent to Ephesus, and on his refusal to abandon his new dogma he was beheaded with some of his followers. The others escaped and, uniting with Simavnaoglou, went to Macedonia to propagate the new sect. Prince Mourad with Bayezid Pasha went to Europe, met Bedreddin Simavnaoglou near Seres, captured and executed him. This outbreak was scarcely suppressed when another revolution of a political character broke out. A man appeared pretending to be Moustapha, the son of Sultan Bayezid, while others characterized him as an impostor, for this prince was slain at the battle of Angora. This rival to the throne, who greatly resembled Moustapha, allying himself with the princes of Wallachia, Smyrna, and the sons of General Timourtas and Evrinos, took the field against Sultan Mohammed, who defeated them near Salonica. Mohammed demanded the surrender of the fugitives, but Demetrius Leondarius, governor of that city, refused to give them up without the consent of Manuel Palaeologus, who replied that he could not violate the sacredness of asylum. The Sultan then insisted that the Emperor should sign a decree condemning them to imprisonment for life, to which he consented through the influence of Theodorus Korakos, the dragoman of the Emperor, who was to receive for their imprisonment an annual pension of 900,000 aspres, and they were sent to the island of Lemnos, where they were closely confined in the convent of the Holy Virgin.

Sultan Mohammed, soon after, signified his intention to visit the Emperor, who sent Demetrius Leondarius, Emmanuel Cantacuzenus and other officials with royal gifts to escort him to Beshiktash; here he was met by Emperor Manuel and his sons. Together the two sovereigns embarked in different boats, and proceeded to Scutari, conversing pleasantly on the way. On their arrival at Scutari, Mohammed landed and proceeded with his suite to Ismid.

Mohammed I. and the Byzantine Emperor were close friends in all matters affecting their empires; this affection was displayed by several acts of Mohammed.

Sultan Mohammed inaugurated the custom of carrying rich presents to Mecca, which exists until the present day, and is called Sourrei Humayun.

Sourrei Humayun is an annual expedition bearing imperial gifts to Mecca, commenced by Mohammed I. in 1420. This Sourrei is a sacred caravan preceded by a company of Arabs carrying kettledrums, which rattle occasionally, followed by camels covered with richly embroidered green cloth, accompanied by several mules covered with red carrying the imperial presents. In addition to this, other rich offerings are made by the Ottomans of the wealthier class, consisting of money and other valuable articles. This Sourré proceeds to the palace, is inspected by the Sultan, and a letter from his majesty, addressed to the Emir of Mecca, is entrusted to the Sourre Emini or leader of the sacred caravan. The procession starts from the palace preceded by a body of gendarmes (police agents) and a squadron of cavalry, accompanied by a number of dervishes and ulemas. Troops are ranged on both sides of the way for military honors, and immense crowds are gathered to witness the passing of the procession. Arriving at the station of Beshiktash, the Ulema recites prayers for the preservation of the Sultan, after which the presents are taken on board an admiralty steamer, and the guns immediately announce its departure for Scutari. On its arrival there, the Sourre Humayun is received at the landing place by the governor, the general in command of the Selimieh barrack, the commander of the gendarmerie of Scutari, and by a large number of officers. The procession is formed again at Scutari and is escorted by infantry and artillery and by detachments of the police to the Mutessarifat, where the sacred caravan remains until the time of its departure for the holy city. After a few days' stay at Scutari a Turkish steamer takes the Imperial Sourré, the chief of the sacred caravan, and the entire suite to Beirut, and thence it is escorted all the way between a battalion of infantry and a battalion of field artillery to Mecca, where Sourré Emini distributes the presents to the Sherif of Mecca and the Bedouins. Formerly this caravan, after crossing to the Asiatic side of the Bosporus, proceeded overland all the way to Arabia. At the completion of the Suez Canal a new route was opened by the sea to Jedda, which has been generally followed. This procession takes place a fortnight before the fasting month of Ramazan. Mohammed's law is, that but one fast day should be kept; but owing to the proper day allotted for the same being ambiguous, the Moslems always keep the whole of the month of Ramazan, so that they are sure of the fast day that comes in that month.

The month of fast (ouroutz) is religiously kept by the Turks from sunrise to sunset daily, during which period none may touch food, water or tobacco; at sunset a cannon is discharged from Kandili, Baccon village, on the Asiatic side of the Bosporus, to announce the hour for the close of the fast. The breaking of the fast is called Iftar. Every Mohammedan partakes of a few olives or any other refreshment and lights his cigarette or chibouk. After his sunset prayer (Axam Namaz) he partakes of his grand dinner. Before the break of day they are apprised again, by the sound of the drums which are heard in every Mohammedan quarter, to replenish their appetite. From the severity of this fast are exempted the infirm, the sick, the woman with a child or nursing children, children and travelers.

As the Arabic year is lunar, each month in a period of thirty-three years falls into all different seasons of the solar year, and consequently when the month of Ramazan occurs in summer, the observance of the fast is rendered by the length and heat of the days arduous for the working class. Nevertheless, they stand by their doctrine despite thirst and fatigue. He who violates the fast of Ramazan is reckoned either an infidel or an apostate; and if it is proved by two witnesses, he is punished severely.

The hours of day are reckoned from sunrise to sunset after the oriental fashion. Sunset is always twelve o'clock. Time is regulated by the clock of the Yeni Djami in Stamboul, near the Bridge.

During the month of Ramazan families seldom sit at their meals without guests; even the poor are invited to partake of the repast, and a special table is set for them. Everybody, rich or poor, strives to provide the best food that he can afford. Little or no work is done during this month; the Government offices are open, but business is practically suspended.

The life of the Turks is monotonous except during Ramazan, in which the nights are turned into days and passed in feasting and entertaining of the most extravagant order. The streets with their mosques, theatres, places of amusements, are brightly illuminated and crowded with Turks, who at night indulge in the greatest immoralities, some of which occur in the public baths. During the nights of this month the Turks exclude God from their thoughts, and apparently are trying more diligently to go to hell than Christians to heaven. In the daytime they use Tesbih, or rosaries, to aid in devotional exercises. The use of these beads became a general habit among the Turks and native Christians as an enjoyment. It enrages them exceedingly to see the Christians eating, drinking, or smoking in their presence, especially the old-style Turks, who are intolerant, fanatical, and with narrow prejudices, hating everything that is not Turkish.

The fifteenth day of Ramazan is the time for the annual visit of the Sultan to the Mosque of Hirkai Sherif, at Top Kapou in Stamboul, for the purpose of paying homage to the Mantle of the Prophet, which is kept there.

From early morn an unusual bustle could be noticed in the streets of the city, mounted

patrols, policemen and palace officials galloping over the Bridge to Stamboul and back to Yildiz. The main thoroughfares leading from Yildiz to Stamboul during the whole reign of Abdul Hamid II. were lined with picket troops in full dress. It was never known until the last moment by which route the Sultan intended to proceed to Stamboul, so every road imaginable leading to the Top Kapou had to be prepared in case his Majesty passed that way.

If the Sultan made up his mind to cross by sea, he was conveyed in his imperial caique. Until the reign of Mohammed II. the Reformer, the caique of his predecessor Sultans was a small row-galley of twenty-four oars on each side, each of the oars being rowed by two men. The rowlocks were upheld by knees carrying the tholes or row-locks. The space reserved for the passengers was but ten feet in length and was adorned by rich mosaics. The hull was that of an ancient galley and was extended beyond the required length. Later, his son and successor Abdul Medjid I. built another, far more elaborate, painted white with richly gilt carvings along the bulwarks, manned by twelve pair of rose-colored oars ornamented with gold, with a steersman and a boatswain. Twenty-five of these were dressed in white silk shirts, loose white baggy trousers and the red fez; the steersman only was attired in scarlet and gold costume. There was a crimson velvet canopy over the stern, supported by four gilded columns embroidered with gold, under which was a sofa upholstered with crimson velvet for his Imperial Majesty. At each side of the boat seats were fitted for his officials. The stern was ornamented with a big gilded bird.

Abdul Hamid II. used to cross in his new steam barge the Sevghulu, built according to his Majesty's designs, which was followed by a fleet of launches and caiques. All the court officials in gorgeous equipages and in full dress, as well as the beauties of the imperial and other harems, surrounded by eunuchs mounted on Arab horses, were swiftly proceeding over the bridge, to meet the Sultan as he landed at Top Kapou. Princes, pashas, officers of the Imperial Guard, palace attendants, passed along on horseback or in carriages with postilions.

As the Sultan's harem passed, crowds of beggars ran after the carriages in order to catch coins thrown by their Imperial Highnesses, no attempt being made by the grim eunuchs or the scarlet- and gold-coated outriders to stop this rush of the mob.

On the Sultan's arrival at the mosque he removes the coverings of the Mantle of the Prophet and kisses the relic, which is made of camels hair; after this the Princes, the Grand Vizier, the Ministers and all other officials follow his example, and when they pass out, the Valideh and the ladies of the Imperial Harem come in their turn.

The 27th of the same month is the night of Al Kadr or the night of Divine Decree. It is considered the most sacred night for the followers of Islam, as it is said that at this time the entire Koran was taken from the seventh down to the lowest heaven, and placed in charge of the Angel Gabriel, to be given out by him as the occasion might require. During that night the mosques remain open and are brilliantly lighted, those that have two or more minarets having lamps suspended between the minarets on ropes artistically forming a text of the Koran; in one of these mosques the Sultan goes to his prayer soon after sunset. On the Sultan's return to the palace a beautiful Circassian Halaik (slave girl) is presented to him by his mother or sister. Formerly it was customary for the Sheik-ul-Islam on that day to send the most beautiful Circassian girl that could be found to the Sultan.

The month of Ramazan is followed by Sheker Bairam or Candy Easter, which lasts three days. On that day his Imperial Majesty goes to the Mosque in a court carriage drawn by four magnificent Arabian horses, accompanied by a brilliant retinue of marshals, generals and superior functionaries in full uniform emblazoned with gold embroidery and decoration, and by the Caftan Aghassi or the Grand Master of the Wardrobe, whose duties are in all processions to throw silver coins to the people; there the Sultan is received by the Grand Vizier, the Sheik-ul-Islam and other dignitaries, and is greeted with three cheers of "Long live the Sultan!" The religious service lasts about an hour, and at its close the Sultan rides on a richly caparisoned white charger to the Dolma Baghtcheh Palace with his suite, where he withdraws to his private apartments to rest. Meanwhile the civil, military and religious dignitaries take their places in the Divan Khaneh or reception room, which is of immense dimensions. This throne room is embellished with great oriental splendor; the walls are decorated with immense mirrors, and from the beautifully ornamented high ceiling hang colossal crystal chandeliers. His Imperial Majesty enters and takes his seat on the throne, and the ceremony begins. The first in rank are their highnesses the Princes Imperial; they are followed by the Grand Vizier, who approaches the throne, bows low to kiss the hem of his imperial garment, which is now discontinued and a scarf attached to the throne is substituted for that purpose; the Sheik-ul-Islam, dressed in his white caftan, and turban of white, crossed in front by a band of gold, comes next and attempts to do the same, but is prevented by the Sultan, as there is but little difference in their religious rank; next come the Chief Justices, the Kadi-al-Askers of Roumeli, Europe, and Anadoli, Asia; the Istambol Kadisi, etc. During this ceremony the imperial band continues to play, the cannons are thundering, after which the people leave the palace.

Seventy days after Sheker Bairam comes the festival of Kourban Bairam or Feast of the Sacrifice, which lasts four days. They have the same procession, and every Turk is obliged to buy one or more sheep, which are brought by nomad shepherds and sold at different squares of Stamboul, generally opposite the mosque of Sultan Bayezid; the throats of these sheep must always be cut with their faces towards the Kaaba; the meat is distributed to the poor, and a portion kept for the family. Also, a large number of rams are sacrificed at the palace. They are the best that can be found in the market; they are washed, combed, their horns gilded, and each ram is led by two men who wear long green coats and a peculiar-shaped green headgear. It was customary that the Grand Vizier send that day valuable presents to the Sultan.

Constantinople assumes an entirely different aspect during both of these festival days; the people in new suits, happy and gay, walk the streets, sit at the coffee houses within and without; they send presents to each other and exchange visits. When they meet, they greet by putting their arms around each other and bending their heads to each other's shoulders without their heads coming into contact. The same greeting is interchanged when they meet friends after a long absence The imperial fleet anchored in the Golden Horn is gaily decked with flags. On the day of Kourban Bairam, the dragomans of the embassies and legations go to the palace to present the felicitations of their respective chiefs.

The Turks always celebrate the Bairam at the event of the new moon after Ramazan. Three watchmen are selected by Sheik-ul-Islam to report the advent of the new moon, which on the 29th of Ramazan is watched for from the highest hill in the suburbs of Constantinople. At the first glimpse they run, under high pressure, to Stamboul and report to the judge appointed for that purpose, who rewards them. Early the following morning the firing of cannon announces the dawn of Bairam. If it proves to be so cloudy that the new moon cannot be seen, this important watch takes place the next night.

In the spring of 1421 the Sultan, after a journey of some months in Asia, halted at Gallipoli, where he had a stroke of apoplexy, and fell from his horse; foreseeing his end, he besought his favorite general, Bayezid Pasha, to place his two minor sons under the protection of Emperor Manuel, to ensure their safety from Mourad, the next heir to the throne, knowing that he would follow the example of his predecessors and make away with his younger brothers for his own security.

Mohammed never rallied after this stroke, and died soon after, at forty-seven years of age; but his death was kept secret by his Grand Vizier for about six weeks, and in the meantime he sent a messenger to Prince Mourad at Amassia, inviting him to Adrianople; but a rumor of Mohammed's illness having been circulated the Janissaries revolted, demanding to see the Sultan. In order to appease them, his body was seated upon a throne near the windows of a darkened kiosk, while a page hidden behind the corpse passed his arms through its pelisse, waving his hands at the soldiers, who were unaware of the clever trick. The corpse of Mohammed was transported to Broussa, where he was buried in the mausoleum which he had erected near the celebrated Yeshil Djami, the Green Mosque, from its decorations of green porcelain. He founded in the vicinity of his own mosque one school and one refectory for the poor, both of which he endowed. He was succeeded by his son Mourad II.

Mohammed I. possessed great ability as a statesman, and also as warrior; he was fond of literature and poetry, and was a liberal patron of literary merit. He was remarkable in appearance, well proportioned, with great physical strength; he was humane and just. His reign was remarkable for many brilliant achievements. He had erected fine edifices, and completed at Broussa the magnificent mosque which was commenced during the reign of his grandfather Mourad; he also had finished the mosque which his brothers Souleiman and Moussa had commenced to build in Adrianople.

CHAPTER VII.

MOURAD II.

1421–1451.

Mourad succeeded to the throne in the eighteenth year of his age. He was girded with the sword of Osman at Broussa by the Sheik of Buchara, son-in-law of his grandfather Sultan Bayezid I.

He sent delegates to Asia and Constantinople announcing his accession to the throne, and a treaty of peace for five years was concluded with Hungary and Caramania.

The Byzantine emperor Manuel II., Palaeologus required from the new Sultan the custody of the two young princes his brothers, for the purpose of providing for their safety and to be educated at his court; but received a negative reply from the Sultan stating as an excuse that it was against the Islam law that any member of the ruling house should be reared among the Giaours. On receiving this communication Manuel released Moustapha and Djouneid from the prison of Lemnos, and obliged Moustapha to sign a treaty on condition that after a successful engagement against the Sultan, he would restore to him Gallipoli, the towns of Thrace and those on the borders of the Black Sea. Shortly afterwards Moustapha and Djouneid joined the Byzantine army under Demetrius Leondarius; marched against Gallipoli, which yielded with the exception of the castle, to which he laid siege, and the rebels proceeded to Macedonia, raised another army and were successful.

Bayezid Pasha and his brother Hamzi Bey were made prisoners; the former was beheaded, and the latter pardoned. After this, Moustapha and Djouneid advanced to Gallipoli. Its castle had surrendered to Demetrius Leondarius; but Moustapha, in violation of his promise, held it, and Demetrius departed for Constantinople.

A Turk cannot be the true friend of a Christian, it is utterly foreign to his nature. His apparent friendship has three objects: to corrupt the honesty of the Christian, to deprive him of his property, or to convert him to Islamism. These converts are always called mourtads.

Moustapha, aiming to gain control of Europe, crossed the Hellespont, and assumed the offensive by placing his camp near that of Mourad, but delay caused his ruin. His cavalry being "akindjis" (scouts) were finally entrapped in a peculiar manner. Mourad released their old commander Michaloglou from prison, had him brought to his camp, when he was instantly rejoined by his old soldiers. By previous arrangements with Mourad, the Grand Vizier Djoumeid quietly left the camp of Moustapha; his absence was soon noticed by the soldiers, who fled precipitately, while Moustapha went to Gallipoli closely followed by Mourad who crossed the strait, using twenty galleys belonging to Adorno, the Genoese, which were anchored there. Moustapha halted at Adrianople long enough to take the

jewels from the imperial treasury, but had scarcely accomplished a day's march into Wallachia, when his soldiers seized him and carried him back as a prisoner to Mourad, by whom he was tortured with every possible indignity and finally was hanged in the great square of Adrianople. The Emperor sent a deputation to Mourad asking for a treaty of peace, but he refused the proposition and they were dismissed with contempt. The Sultan prepared to punish the duplicity of Manuel by besieging Constantinople. On the 22nd of June, 1422, Michaloglou with 10,000 horsemen advanced to the walls of Constantinople without any resistance; ten days after, they were reinforced by an army led by Mourad II., whose tent was pitched in the garden of the Church of the Blessed Virgin of the Pighi or Holy Well Balukli.

An anecdote is related regarding Balukli. On May 29, 1453, the day of the capture of Constantinople, a monk was frying fish near the Holy Well, when another monk ran up to him and told him that the city was captured by the Turks. The monk could hardly believe it, and said, "I will believe it if these half-fried fish should spring out of the pan into the Holy Water"; and they did so. Their offspring still exist, whence the Turkish name Balukli is derived. At this spot where the Church of Balukli now stands, a chapel was built first during the reign of Leo the Great; later Justinian the Great rebuilt a magnificent church which was burned down by Simeon Kral of the Bulgarians in 914; the subsequent emperors rebuilt and repaired the church, which was destroyed again by Mourad II. in 1422, rebuilt and was destroyed again by Mohammed II. in 1453. In 1833 the Turkish government gave permission to rebuild the little church of Pighi. In the churchyard there are several large marble tombstones of Greek Patriarchs, who rest there. During the Byzantine time there existed an imperial palace which was frequented by the emperors in spring.

The Turks burned the villages and the harvest, destroyed the vines and olive trees and massacred the inhabitants. The Sultan proclaimed that the city and all its treasures should be given up to the true believers who would storm it, and crowds of fanatic volunteers flocked to the camp to share the plunder. Among these were a large number of dervishes commanded by the Grand Sheik of Broussa, Seid Bokhari; they stipulated that their share of this booty should be the Greek nuns of Constantinople.

The general assault was made on August 25, 1422. Both armies fought with great bravery, and all its inhabitants, including women and children, joined in the defense. Tidings of another revolt came to Mourad. His brother Moustapha, only thirteen years of age, incited by the Prince of Caramania and the Greek Emperor, had seized Nicæa. Mourad raised the siege, marched against him, and on the approach of his troops Moustapha was seized by some of his own officials and delivered to the Sultan, in whose presence he was strangled. Mourad in 1424 sent Hamza Bey, brother of Bayezid, against Djouneid, Governor of Aidin, who surrendered on the stipulation that his life should be spared, but, as in many other cases, this promise was only made to be broken; for he was strangled in prison with his family. He also defeated Isvendiar, the prince of Kastamouni, who concluded a treaty of peace giving to the Sultan the copper mines of Kastamouni, also his daughter Fatima in marriage. The Sultan arrived in Adrianople, celebrated his own wedding and those of his three sisters. He then went to Asia, and after a successful campaign in various provinces returned to Europe. During the year 1424 Smyrna was captured by the Turks.

Smyrna, an ancient Greek city, is situated at the head of the gulf of the same name; it was destroyed by the Lydians; about B. C. 627 rebuilt by Antigonus and Lysimachus. It was extolled by the ancients as the jewel of Asia, overflowing with wealth, and beautiful in works of art. It has been frequently captured; also overthrown several times by earthquakes. That of 178 A. D. is the most famous, and 1688, 1768, 1778, and 1880 the town suffered severely; it lost 60,000 by the plague in 1814, and was severely scourged by the cholera in 1831. It is called by the Turks Izmir, and is the principal port of Asiatic Turkey; and considering its capabilities and easy access it is unrivaled by any port in the world, being entirely surrounded by mountains, with deep water to within a short distance of the shore. Its harbor is capacious and affords the finest anchorage for ships of the largest class. The entrance to the harbor narrows to about half a mile.

In this harbor an episode occurred that has increased the respect for the American flag in Turkish waters.

Smyrna from the Harbor, 1830.

Upon the arrival of the United States sloop-of-war in the harbor on the 23d day of June, 1853, Captain Duncan Nathanael Ingraham was notified that the day previous, Martin Koszta, a political refugee from Hungary who had taken out his papers of naturalization in the United States of America, and who later had gone to Turkey and Smyrna on business, by the order of the Austrian consul was seized by about twenty Greeks, while quietly smoking his pipe, was bound and carried off to the Austrian brig Hussar and placed in irons. Immediately upon learning the above facts, Captain Ingraham with the American consul called to see the Hungarian. Stopping at the brig Hussar, the first lieutenant of that vessel told Captain Ingraham that the Hungarian was not on board, which proved to be a falsehood. Captain Ingraham determined not to be put off. He repaired to the shore, called upon the Austrian consul and demanded to see the man. There he found the captain of the brig, who politely accompanied him to his vessel, where Captain Ingraham found the Hungarian in the main hold chained to the deck. In the conversation that took place, he stated that he had declared his intention to become a citizen of the United States.

Placed in a situation that required much care to avoid difficulties Captain Ingraham wrote

to Constantinople. While waiting the arrival of a letter from Constantinople, Captain Ingraham learned that the Austrian brig would either get under weigh and take the Hungarian to Trieste, or else he would be transferred to the mail steamer and sent there.

A written protest was sent to the captain of the Hussar by Captain Ingraham. No definite reply was received, and on the morning of the 29th of June the United States sloop-of-war got under weigh, and, beating to the windward, anchored close to the Austrian brig, with every preparation for an action. On shore the excitement was intense. Thousands thronged the shore and anxiously awaited the expected engagement. All, however, remained quiet, and Captain Ingraham received assurances that the man should not be removed until Captain Ingraham heard from Constantinople. The Hungarian still remained in chains.

On the morning of the 2nd of July the mail arrived from Constantinople and Captain Ingraham received letters from Mr. J. P. Brown, the Secretary of the Legation, stating that the Hungarian, Martin Koszta, had from him American protection. In the morning, a little before eight o'clock, Captain Ingraham went to the Austrian brig and saw the imprisoned Hungarian, and asked him if he wished American protection; he replied, "I do." Then Captain Ingraham said, "You shall have it," and immediately the gallant captain went into the brig's cabin and demanded that the prisoner should be sent on shore in eight hours, and then he returned to his own ship; the officers and crew immediately went to quarters and got ready for a general action. At ten o'clock a letter arrived from the captain of the brig Hussar, protesting against firing into the brig in order to get possession of Martin Koszta. No reply was returned, save a repetition of Captain Ingraham's demands in writing.

Shortly after, it had become known that the United States sloop-of-war would attack the Austrian vessel if the man was not delivered up by four o'clock in the afternoon, with thousands to see the fight. In the meantime the Austrian, American and French consuls had entered into a convention that the Hungarian should be given up to the French Consul, to live at his house and to remain there until the American and Austrian consuls should both give their written consent for his delivery to either the one or the other, and that the minister at Constantinople should decide his nationality, all subject to the approval of Captain Ingraham, who complied. A few minutes before four o'clock Martin Koszta was sent on shore, followed by Captain Ingraham and officers of the United States sloop-of-war, and as soon as they touched the shore their ears were almost deafened by the shouts of "Vive l'Américain," "Vive la République," and with great joy the people surrounded the American officers and would almost have carried them on their shoulders. In the evening a band came off in a small steamer and serenaded the officers and Captain Ingraham, and gave repeated cheers, with their usual shouts of "Vive la République!"

Manuel Palaeologus.

In the following year, 1425, the Emperor Manuel was succeeded by his son John Palaeologus II., who in 1438 with the Patriarch Joseph and a number of bishops visited Italy in order to ask help against the Turks by uniting the Greek with the Roman religion, and after a long controversy the Act of Union was proclaimed in the Cathedral of Florence. When the Emperor with his attendants returned to Constantinople they were received with reluctance and disgust.

In 1428 Mourad marched against Sigismund, King of Hungary, who had seized a Servian fortress, and defeated him. Salonica, which had been restored to the Byzantine Emperor by Mohammed I., was sold to the Venetians, as the Emperor was incapable of defending that city; but Mourad repudiated the sale and claimed the city as hereditary property. He marched to Macedonia in 1430 and ordered General Hamza to attack Salonica; the Greeks, the original inhabitants of this city, were suffering greatly under the pressure of the Venetian yoke, yet when they heard of the approach of the Turkish army, determined to defend

it, although many of them were without arms and its walls were in bad condition. Mourad approached Salonica, and at two different times sent Christian messengers from other cities to persuade its inhabitants to assist him by attacking the Venetians. But it was of no avail. The Venetians, learning this and distrusting the Greeks, watched them closely. The Turkish attack lasted three days; both sides fought bravely, even the women participated by pelting the enemy with stones; finally the Venetians concentrated their forces in a tower near the harbor, from which they escaped to their vessels, leaving the Greeks to their fate. On the fourth day the city was taken by the Ottomans, followed, as is always the case, by lawless plunder and brutal assault. Many of the inhabitants were inhumanly put to the sword, thousands were carried into captivity, while churches, monuments, tombs, etc., were basely polluted and many of its antiquities were transported to Adrianople. The Venetians, in revenge for the capture of Salonica, sailed to the Dardanelles, and subdued the castle lying on the coast of Asia.

Salonica or Thessalonica, a city in Macedonia, north of Greece, originally Therme, but rebuilt by Cassander, was said to have been named after his wife Thessalonica, daughter of Philip, B. C. 315. It was taken by the Saracens, who massacred all its inhabitants except over 20,000 youths, whom they sold into slavery, July 30, 904; by the Normans of Sicily, August 15, 1185; and, after various changes, was taken from the Venetians by the Turks. Salonica contains several notable mosques and many relics of Roman and Byzantine architecture.

In the same year, 1430, Mohammed the Conqueror, son of Mourad and Alime Sultan, was born at Adrianople.

Mourad then arrived at Gallipoli with part of his army and renewed his treaty with the Venetians, while the remainder was sent to subdue Yanina; and northern Albania, with its capital Croia after a gallant struggle submitted, on condition that the inhabitants should preserve their laws and religion, and its ruler John Castriot was forced to deliver up his four sons as hostage for his regular payment of the enforced tribute. In the same year Constantinople and Broussa were visited with earthquakes and afterward by the plague, among the victims of which were the Princes Youssouf, Mohammed, and Orkhan, the younger brothers of Mourad, who treated them kindly while they lived, the third son of Prince Souleiman, three Grand Viziers, Aouz Djira, Ibrahim, and the Sheik of Bokhara. In 1433 Shikin Pasha attacked George Brankovitch, the prince of Servia, a descendant of Lazarus, and compelled him to sign a treaty, and to give his under-aged daughter Princess Helen in marriage to the Sultan. This Servian princess retained her Christian faith until her death; she was buried at Broussa.

An insurrection broke out in Caramania; the Sultan immediately crossed to Asia, quelled it and made the governor an officer in his army. In 1438 the Sultan formed a coalition with Wlad Dracoul, Prince of Wallachia, and Brankovitch of Servia and took the field with them against Transylvania with success, ravaged the country and carried away 70,000 slaves. Semendria, on the Danube, had been strongly fortified by Brankovitch, from whom Mourad had demanded its keys. This being refused Mourad besieged and captured it, completing his work by destroying the eyesight of the son of its ruler, who defended it.

In 1439 the Sultan invaded Transylvania, where he was met by John Hunyadi,

its military governor, who by his bravery defeated the Ottoman army under General Medjid Bey, killing him and 20,000 of his troops at Hermanstadt in 1442. He sent to the Kral of Servia a carriage laden with booty, amongst which were the heads of the conquered Turkish generals, inviting the Kral to join him. Another desperate battle was fought at Vasag between the Ottomans, under Shehabeddin Pasha, and Hunyadi, who with a much inferior force routed them with great slaughter.

In the following year, 1443, Hunyadi, with an army of Hungarians, Poles, Servians, Wallachians and Germans, undertook a campaign against the Ottomans; he gained brilliant victories on the banks of the Morava near Nissa, and captured a number of towns. Finally the Turks became demoralized and fled over the Balkans pursued by Hunyadi. At last a ten years' treaty was signed on the 12th of July, 1444, in the city of Szegeddin, between Ladislaus IV. and Mourad II., granting independence to Servia, while Wallachia was to remain under the protection of Hungary, and the Sultan paid 60,000 ducats for the ransom of Mahmoud Tchelebi, his son in-law, who commanded against Hunyadi and had been taken prisoner in the last campaign.

Shortly after these events Alaeddin, the eldest son of Mourad, died. The Sultan was inconsolable and resigned in 1444 in favor of his second son Mohammed, thirteen years of age, while the administration of the government was controlled by a regency of his faithful advisers. The Sultan then retired to his palace in Magnesia. Subsequent to this event the Pope and the Emperor of Constantinople persuaded the King Ladislaus and his counselors to take arms against the Turks, as there was an opportunity to drive them away from Europe. The Cardinal Julian with his eloquence convinced the king that no faith is to be kept with unbelievers. Also Hunyadi was unfavorable to breaking the treaty, but he was promised that he should be appointed independent king of Bulgaria when that province was conquered from the Turks.

On the 1st of September the king and Hunyadi with an army of 10,000 Poles and Hungarians attacked the unprepared Turks and advanced into Wallachia, where Drakul its governor joined them. They crossed the Danube and through Bulgaria arrived at the Black Sea and captured Varna. In the meantime the retired Sultan abandoned his residence, led an army of 40,000 across the strait of Bosporus, and met the enemy near Varna. As an emblem of the faithlessness of his enemy, the Sultan ordered a long spear to be placed before his tent, and to its point was fastened the signed treaty of peace with Hunyadi. A dreadful conflict ensued on the 10th of November of the same year, in which at first victory favored the allies, while the Ottomans wavered; but the King Ladislaus rushed on horseback to the front fighting gallantly in the thickest of the strife. His horse was killed under him, and he was beheaded by an old Janissary, Khodja Khiri, who exposing his head on a spear, shouted "Giaours, behold your king!" Besides the Hungarian king, Cardinal Julian was killed. Hunyadi, seeing that the king was dead, fled with the Wallachians. After the victories, the Sultan returned again to Magnesia.

The Janissaries, being displeased on account of their small pay, revolted, burned the market of Adrianople, and pitched their camps around the castle, threatening violence to all.

The Grand Vizier Khalil increased their compensation and implored the Sultan to assume again the reins of government. The Sultan immediately returned to Adrianople, and quelled the disorders that had arisen during his retirement. In the meantime he sent his son Prince Mohammed to Magnesia and then determined to conquer the Peloponnesus. This province was in the possession of the last Emperor of Constantinople, and his brother Thomas, then its regent, who for security had erected a wall across the Isthmus of Corinth. In 1446 the Sultan with an army of 60,000 advanced as far as the walls on the Isthmus of Corinth, attacked and carried it by assault. This accomplished, it was an easy matter to capture the city of Corinth; then he mercilessly sacked Peloponnesus, carrying away thousands into slavery, and the brothers Palaeologoi made terms of peace by paying tribute.

The Turkish forces met with no better success in Albania, and at four different times were defeated by its brave ruler Iskender Bey. Finally, Mourad decided to take control of the next expedition sent against that country, but was diverted from his purpose by the war with Hungary. Iskender Bey was the youngest of the four sons of Duke John Castriot and Princess Voisava of Servian descent, a hereditary prince of Epirus in Albania, four of whom in boyhood had been taken in 1423 as hostages to Adrianople; the physical beauty and intelligence of the youngest so pleased Mourad that he kept him in the Seraglio and converted him to Islamism. Constantine and another one died mysteriously, probably from the effects of poison; the other, Stanisus, married a Turkish lady and had a son named Hamza; George, the youngest, was a good soldier, greatly esteemed by the Sultan, surnamed by him Iskender Bey or Alexander Bey, and distinguished himself in the battle of Varna, and although he was the recipient of many honors from his sovereign, yet he never forgot his country or the faith of his fathers. After the death of John Castriot, his son Iskender Bey claimed the right to succeed him as hereditary prince of Epirus, but, being refused by the Sultan, determined to escape from the Turks and assume forcible possession of his patrimony. During the rout of the Turkish army near Nissa by Hunyadi in 1443, the opportunity presented itself to him. He suddenly entered the tent of the Sultan's chief secretary, forced that functionary, with the poniard at his throat, to write and seal a formal order to the Turkish commander of the strong city of Croia in Albania to deliver that place and the adjacent territory to Iskender Bey, as the Sultan's viceroy. He then stabbed the secretary, and with 300 picked Albanian horsemen went to Croia, accompanied by his nephew Hamza, where his stratagem gained him instant admittance, and the Turkish commander with the garrison was massacred. At the news of Iskender Bey's success, the whole country rose in insurrection, and in thirty days he had driven every Turk out of the country. After this he renounced Islamism and assumed his Christian name George. His nephew Hamza was baptized and received the name Branas. Hunyadi entered Servia in 1448 with

an army of 24,000, subdued the country and marched toward the plain of Kossova, on his way to Macedonia; he was met by the Turkish army of 150,000 men under Mourad.

Hunyadi, instead of waiting for Iskender Bey, advanced to battle. After a severe struggle of two days he was abandoned by the Wallachians, who joined the Turkish army; the other soldiers fled, leaving on the field only the German troops with the artillery. They fought again the second day until completely destroyed; Hunyadi, disheartened, fled when all was over. After this Mourad captured Stetigrad and Dibra with a loss of 20,000 men; he besieged Croia with 60,000 Turkish cavalry and 40,000 infantry, but did not succeed and was finally compelled to withdraw.

Coin of John Palaeologus.

In the latter part of the year 1448 the Emperor John Palaeologus II. of Constantinople died without issue, and was succeeded by his brother Constantine. In February, 1451, while the Sultan was feasting with his friends at Adrianople, he was attacked by apoplexy, and died at the age of forty-nine after an illustrious reign of thirty years, and was succeeded by his ambitious and unmerciful son Mohammed II.

Mourad was buried at Broussa in a tiled pavilion through whose open roof the elements fall upon his grave as readily as upon that of his poorest subject, according to his expressed wish. During his reign poetry, jurisprudence and theology began to flourish.

He was conspicuous for his bravery and aggressiveness. He erected a mosque in Adrianople called "Outch seferli" or Three Steps, also one at Broussa.

CHAPTER VIII.

MOHAMMED II. el FATIH the CONQUEROR.

1451–1481.

On the death of Sultan Mourad II. the Grand Vizier Khalil Pasha at once despatched a courier from Adrianople to Mohammed at Magnesia announcing the death of his father. The prince without loss of time mounted an Arab horse and with his followers hurried to the shores of the Dardanelles, and thence to Adrianople, ascending the throne in February, 1451, at the age of twenty-one.

Mohammed II., surnamed El Fatih the Conqueror, commenced his reign by an act of unparalleled barbarity. He caused his infant brother Achmet, the son of Mourad's second wife, a princess of Servia, to be drowned in a bath, and the merciless command was executed at the very moment when the mother, ignorant of the child's doom, was offering her congratulations to the murderer on his accession. The Sultan, perceiving that his atrocity would cause the indignation of his subjects, endeavored to avert it, on the pretense that the abominable act was done by an officer without his knowledge, and instantly ordered his execution.

His dominion was not extensive; it comprised the half of Asia Minor; in Europe, Thrace, Macedonia, Bulgaria and Thessaly, while in Albania the brave George Castriot or Iskender Bey continued his successful struggles. The Archipelago was held by the Greeks, Genoese and Venetians; the eastern part of Asia Minor was occupied by the Caramanoglous and Zoucadris, and the rest by the Seljuks. Comnenus ruled at Trebizond; the Mameluks in Syria and Egypt; and on the eastern side of the Euphrates were the dynasties of the Black Ram and of the White Ram.

Khalil Pasha, though not a favorite of the Sultan, was reappointed Grand Vizier. Isaac Pasha was appointed Governor of the regions in Asia Minor, with the order to take with him the corpse of Sultan Mourad to Broussa and inter it there.

Deputies arrived at Adrianople from the Emperor of Constantinople, the King of Trebizond, the Princes of Peloponnesus, Thomas and Demetrius Palaeologoi, the governors of Lesbos and Scio, the Knights of Rhodes, and the Genoese of Galata to congratulate Mohammed on his accession to the throne; and he in return renewed the treaties existing with all of them, which had been made by his father. To those who came from the Emperor of Constantinople he promised friendship, with an annual payment of 300,000 aspers for the support and safe custody of his fugitive uncle Orkhan, son of Souleiman in that city, and with the envoys of Hunyadi he concluded a three-years' truce.

The Byzantine Empire and the rulers of Western Europe had spent more of their valuable time and energy in civil wars and religious dissensions than in

studying the art of war and training themselves to military discipline; this was especially the case in Constantinople, for there were more monks and nuns there than soldiers. It was customary with its people to become monks rather than to enter the army, and thus the city was impoverished and the monasteries and convents enriched by endowments. There was but little patriotism or national enthusiasm, therefore the Turks found frequent opportunities to increase their dominion by gradually subduing the various Byzantine provinces.

During the reign of Constantine Palaeologus, the last of the Greek emperors, the Byzantine Empire was extended to the walls of Constantinople, the Genoese possessed Galata, and the Bosporus was partly occupied by the Turks. Constan-

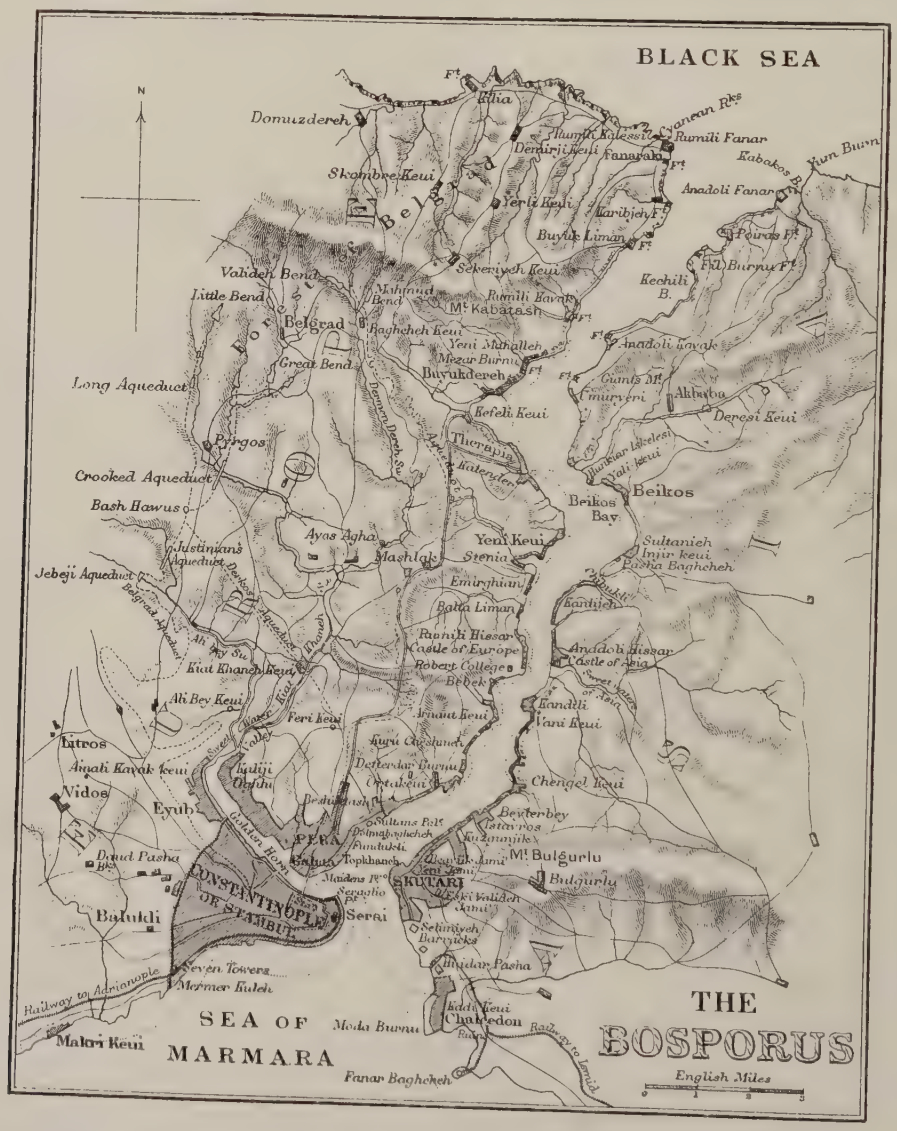
Medal of Mohammed II.

tinople, however, with several islands of the Archipelago and the Peloponnesus, were the remnants of the dominion which for a thousand years had extended from Charcidon and Sicily to the Euphrates and the Tigris, and from the Danube to the falls of the Nile. The Emperor was a regent over Trebizond, Servia, Wallachia, Galata and Mitylene.

Bosporus, commonly but less correctly written "Bosphorus," is the ancient name of the channel which separates Europe from Asia and connects the Black Sea with the Sea of Marmora. The name, which signifies ox-ford or heifer's ford, was given to it because here, according to the legend, Io, transformed to a cow, swam across. Its length is about sixteen miles, with a breadth of from little more than a third of a mile to two miles. Its locality is of great commercial and political importance; many ferryboats of the privileged steamboat company Chirket-I-Hairie, steam launches and tugs traverse this remarkable strait, as well as the European steamships which navigate the Black Sea and the Sea of Marmora, also the numerous sailing vessels and caiques or wherries, rendering the Bosporus picturesque and attractive. Its water is so clear that fish may be seen at a great distance below the surface. Both shores, European and Asiatic,

of this beautiful strait are lined with a long series of picturesque villages, kiosks, palaces, mosques, and other noble specimens of architecture, backed by lofty hills, and with their undulations of ground form a charming and almost unrivaled landscape.

Although a treaty had been promised by the Sultan to Palaeologus, yet Mohammed's intentions, under the guise of friendship, were those of conquest and destruction.



The Prince of Caramania, who had unwillingly submitted, attempted to assert his independence, but, after an ineffectual struggle, was defeated and concluded a treaty, giving also his daughter in marriage to the Sultan.

The carelessness of the Sultan in the observance of the clause of the treaty in

paying the amount promised annually for Orkhan excited the complaints of the Emperor, who sent delegates with the imprudent threat that, unless the pension was regularly paid, he would no longer detain Orkhan; Mohammed answered with simulated courtesy that he would consider the matter.

Finally the Sultan undertook to carry out the desire of his predecessors, the capture of Constantinople. He ordered his different provinces to send him 1,000 masons and the necessary workmen for the construction of a castle at Roumeli Hissar; in the spring of 1452 they were on the spot and in readiness for him. The Sultan left Adrianople and arrived at Gallipoli, where he embarked with twenty-

Castle of Roumeli Hissar.

four galleys of different sizes and sixteen transports, and arrived at the Bosporus on the 26th of March. He planned the design, and the work began on the 7th of April. The workmen were protected by troops, who fed their horses in the cultivated fields of the Greeks; naturally, it was objected to, and forty of the peasantry were killed in the attack by the soldiers, which took place at Kanli Kavak between Beshiktash and Keat Khaneh. Hearing this, the Byzantine Emperor ordered the gates of the city to be closed, and sent delegates requesting the Sultan to abandon the erection of the castle, and entreated him to spare the surrounding country, which supplied Constantinople with provisions. The Sultan made no reply to this request, but in June, 1452, ordered the two delegates to be executed, and declared war against Constantinople.

The Emperor possessed courage but little capacity; he took care, however, to strengthen the fortifications of his capital as soon as he was apprised of the designs of Mohammed II.

This castle, Roumeli Hissar or the European castle, stands about six miles above Constantinople, facing the well-known Anadolu Hissar on the Asiatic side built by his grandfather, Bayezid I.; the material for the Roumeli Hissar was taken from the ruins of the neighboring ancient churches. The castle is reported to have been built in four months, and was called Boghaz Kessen, or "Cut Throat," on account of its location at the narrowest part of the channel so as to control the passing vessels. Its construction was supervised by the Sultan, the Grand Vizier, and the Pashas Saridjeh, a Greek by birth; Zagan, renegade Albanian; and Sehaveddin, the latter the chief eunuch of the Sultan. It consists of small towers and three large ones, two on the hill and one near the shore. They are united by a wall with battlements. These towers were covered with lead; at the front of this castle Mohammed built a wharf.

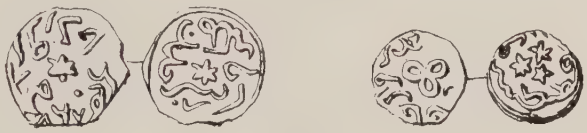
When the castle was completed, Feruz Agha, controlling 400 Janissaries, was appointed its commander. Small cannons were placed on the principal towers, and large ones on the wharf, which threw stone balls of 600 pounds weight, while the garrison was ordered to require toll from all vessels. During its construction, Urban, a Hungarian cannon constructor who was in the employ of the Emperor of Constantinople, resigned on account of his low wages, and offered his services to the Sultan, who offered him higher salary and many presents. In accordance with the Sultan's orders, a large cannon was moulded expressly for use in the proposed siege.

On the 28th of August, 1452, the Sultan encamped with 50,000 men by the walls of Constantinople, and after reconnoitering its towers, walls and ditches returned to Adrianople, while his fleet of 150 vessels sailed through the Sea of Marmora and arrived at Gallipoli. In October of the same year the Sultan ordered Tourhan to advance with a powerful army to the Peloponnesus, accompanied by his sons, Achmet and Omer. A dreadful conflict ensued near the Isthmus, and after a stubborn resistance the Greeks finally yielded. The loss on both sides was great. Tourhan then passed through Corinth to Tegea, Mantinia and Messina, and devastated these cities, massacring their inhabitants and selling the women and children into slavery. In another attack he was repulsed, and while retreating over the mountains between Messina and Arcadia, his army, in two divisions, marched in different directions. The one under Achmet was attacked by Demetrius and Thomas, brothers of the Emperor Constantine Palaeologus, and signally defeated, while Achmet himself was seized and sent to Sparta.

In the same year the Sultan sent another army overland, ravaging the shores of the Black Sea. It captured Mesimvria, Anchialus and Vyzin. The atrocities increased rapidly. The first attack was made on the 10th of November, 1452, upon two Venetian vessels from Kaffa on the Black Sea, under the command of Jeronimo Morosini, which were summoned to stop as they passed the strait, by Roumeli Hissar; the order was not obeyed, and they were fired upon. The

cunning Venetian captain pretended to approach and furled his sails, but, being favored by the wind and current, he was soon out of reach of the cannon, and arrived safely in Constantinople. Another vessel loaded with barley, under the command of the Venetian captain Antonio Rizzo, also from the Black Sea, was not so fortunate; it passed the Roumeli Hissar on November 26th, and was summoned to surrender, but disobeyed, and was sunk by cannon stone balls from the tower. The captain and crew, thirty in all, in vain attempted to make their escape in the boat; they were taken prisoners, sent in fetters to the Sultan, at Didimotico; he after two weeks inhumanly impaled the captain and beheaded all the sailors, except one young and beautiful (screvanello) Maestro by name, who was secluded in the palace. The historian Dukas, who was sent there as an envoy by the Prince of Lesbos, asserts that the corpses were left unburied.

The Venetian consul at Constantinople, Geronimus Minotto, learning of the capture of the captain and sailors, sent Fabrizio Cornaro to the Sultan to intercede for them, but they were beheaded before his arrival. Other vessels were captured and met with the same fate.



Coins of Mohammed II.

In this tower the Knights of Malta were confined, and since then it has served for a prison for the Christian slave princes; many of the Janissaries, at the time of their extinction by Mahmoud II., were imprisoned and afterwards beheaded there. The decapitation of the prisoners took place in one room, after which the heads were thrown into a well called the "Well of Blood."

Constantine, conscious of the impending danger, began to prepare with prudence and vigor for a contest that was to decide the fate of his empire. He implored the help of Venice. The Senate replied that the difficulty with Lombardy prevented her from coming to the rescue alone, but that if the Emperor could obtain aid from other powers, she would ally herself with them. Constantine invoked the assistance of other European rulers, also that of Pope Nicholas V., who consented on condition that the Greek and Latin churches should be united. He sent Cardinal Isidore, a highly cultured man, Greek by birth, who sailed with fifty men on a Genoese vessel to Scio, where he was joined by 150 more, and than went to Constantinople. His demand was accepted, and on the 12th of December, 1452, a solemn mass was celebrated in the Church of St. Sophia by the Papal legate in honor of this unity of Christendom. The Emperor and his entire court were present; but the monks, the clergy, and all the people revolted against such acts, which they looked upon as sacrilege. Among the Greek orthodox the most determined were Gennadius Scholarius, afterwards Patriarch, and the Grand Duke Notaras, who declared that they would rather see in Constantinople "the turban of the Sultan than a Cardinal's hat."

No effective assistance came from the West, as the Christian princes of Europe beheld this attack upon the metropolis and bulwark of Christendom with great indifference; they were indeed too much occupied at home to give any indulgence to the spirit of crusading. The Genoese of Galata entered into a treaty of neutrality with the Sultan. Notwithstanding this, however, they assisted the besieged in many ways. The Venetian Senate sent two galleys to Constantinople under the command of Gabriel Trevisano, to protect their own citizens and their shipping there. A council was held on one of these galleys, on the 14th of December, at which time Cardinal Isidore implored the Venetian commander not to leave the city but to assist in its defense. The captain replied that his orders were not to remain longer than ten days; if the merchants decided to go with him he would take them; if not, he would go without them. The galleys however were retained by force.

Another large vessel, under the command of Giacomo Coco, sailed from Trebizond, and, approaching the tower of Roumeli Hissar, was surrounded by several Turkish boats. Captain Coco attempted, through bribes, to escape, but the officer from the castle found the "bakshish" or bribe insufficient. He threw it into the Bosporus and returned to the tower to get further orders from the commander of the garrison. Coco pretended to anchor near the castle, but as soon as the officer landed there the galley sailed at once and reached Constantinople. Meanwhile the Emperor had asked the aid of the Genoese, who sent Giovanni Giustiniani Longo, a Genoese of noble family, with two galleys and 700 men, arriving at Constantinople on the 26th of January, 1453, which proved to be the only assistance procured from Europe. The Emperor, having been acquainted with Giustiniani, received him with great honor, appointing him commander of the army, and promised him the island of Lemnos if Constantinople should be saved from the enemy. Constantine, seeing the very inadequate preparation for the defense of the city, requested his chamberlain and most faithful friend, George Phrantzes, to get from each commander a list of those in his dominion. This amounted to 7,000, of which 5,000 were Greeks consisting of monks and others, and 2,000 foreigners. It was with much grief that Phrantzes handed this list to the Emperor, which was not made public, as it was difficult to collect additional troops in Constantinople; for his brothers, Demetrius and Thomas, were engaged in a conflict with Tourhan in the Peloponnesus and could not render the Emperor any assistance. On the night of February 26th, 1453, seven vessels, one of them a Venetian, the others Cretans, with 700 Venetians and a number of Byzantine nobles left Constantinople quietly, in order to escape the impending danger. All these vessels were under the protection of Venice; they sailed through the Sea of Marmora and Hellespont for Crete without being hindered by the Ottoman fleet.

Constantine made every effort to preserve the Byzantine Empire, which had already lasted over one thousand years, by constantly endeavoring to animate his troops and the inhabitants of the city by his presence, and to encourage them by his example. As there was no external wall and ditch outside of Blackernae Palace, the Emperor thought that the Turks might attack first this exposed palace.

He therefore requested Captain Trevisano to oblige the crews of several vessels to dig a ditch 8 feet deep and 100 feet long. This request was promptly executed. On the 2nd of April he ordered Bartolomeo Soligo to secure the entrance of the Golden Horn by a strong chain stretched from Bagtcheh Kapou of Stamboul to Galata at Coursoumlou-magazeh.

The Grand Vizier Khalil Pasha informed the Emperor privately of all the preparations against Constantinople, and tried to dissuade Mohammed from destroying the city. According to the record of an Ottoman historian, Mehemet Said, Khalil Pasha was bribed by the Emperor with large fishes, the bellies of which were filled with gold and silver coins. Khalil Pasha was invited by the Sultan to visit him at night; being suspicious of the invitation for such an unusual hour, he embraced his wife and children, took with him a large sum of gold, went to the palace and gave it to the Sultan. The Sultan, being surprised at this, said to him, "I have more to give you; I only want of you the capture of Constantinople." The Grand Vizier answered him affirmatively and then left the palace.

Khalil Pasha was called "Giaour Ortayi" or partner of the infidels. He was of mild disposition, but avaricious, and was killed by the Sultan twenty days after the capture of Constantinople.

In the beginning of February the most enormous cannon, previously referred to, was transported from Adrianople to the Gate of St. Romanus in Constantinople, which is now called Top Kapou or the "Gate of the Cannon." It was drawn in transit by 50 pair of oxen, balanced by 200 men, preceded by 250 workmen; and it is said that it required two hours to load with much lubrication to avoid accident. The stone ball of this cannon weighed about 1456 pounds. Karadja Bey, who with an army of 10,000 men transported the cannon, arrived at San Stefano on the European side of the Sea of Marmora some twelve miles southwest of Constantinople. He besieged the towers in which its inhabitants took refuge; these having been surrendered, the people were all slaughtered.

The Turks were encouraged by the Sheik Akshemseddin, who on the third day after the conquest had discovered, so the legend says, in a vision by the Golden Horn the bier of Abou Eyoub Khalid Ensari, who had been companion and standard-bearer of the prophet, and died by disease during the first Arab attack upon Constantinople in 672. On this spot a tomb had been erected to his memory and, later on, a mosque of white marble had been built in A. D. 1459 (A. H. 863) by Mohammed II.; it lies on the water's edge where the Golden Horn bends towards the Sweet Waters of Europe, and ever since the fall of Constantinople has been considered the most sacred of all Mohammedan places of worship in Europe. Each successive Sultan proclaimed has to come here in person, accompanied by all the dignitaries and officials of the Empire in royal procession, to have the sword of Osman I. belted on him by the Grand Master of the Mevlevi Dervishes, who bears the title Tchelebi Effendi and comes expressly from Konieh, Asia Minor. This ceremony is equivalent to the coronation of a European sovereign, and by it he attains the dignity of Caliph. No Christian, even of the highest rank, is allowed to enter this mosque.

The following incident is a proof. The son of Khurshit Effendi, a youth seventeen years old named Refaat, accompanied by Moustapha Effendi, about twenty-four years old, well known to the writer, both Mohammedans and natives of the island of Crete, where both Greeks and Mohammedans speak nothing else but Greek, went one day in 1873 to pray at the mosque of Eyoub. While they were in the mosque they spoke Greek instead of Turkish; they were detected by a Turk, who reported them to one of the officials of the mosque. At once these two young Cretans were surrounded by the clergy and others, as they mistook them for infidels (Christians) and demanded an explanation as to their intrusion in this sacred place. Both protested that they were Mohammedans, and that the boy's father and Moustapha Effendi were employed as clerks in the steam flour mill of Kiritli Moustapha Pasha at Ayasma Kapoussi of the Golden Horn, the director of which was Hassan Effendi, also a Cretan; they read Turkish from a book, but still they were in doubt, and would not let them go. At last they were convinced, finding that they were circumcised.

TCHELEBI EFFENDI
Chief of the Mevlevi Dervishes.

Beyond the mosque of Eyoub lies a historic Turkish cemetery which contains the tombs of the first Mussulman martyrs who fell before Constantinople, and on account of its sanctity many distinguished and faithful followers of Islam are interred there. Until the reign of Sultan Mahmoud II. the Reformer this sacred quarter of the Turkish capital was rarely visited by Europeans, who if discovered in it were exposed to insult and molestation from its fanatical inhabitants. The village of Eyoub, the Byzantine Kosmidion, lies beyond the walls on the northwest of Constantinople. There are in this village Turkish toy factories for children.

There are several orders of Dervishes, which are generally named after their founders, and the best known are the Bestanis, established 874 A. D.; Kadris, 1165; Rufai or Rufadji, 1182; Mevlevis, 1273; Nakshibendis, 1319; Bektashis, 1357; Rushemis, 1533; Shemsiss, 1601; and Djemalis, 1750.

Many Mohammedian princes and Turkish Sultans have held dervishes in high respect, and bestowed rich endowments on their establishments; and they are still held in veneration by the people.

The Sultan then took command of his troops, the number of which is variously estimated: according to Nicolo Barbaro, who is considered the most accurate, it

Turkish Cemetery at Eyoub.

was 160,000, composed of a wild, undisciplined crowd from different parts of Asia Minor; 12,000 Janissaries, and about 1,500 Christians composed of Roman Catholic Greeks, Germans, Hungarians and Bohemians, many of them converted to Islamism; also many dervishes, imams, mollahs, who during the fight encouraged the army; while the Turkish fleet, consisting of 150 vessels of various sizes, was under the command of Balta-oglou Souleiman Pasha, son of a rich Bulgarian named Balta, captured while young and converted to Mohammedanism.

On the 23rd of March the Sultan left Adrianople with his army, and on the 5th of April encamped about two and a half miles from Constantinople, where he

was guarded by 12,000 Janissaries. The next morning, Friday, he marched still further, and halted one mile from the city. Here prayer was offered, and the Sultan then declared the siege opened. On the 7th the army approached the walls of the beleaguered city, where a part of the troops was placed to guard from the Kerkoporta to Eghri Kapou, under the command of Karadja Bey assisted by other officials with machinery to batter the walls; another part of the army was placed from Adrianople Gate to the Golden Gate under Isaac Pasha, a man of experience in military affairs; while the Sultan was encamped opposite the Gate of St. Romanus. Another part of the army occupied the heights of Galata under command of Zagan Pasha, brother-in-law of the Sultan.

Tekfour Serai.

Constantine Palaeologus encamped with a part of his army, opposite to the Sultan, near the Gate of St. Romanus. With the Emperor was the general-in command, Giovanni Giustiniani, and his relative Don Francisco with 500 Genoese, who fought to the last. The remainder of the Greek army was placed around the walls of Constantinople; one part at Soulou Kouleh, under the command of the expert archer Theodore Carystios, the second was encamped at Adrianople Gate, under the three brothers, Brochiardi, Paolo Antonio and Troilo, who bravely repulsed several assaults of the Turks; another under the Venetian Consul, Geronimo Minotto, at Tekir or Tekfour Serai.

The ruin Tekfour Serai, familiarly called the Palace of Belisarius, but more correctly the Palace of Constantine Porphyrogenitus, lies on the sixth hill. The Turkish name of this place is Tekfour Serai, the Palace of the Lords; before the Ottoman conquest the Turks called the Greek Emperors "Stamboul Tekfoury," the Lords of Stamboul. It is today one of the finest monuments of the former splendor of Constantinople; its masses of masonry with belts and cornices of marble bear traces of fine decoration; tinted and bronzed by the oriental sunshine of centuries, it stands as a landmark far above all its surroundings.

In the beginning of the thirteenth century the treasuries of art contained in this palace shared the fate of all that had most contributed to embellish and enrich this magnificent capital of Constantine the Great; they were utterly destroyed by the Latin invaders, who left of it nothing but the bare walls. The palace was subsequently used as a prison in the time of the Palaeologi; was utterly abandoned after the conquest of the city by the Turks, and is today a gaunt and empty ruin. Some vaults among the massive grandeur of its foundations served as a place where glass-blowing, after a very primitive and rude method, was carried on. The magnificent Hall of the Emperors, with its columns and their finely sculptured capitals, was used for some years as a manufactory for lucifer matches, and was afterwards destroyed by fire, leaving the columns blackened and ruined. The windows are all large, and the spaces between the lofty arches above them are ornamented with tesselated brick and marble, varied in design and of great beauty. Each one of the four sides of this ruined palace differs from the others; upon those facing the city and the Golden Horn are remains of balconies and galleries; at the northeastern angle a projection like a square tower was crowned by a gallery where, tradition says, the Emperors were in the habit of presenting themselves to the people assembled below. But the cruelest destruction has been on the side facing the Greek cemetery, where, within a few years, the beautiful vaulted archway standing at right angles to it, connecting a south wall with a heavy block of masonry with windows and covered with shrubs and flowering plants, has fallen beneath the pick and crowbar, leaving a mass of stone and rubbish.

The remainder of the weak wall of Eghri Kapou was guarded by a German officer, John Graut, an expert miner; and the northern part of the triangle Eivan Serai * commonly called Aiva Sari, toward Eyoub, was protected by Cardinal Isidore with Romans and Scians. The towers, from Eivan Serai Gate to Petri Kapou, were under control of two Genoese, Geronimo and Leonardo DeLangaza; from Petri Kapou to Balouk Bazaar Kapou or Fish Market Gate, on the Golden Horn, was guarded by the Grand Duke Notaras, having with him 100 horsemen and 500 archers; the towers Basilios, Leon and Alexios, near Baghtcheh Kapou † (the ancient Gate of Neorion) were protected by a crew of a Cretan vessel, which place these sailors held until the capture of Constantinople; Seraglio Point was protected by Orkhan, the fugitive, with a few Turkish followers; he was afterwards found near the house of the Grand Duke Loukas Notaras.

Between Tchatladi Kapou and Achor Kapou (the Straw Gate) facing the Propontis, there is a Turkish house, which partially hides the following inscription upon the wall:

✠ΛΟΥΚ
ΝΟΤΑΡΑ
ΔΙΕΡΜΗΝΕΥΤΟΥ

From this we learn not only the location of Notaras' house, but also that he was the Dragoman of the Emperor.

The Gates of the Achor Kapou, formerly called the Small or Royal Gate, Tchatladi Kapou (the ancient Iron Gate) were guarded by the Spanish Consul, Pietro Giuliano, who came to Constantinople just after the commencement of the siege. The distance between Koum Kapou (the Sand Gate) to Psamatia was

* Eivan Serai, a Persian word meaning a princely reception hall, a lofty building.
† This gate was destroyed some time in the nineteenth century.

guarded by the Venetian, Giacomo Contarini; the district of Yedi Kouleh, the Seven Towers, was protected by the Genoese Emmanuel and the Venetian Catarino Cantarini, having under their command about 200 archers; the distance between Yedi Kouleh and Silivri Kapou was protected by the Venetian Fabricius Cornaro, with the mathematician Theophilus Palaeologus, the Genoese Mauricius Cattaneo and the Venetian Nicolo Mocenigo; the center of the city, near the Church of the Holy Apostles (on which place is built the mosque of Mohammed II.), was protected by Demetrius Cantacuzenus and his brother-in law, Nikiphorus Palaeologus, with 700 men as a reserve, the most being Greek monks.

Marble Tower, facing the Sea of Marmora.

The walls and towers which once surrounded the city of Constantinople had been erected and enlarged in successive years on a magnificent scale and with great skill according to the ancient art of war by the Emperors Constantine the Great, Arcadius; also by his son Theodosius II.; Leo the Wise; Tiberios III.; Leo III.; Theophilus; Bazil II.; Manuel I.; Comnenus; Michael Palaeologus; Andronicus II.; and John Palaeologus.

The land walls consist of a double row of walls and terraces flanked by towers which are from 50 to 60 feet high and vary in thickness. They were defended by a fosse about 60 feet wide and 25 feet deep. It is at present in some places less than 20 feet deep; in others it is quite filled with earth, cultivated and converted into gardens. During a siege this fosse was filled with water, and during peace it was emptied into the large cisterns of Constantinople. As the ground was sloping, it was divided into sections by partitions in order to hold the water. These partitions were wide at the bottom and very narrow on the top. Only, from the middle of St. Romanus to Adrianople Gates there were not any partitions on account of the great declivity of the place. It was impossible to keep water in the ditch. The Byzantines crossed the fosse from the different gates on wooden bridges, but the Turks built them of stone. Each section was supplied with water conveyed through pipes. The walls along the sea have been mostly

pulled down to make room for wharves and houses. On the landward side, though they have suffered from earthquakes and time, the walls are still in places in a fair state of preservation. These walls were built of marble, stone and Byzantine large square bricks, the last of which are remarkable for their excellent preservation. All the towers, either square or round, had spiral stairs built of stones to enable the soldiers to reach the battlement. After the capture of Constantinople they were destroyed by the Turks in order to build the mosques. The massive and lofty walls of Constantinople were impregnable without the aid of cannons, and are the noblest existing memorial of the fallen empire. On almost every principal tower there is a marble slab on the external wall, bearing an inscription indicating exactly the time of its erection.

The harbor was protected by a strong chain and by four Genoese, three Cretan and two imperial vessels, under the command of Captain Antonio, while nineteen vessels were moored within the harbor, rendering it inaccessible.

On the 11th of April the Sultan ordered four large cannons to be placed at Top Kapou, including the immense one made by Urban; three in Silivri Kapou; two in Yedi Kouleh and the rest in other locations. At the first discharge, the terrible report of Urban's cannon terrified all the inhabitants of Constantinople, but after a short use, it burst, and the body of its maker was blown to atoms over the walls and fell on the plains of At Medan, or the Hippodrome. Besides these cannons ballistas were planted along the line, which hurled large stones upon the battlements.

The Sultan ordered a new cannon to be constructed at once. Immediately after this an envoy, sent by the Hungarian regent Hunyadi, went to the Turkish camp to inform the Sultan that the three-years' treaty had terminated. This envoy, observing that each shot of the new cannon was always directed to one spot, advised the Sultan to place it in different positions in order to destroy the walls more quickly; the advice was followed, and the result was successful. On the 12th of April the Turkish fleet appeared before Constantinople, and anchored at Beshiktash; the Greeks, fearing a sudden assault, put a watchman on the Tower of Galata, who by a private signal was to inform them of its movements.

Galata Koulessi or Galata Tower was erected by Anastasius I. Dicorus in the fifth century, half of the present height; it was raised higher by the Genoese in 1348, and again in 1446; it is now used for fire signals. It is over 40 feet in height and until the capture of Constantinople was called "Tower of Christ," It had on its roof a large cross, which was removed by the Turks. The roof of this tower was destroyed by fire in 1794 and in 1824; it was replaced respectively by the Sultans Selim III. and Mahmoud II. From the top of this tower the entire city and its surroundings can be seen forming a landscape of rare beauty and historic interest.

From the 12th to the 18th of April no action was taken by the Turkish fleet; several skirmishes took place near the walls, where many Turks were killed.

On the 20th of April there arrived three ships of considerable burden, according to the estimation of those days, under the command of Cataneo, Navarro and Balaneri, sent by the Pope laden not only with provisions and stores, which were much wanted, but reinforcements for the slender garrison of the besieged capital. On the way they met an imperial war vessel which bore the imperial flag, the double-headed eagle, under Captain Flantanella from Sicily, which was also laden with arms and provisions. They appeared on the Sea of Marmora at about 10 o'clock A.M.; they were all armed and admirably manœuvered by the flower of the Italian and Greek seamen, to whom practice and long experience had rendered

the perils of the sea and the disasters attendant on naval contests so familiar as to strip them very considerably of their horrors.

The Turks had discerned them; Admiral Souleiman was ordered to seize them, and with noise of drums and horns met these vessels near Vlanga or Psamatia; but the superior height of these Christian ships made it impossible for the enemy to board them. Some of the historians assert that the sea fight took place when they appeared in sight of the harbor. Out of the whole Turkish fleet

Galata Tower.

only eighteen galleys were properly fitted for naval contest. The remainder were vessels entirely open; many of them scarcely entitled to be called anything else than large boats, rudely constructed and awkwardly managed, crowded with troops but destitute of cannon.

The four vessels, assisted by a strong and favorable breeze, crashed through their assailants, who vainly endeavored to oppose their passage. From their high decks they hurled large stones, their artillery skimmed the surface of the waters, carrying dismay and annihilation along with it, while the engines used for the

purpose of vomiting forth Greek fire, poured destruction on the heads of these assailants whose rash though brave and near approach subjected them to feel its dreadful effects. The imperial vessel was at last overpowered by the obstinate valor of the Turks, but was quickly rescued by her friends from wretched captivity, and the victory was on the side of the Christians.

The spectators of this naval combat were the Christians looking from the walls, and the Turks from the sea coast; the former hailed it with joy; while Mohammed, perceiving from the seashore that his fleet was defeated, became so excited that he rushed on horseback into the shallow sea of Zeitin-bournou with his followers, thus wetting his clothes; this action caused the fleet to rally, but after a short fight the Turkish vessels gave way in confusion and returned to their station at Beshiktash. During this fierce battle Admiral Balta-Oglou lost one of his eyes, which circumstance greatly helped the four vessels to escape. The four Christian vessels entered the Bosporus in triumph, and came safely into the harbor. The loss of the Turks was more than 100 killed and more than 300 wounded, while that of the Christians was 22 killed and several wounded.

The "Greek fire," an artificial compound, was the most destructive war material used before the introduction of gunpowder. It is said that it was used by the Greeks for the first time in the middle of the seventh century, during the siege of Constantinople by the Saracens, when their fleet was destroyed, and to it the deliverance of Constantinople from them may be chiefly ascribed. It was invented by Callinicus, a native of Heliopolis in Syria, who lived in the seventh century. Instead of being extinguished, it was nourished by water, which made it burn more fiercely. It was employed with equal effect by sea and land, in battle or in sieges. It was either poured from the ramparts in large boilers, or darted in arrows or javelins twisted round with flax or tow, which had deeply imbibed the inflammable oil. Sometimes it was deposited in fire-ships, the victims and instruments of a more ample revenge, and was most commonly blown through long tubes of copper, which were planted on the prow of a galley, and fancifully shaped into the mouths of savage monsters, that seemed to vomit a stream of liquid and consuming fire. The important art of its manufacture was preserved at Constantinople as the palladium of the state. The galleries and artillery might occasionally be lent to the allies of Rome, but the composition of the Greek fire was concealed with the most jealous care, and the terror of enemies was increased and prolonged by their ignorance and surprise.

On the 21st the Sultan, with 10,000 horsemen, went to Beshiktash or "stone cradle," and ordered that Admiral Balta-oglou, Souleiman Pasha, should be deprived of his titles and executed at once. The indignation of the Pashas, however, caused him to recall this atrocious command, but his property was confiscated and divided among the Janissaries, while the unfortunate Admiral received a hundred blows. He was succeeded by Hamoud Pasha, Governor of Gallipoli.

On the same day one of the towers of Top Kapou was destroyed by the enemy's cannonade, a part of which still exists, but the Greeks in the night filled all the cracks with barrels and baskets loaded with earth and stones; and according to the historians 10,000 Turks could easily have captured the city then, but the Sultan was absent at Beshiktash, where he was holding a council of war. The Grand Vizier Khalil Pasha proposed that the siege should be raised and a treaty of peace concluded with the Emperor compelling him to pay an annual tax, while the Sultan should have the authority to appoint the police officers in Constantinople. But the Sheik Akshemzeddin, who came with 20,000 Dervishes, Zagan Pasha, and the older Pashas voted against Khalil Pasha and rejected his proposi-

tion. In their subsequent arrangements to enter the Golden Horn a plan was proposed, it is said, by the Genoese of Galata to Mohammed, for the conveyance of his galleys overland and their launching into the harbor; for the attack by land was difficult, and the chain constituted an impenetrable barrier, which was defended by large and small ships. The plan was as follows: A level way from Dolma Baghtcheh up to the valley of Pangalti, and Yenishehr, thence to Kassim Pasha, was paved with strong and solid planks smoothed with grease, and the galleys, sixty in number, were placed in ship's cradles and drawn by the power of men, buffalo and pulleys; and in the course of a single night they were conveyed from Dolma Baghtcheh to the upper part of the Golden Horn, far beyond the reach of the larger Greek vessels, while Zagan Pasha and Karadja Bey guarded Pera with artillery to defend their galleys in case of an attack from the Greeks.

Critoboulos says that the sixty vessels were conveyed from Top Khaneh through Koumbaradji Yokousou (bombardier's ascent) to Pera, then through the opposite street Asmali Medjid to Kassim Pasha, which is the shortest way.

Dr. Paspatis asserts that Critoboulos was sent from the island of Imbros to offer its submission to the Sultan, as its inhabitants were afraid that their island might be attacked sooner or later by the Turkish fleet, which was getting ready to sail from Gallipoli to subdue the Ægean islands. Critoboulos was a cultured Greek who was later employed as secretary of Sultan Mohammed II., and wrote the biography of the Sultan.

According to the historian Nicolo Barbaro, a Venetian and an eye-witness, the inhabitants of Galata, who were Genoese, assisted in the completion of this work. The besieged, seeing the Turkish fleet in the Golden Horn, were alarmed and determined to destroy it if possible. On the 24th the captains, the Venetian Bailo, several of the prominent merchants and Giustiniani had a meeting and accepted the wise plan of Captain Coco, which was to burn the sixty Ottoman vessels in the Golden Horn; therefore, two large galleys were prepared for the attack by covering them outside with sacks of cotton and wool, in order that the cannonballs might not injure them. These galleys were to be accompanied by smaller ones, and by two brigs loaded with combustible materials, and towed by rowboats. The attack was planned for the middle of that night. The Genoese of Galata, seeing these preparations, surmised their meaning and craftily informed the harbor master Aluisio Diedo that if the attack could be made on the next night they would certainly assist them in it. This offer was gladly received, but the Podesta of Galata treacherously informed the Sultan of it; he reinforced his vessels and ordered them to be in readiness. The attack was made the next night two hours after sunset, by Giacomo Coco, but he was repulsed by the Ottomans, who sank his galley, and Captain Coco with 110 of the crew were drowned; forty were saved by swimming, but were captured by the Turks. The darkness of the night and the dense smoke of the Turkish cannons prevented the other galleys from following. The next galley, that of Gabriel Trevisano, advanced but with great difficulty reached the shore. The next morning the Sultan ordered these forty brave Italian and Greek captives to be cruelly beheaded, to which the emperor responded by ordering 260 of the Turkish prisoners to be killed and their heads exposed on the towers. This misfortune and the loss of their brave men

caused a strife, the Venetians accusing the Genoese of being traitors, the latter apologizing on account of the inability and great inexperience of Captain Coco; and it was with great difficulty that the Emperor succeeded in putting a stop to it.

The Turks constructed a bridge between Piri Pasha and Eivan Serai, consisting of large boats and wine barrels procured by the Genoese of Galata, which were fastened together with chains and ropes and covered with planks, upon which they raised a battery of cannon for the general assault. The Turkish galleys with troops and scaling ladders approached the most accessible side, which had formerly been stormed by the Latin conquerors. Here it may be remarked that the artillery of the Greeks must have been very indifferent or very ill served, otherwise they could have sunk the Turkish galleys, and this bridge could never have been built. It is said that at the same place there existed a bridge built by the Byzantines, but it was destroyed by them before the siege of Constantinople by the Turks.

The Emperor continued to rely on Venice for help, and daily looked for the arrival of its fleet. On the 3rd of May he sent a brig bearing the Turkish flag, with a crew of twelve men in Turkish dress to meet and hasten the Venetian fleet, which was supposed to be near the Ægean Sea, but unfortunately after twenty days' search it returned to Constantinople on the 23rd with disheartening news. On the 7th, a little before midnight, 30,000 Turks assaulted the city by land, thinking that they would find the besieged unprepared, but they were repulsed with great loss; this battle lasted about three hours. On the night of the 12th of May 50,000 Turks made another assault on the land walls of Tekir Serai, near Eghri Kapou, but were repulsed. On the 16th a part of the Turkish fleet of Beshiktash station approached the harbor, but the Christian vessels soon repulsed the enemy. The same day evidences of an excavation were discovered near the foundation of the walls. The Emperor, being informed of it by the Grand Duke Loukas Notaras, ordered him to search for it; it was found by the German officer John Graut, through whose ingenuity many of the enemy were suffocated. These miners were Servians whom the Sultan had brought from the mines of Novoberda in Servia.

On the 17th five Turkish galleys approached the chain of the harbor but were attacked by the Christians. On the 18th the garrison of the city discovered a large movable tower covered with ox-hides, through which the besiegers safely attacked the Christians; but it was destroyed by the Greeks. Animated by the example of the Emperor, who fought in person on the ramparts and by the indefatigable activity of Giovanni Giustiniani Longo, the defenders of the city performed prodigies; they filled up every night the breaches made during the day, and raised new ramparts. On the 21st a subterranean passage was discovered, from which the Turks were driven out by explosives. On the 22nd two other excavations of the same kind were discovered.

Mohammed II., as well as all those that had besieged Constantinople previously, was searching to find the pipes through which the drinking water was conveyed under the walls of the city, but he was unsuccessful.

The Sultan sent his son-in-law, Ismail Hamza Bey, son of the Isfendiar Khan, to the Emperor Constantine to propose the surrender of the city voluntarily, and promising safety to all those who wished to leave, but the Emperer called a council of war, and the following answer was given to the Turkish envoy, "It is not my wish, nor that of my people, to deliver up the city; we would rather die and are not afraid of death." In the meantime the senators and nobles of the city urged the Emperor to escape while there was a chance to do so, and raise an army to relieve the city; but the Emperor declined to accept their advice, on the ground that is was against his will, as he was resolved to fight to the last.

During the siege the provisions in the city became very expensive, but the Emperor obliged the merchants to supply the soldiers and their families at reasonable rates at his own expense. The treasury of the city becoming low, the Emperor solicited financial aid from its wealthy citizens, but they pleaded their inability to furnish it. However this may have been, it is certain that after its capture the Turks found considerable treasure hidden there. The Emperor was finally obliged to take the sacred silver utensils of the churches and turn them into coin.

Another excavation was discovered on the morning of the 23rd, which was destroyed; two workmen were captured and their heads were thrown over the land walls. The Emperor, foreseeing the impending danger, on the 27th sent away his sister-in-law with her attendants in one of Giustiniani's vessels.

The Grand Vizier Khalil Pasha, in order to aid the Greeks, had spread the rumor that a Venetian fleet in connection with a Hungarian army was on its way to attack the Ottomans. In consequence of this the Sultan was compelled to summon another council of his officers to discuss the advisability of raising the siege; Khalil Pasha as before strongly advised that this should be done, and a treaty of peace concluded with the Emperor, compelling him to pay an annual tax, while the Sultan should have the authority to appoint the police officers in Constantinople. But the Sheik Akshemzeddin, Zagan and the other Pashas again voted against Khalil, and urged that the attack should be made as soon as possible. The Sultan, in despair, ordered a general assault to be made on the 29th of May, and to encourage his troops made them this promise, "The city and its public edifices belong to me; but I give up to you the captives and the booty; be rich and happy." The Sultan's promise rejoiced the army, and that night an illumination took place which was thought by the Greeks to be a fire in the Turkish camp; but they soon became aware of its real meaning. Giustiniani encouraged the garrison and urged the soldiers to repair the broken walls; he also asked the Grand Duke Notaras on the 24th of May for additional cannons, but he was refused on the plea that the Grand Duke himself was in need of them. Giustiniani replied that they were more necessary on the walls and in the breaches than on the seashore, where Notaras was stationed; a dispute followed, which was quieted by the Emperor, who said, "Brethren, it is not a time to quarrel, but to be in unity, in order to overcome our common enemy." According to Bishop Leonardo's record the Sultan, who wonderfully admired Giustiniani's valor and skill for the preparations, said: "What would I not give to gain that man to my service!"

Three days previous to the assault the walls were bombarded; this partly destroyed them, leaving no outlets through which the Greeks could attack the enemy. A few old men, knowing that a gate called the Kerkoporta or Circus Gate had existed under the palace near Eghri Kapou, by the present Greek Cemetery, reported it to the Emperor, and he ordered it to be opened for an assault against the enemy. After the assault it was accidentally left open and unguarded; a number of Turks entered, but were killed.

Constantine, who was conspicuous for his piety as well as for his valor, showed himself most worthy of his crown at the time when he was about to lose it forever. In order to comfort and encourage the inhabitants of Constantinople the Emperor requested the bishops, priests and monks to take the sacred images from the churches and carry them in procession through the city, chanting the litany with the "Kyrie Eleison"—"Lord, have mercy upon us." They were joined by a large number of men, women and children, all of whom united most fervently in the petitions for help and deliverance. The citizens, actuated by the courage of despair, fought bravely in defense of their homes and their families, members of whom took part in the engagement by pelting the enemy with stones, but it was all in vain.

On the 28th day of May at 4 o'clock P. M., Constantine, accompanied by Gen. Giustiniani, went to the different stations on the walls to instruct the commanders. The Turks ceased their bombardment, and the Emperor summoned the officials and soldiers around him. He spoke first to the Greeks, telling them that they were fighting for a fourfold cause: their religion, country, kin and ruler, and while each one was a sufficient motive for action, how much greater the necessity when all were combined! He acknowledged that they were in great peril, but did not despair of final victory, and besought them to prove worthy of their Greek ancestry in the combat which was so imminent. Then turning to the Venetians and the Genoese he praised their courage and urged them to fight as brethren of the same faith. He added, "I cannot prolong my words to you, but I will trust the honor of the empire with my crown and sceptre to your keeping." His hearers, with great enthusiasm and earnestness, answered him that they accepted the trust and were ready to die for their faith and their country. After this the Emperor went with his suite to St. Sophia, and under its gloomy dome received the Holy Eucharist in solemn and tearful silence. Wearied and worn he returned to his Palace at Blackernae, in which he lived during the whole siege, asking the pardon of all in his household whom he might have injured; after which the Emperor with his faithful Phrantzes left the imperial residence forever and went on horseback to see if all the guards were on duty.

During the capture of Constantinople by the Crusaders in 1204 the Latin emperors lived in the Palace of the Seraglio Point until 1261; then the Greeks recaptured the city from the Crusaders and, for causes unknown, abandoned the Palace of the Seraglio Point and lived in the Palace of Blackernae until the capture of the city by the Turks. On the site of this palace a villa was first built in the fifth century for the convenience of the emperors to visit often the celebrated Church of St. Mary of Blackernae, famous for its relics and miraculous holy well, which was founded by Pulcheria and destroyed in the fifteenth century. Later this villa was enlarged, and during the reign of Alexius Comnenus it became a celebrated imperial residence.

This palace was abandoned by the Sultans and was occupied by Turkish people. Later it was destroyed, but there still exist some ruins in the gardens of the Turkish houses. The Palace of the Seraglio Point was also destroyed by them. Its foundation was discovered by the laborers of the Thracian Railway.

The Turks, not knowing, or rather disdaining, the history of the magnificent structure of Constantinople, destroyed many ancient buildings which embodied the history and crowned the topography of the city.

The Holy Wells of Constantinople and suburbs are highly esteemed by the orthodox Greeks for thaumaturgy, curing different diseases. A certain class of Turkish women, those that are more sociable with the Christian women, believe the effect of curing and occasionally go to these Holy Wells and bathe their heads in the private enclosures. The following incident is a proof: A new holy well was revealed at Geuk Su, on the Asiatic side of the Bosporus, where an old image of St. Mary was discovered and dedicated to her name. On every anniversary, which comes on the 21st of September, a large throng of Christians visit the place and many patients are cured. A wealthy Turkish lady, a resident of Roumeli Hissar, was suffering with rheumatism and was entirely helpless. Hearing of the miraculous power of this holy water, she desired to be taken there and promised that, if cured, she would buy all the necessary stones for the erection of a chapel. When she was taken there, she bathed her legs with that holy water, and by degrees she was able to stand up and walk. She kept her promise and bought the stones, and a chapel was built on the spot.

On his arrival at Eghri Kapou or Crooked Gate, where the German John Graut was stationed, he perceived that the Turks at the early hour, 2 o'clock A.M., were already preparing for an assault, and as he went from place to place his voice was heard encouraging the soldiers to renew their efforts. The Turks began to attack, using the scaling ladders 2,000 in number constructed by them, some of which were destroyed and the assailants were killed with stones and Greek fire, while those who retreated were forced to return to the fight by the whips of the bodies of horsemen stationed behind the lines.

It appears that the Byzantines had neglected the preparation of Greek fire, and had not sufficient to be used everywhere, otherwise they could have wrought great destruction to the numerous army of the Turks. Their cannons also were of small calibre.

The second assault was made against the gate of St. Romanus, where the Emperor stood, but the Greeks repulsed the Turks with considerable loss. The Sultan then ordered the Janissaries to proceed, but the defense of the city was obstinate. The assault continued near the Gate of Top Kapou, but without effect, and the standard of the Emperor, bearing the emblem of the double-headed eagle, remained in its place.

During the morning a large cannonball destroyed that part of the wall where the Venetians stood, and about 300 Turks rushed in, but retreated with great loss. The Turkish galleys lying in the harbor, under the command of Zagan Pasha, directed their attack against Phanar, but the Grand Duke Loukas Notaras drove them back. The Sultan encouraged his soldiers, sometimes with kind words, and again threatening them with his iron club, which still exists in the imperial armory. Another large cannonball destroyed a second section of the land walls, through which several thousand Turks rushed in, but the garrison pelted them with stones, using also the Greek fire. The dead of the Turks were so numerous that, according to the ocular testimony of the historian Nicolo Barbaro, a large number of camels were required to carry away the corpses. The garrison at Top Kapou began to withdraw; when Theophilus Palaeologus, in

connection with Demetrius Cantacuzenus, repulsed the Turks again. The Emperor, seeing this, encouraged his men and stimulated them to redouble their energy. The Genoese General Giovanni Giustiniani, while bravely fighting, was seriously wounded in the arm by an arrow, and, thinking it hopeless to resist further, he left his post. The Emperor tried all means to retain him, but in vain, and he departed to Galata. His soldiers, being left without a commander, fell into confusion, and the Turks, perceiving this, made another assault. A Janissary named Hassan of Ouloubad, a man of gigantic size and great strength, with thirty others rushed to the attack, but the Greek garrison killed eighteen of them. Hassan, with the remainder of his followers, at last succeeded in ascending the walls, but was attacked with showers of stones, and finally killed with the most of his followers. Similar struggles occurred in other places, where the Greeks threw the ascending Turks back over the walls. At last they found that the Turks had entered from the Kerkoporta Gate, and were attacking the Christians in the rear. A cry of alarm was heard "*Ἑάλω ἡ πόλις*" "The city is taken!" and the Christians ran towards the gates, hoping to find refuge in the Greek and Genoese vessels in the harbor. A few succeeded in doing so, but the guards locked the gates and threw the keys over the walls into the sea. The crowd of fugitives then flowed back towards the central part of the city; the majority took refuge in St. Sophia and the other churches, on the strength of the prediction that "The Turks will enter the city; but the instant they arrive at the column of Constantine the Great, an angel will descend from heaven, and put a sword into the hands of a man of low estate, seated at the foot of the column, and order him to avenge the people of God. Overcome by sudden terror, the Turks will then take to flight and be driven, not only from the city but to the frontier of Persia."

The Emperor tried once more to oppose the enemy, but it was impossible, for all hope had gone. He then threw away his imperial purple robe, rushed on horseback, sword in hand, accompanied by his followers, towards Top Kapou fighting the Turks. On his right side, Don Francisco of Toledo, and Theophilus Palaeologus were also fighting bravely till death; and on the left Demetrius Cantacuzenus and John Dalmata, who after many brilliant achievements fell dead. The heap of corpses was so high that the entrance to the gate was almost impassable. The Emperor, seeing that his nobles one after another were killed by his side, and fearing he might be caught alive, as he was surrounded entirely by the Turks, uttered this pitiable exclamation: "*Οὐκ ἔστι τίς Χριστιανὸς τοῦ λαβεῖν τὴν κεφαλήν μου ἀπ' ἐμοῦ;*" (Cannot there be found a Christian to cut off my head?) His wish was soon gratified, for while he was fighting he received a wound in the face from an Arab, whom he instantly killed, and in a few moments met the same fate himself from the hands of another one of the enemy. Thus on Tuesday, May 29, 1453, at nine o'clock in the morning, Emperor Constantine XIII., the last representative of the Eastern Empire, fell at the early age of forty-nine years, in a brave and glorious defense of his country and his throne. The Turks rushed into the city, but their advance was slow, as they thought that there were troops stationed in the principal streets and squares of Constantinople and that they

might be attacked ; but meeting with no resistance, and being enraged by the long siege as well as by the insults (vile language) they received during the siege from some unwise Greek soldiers from the walls, the conquerors as they advanced killed whomever they met on the streets. Other citizens, coming out from their houses unarmed and full of fear, were felled by the swords of the Ottomans. Those that were hidden in their houses were killed by the Janissaries, who, till noon, made a dreadful havoc among the Greeks, without the least distinction of rank, age or sex ; in this manner 2,000 were killed, but the natural instinct of their captors prevailed and avarice led them to preserve their captives for the slave markets ; they continued to destroy the imperial emblems on the public edifices, replacing them with the Ottoman standard. The crew of the Turkish fleet, seeing their standards waving in the city, landed, rushed into it and over every house which they entered hoisted a Turkish flag as a sign that it had been plundered.

General Giustiniani, who was suffering from the effects of the wound which he had received during the siege, left Constantinople, crossed to Galata on a vessel and sailed to Scio, where shortly afterwards he died from a broken heart. The brave Cretan sailors who guarded the towers of Basilios, Leon and Alexios at Baghtcheh Kapou at the entrance of the harbor, still fought heroically, without paying the least attention to the city's capture, and the Sultan, admiring their bravery, allowed them to embark on their vessels and depart, taking with them their arms. Their brothers, Paolo, Antonio and Troilo, surnamed Brochiardi, who were still fighting by the Gate of Adrianople or Edirneh Kapou, formerly Polyandria or Myriandria, being surrounded by the enemy, succeeded in effecting their escape and crossed to Galata. Cardinal Isidore, notwithstanding his disguise, was captured and sold in Galata, from whence he afterward escaped to Italy ; here he prepared circulars in Latin containing pathetic appeals to the European sovereigns urging them to unite against Mohammed. He died in Rome, 1464. The historian Phrantzes and his family were captured and bought by Mir Achor (chief equerry of the Sultan). His daughter and a son named John, fourteen and fifteen respectively, remarked for their beauty, were presented to his master, and were secluded in the Seraglio. The lad John, preferring death to infamy, was assassinated by the Sultan himself with his own scimitar. Phrantzes and his wife, after four months' captivity, were ransomed by the Christians and sailed to Peloponnesus, thence to Italy, and afterwards to Corfu, a Greek Island, where finally he became a monk.

George Phrantzes, descended from a noble Greek family, was born in Constantinople in 1401, and died in 1477. He was a cultured man, an able and loyal diplomatist, a true patriot and the most confidential friend of the Emperor. He was the author of a valuable history of the fall of Constantinople, which includes his testimony as an eye-witness, and the narratives of the sufferings of himself and others at that period.

The harbor-master Aluisio Diedo crossed to Galata and consulted its Podesta or governor in regard to the best method of saving their vessels ; the latter proposed to send delegates to the Sultan, but did not fulfill his promise. At last Diedo, Captain Bartolomeo Fiuriano, and the Venetian historian Nicolo Barbaro with several selected Genoese from Galata escaped with several vessels. They

unfastened the heavy iron chain which closed the harbor and waited until midday at Beshiktash, at which time the wind proved favorable; they sailed at once, passing by the Turkish fleet, the crews of which were too busily engaged in plundering the city to prevent their escape. The Venetian merchants of Constantinople, who were hidden in cellars, were captured. The Spanish Consul Geronimo Minotto, the Venetian Consul Pietro Giuliano, were also taken into slavery. The troops of the Grand Duke Notaras were met by a large force of Turks in the vicinity of the Church Mouchliotissa; they fought bravely for a short time, but were finally compelled to take refuge in this church, which was crowded with women and children. Not wishing to surrender they were slaughtered by their victors; hence the name Kanli Kilisseh or Bloody Church. The Grand Duke Notaras, who bravely protected the position entrusted to him, left his post only when there was no longer any hope of resistance, and with a few Greeks went to the tower where his family lived. He found there a number of Turks who tried to force the entrance and by them was wounded. After his capture the Sultan ordered that Notaras should be confined as a prisoner in the tower.

The Church of St. Mary the Mouchliotissa was built in the thirteenth century by Mary, daughter of Michael VIII., who was given by her father as hostage and wife to a Khan of the Mongols, and upon his death returned to her relatives in Constantinople; after its capture this church with its surroundings was presented by Mohammed II. to Christodolous, a Greek and the architect of the Sultan's own mosque. This was done by Hatti Sherif or imperial edict, was afterwards certified by Sultan Bayezid at the request of the nephew of Christodolous, who had built the mosque of Bayezid. Selim I. and Achmet III. each in turn wished to transform this church into a mosque, but, having seen this document, abandoned the project. It is built on a hill called Sandjakdar Yokoushou, above the Greek Patriarchate. Besides the above-mentioned church that of St. Demetrius, surnamed Kanavis near Balat, remained a Christian church.

There are also three Byzantine churches, which are now in the possession of the Armenians. The monastery of St. Mary Peribleptos, at Psamatia, was built in 1301 by the Emperors Romanus III. and Argyropulos. Until 1643 it was in possession of the Greeks, but during the reign of Ibrahim I. it is said that a corpulent young Armenian girl was presented to the Sultan, who was very fond of fleshy women, and through her influence this monastery was taken away from the Greeks and given to the Armenians. In 1782 it was destroyed by fire and it was rebuilt by the Armenians under the name of Surp Kevork (St. George); it is also called Soulou Monastir on account of the existing underground cistern. The Holy Virgin, Surp Asdvazazin at Kara Ghümbrük, Stamboul and the Church of Archangel Gabriel at Balat, of the Golden Horn, were also acquired by the Armenians.

Orkhan, the son of Souleiman, disguised as a monk, escaped through a small opening in the tower, and passed out of the city as the Turks entered it; but he was captured by a Turkish captain with several Greeks, one of whom finally betrayed him and thereby obtained his freedom, while Orkhan was beheaded by the Turks and his head was sent to the Sultan, who had previously given orders to bring Orkhan dead or alive to him. According to the historian Barbaro the captives numbered about 60,000.

Turkish cruelty and the horrible barbarity of Islamism in its treatment of Christians were shown at St. Sophia. This vast basilica was crowded by fathers and husbands, women and children, priests, monks and religious virgins, its subterranean passages, porch, chapel, corridors, immense rostrums, the platforms and domes could hold many thousand. Its ponderous gates gave way when the Turks attacked them; one long, piteous cry, the blending of many

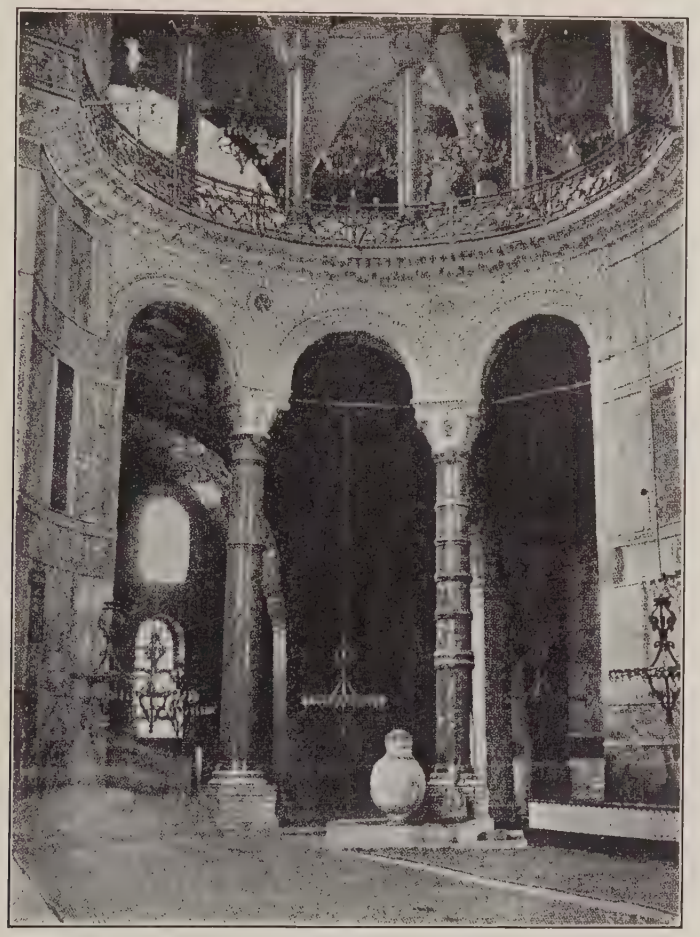
voices, arose towards heaven; in an instant the Turks rushed in, and encountering no resistance, their bloodless hands were employed in selecting the multitude of their prisoners. Youth, beauty, and the appearance of wealth attracted their choice; men, women and children, without any distinction, were tied in couples, the men were bound with cords; the women, fastened with their veils and girdles, were dragged out of St. Sophia. Some of them were thrown into the ships, others carried to the Ottoman camp, brutally assaulted, sold and treated worse than cattle. Such lamentations were never heard in any part of the world; the women were separated forever from their husbands, the children from their mothers, for the Turks were inexorable and cared nothing for the pitiful groans of the fathers, the agony of the mothers, and the tears of the little ones, and took

The Interior of St. Sophia.

their living booty from Constantinople to different parts of Asia. Perhaps the most brutal treatment was that given to the quiet and gentle nuns who were torn from St. Sophia and the convent altars to which they clung in despair, and dragged away with open bosoms, outstretched arms and loose hair, through the streets, menaced, maltreated and humiliated by the soldiers; thus they were hurried to the vessels and left there under guard while their captors returned to find others.

It is narrated by tradition that the moment the Turks entered St. Sophia a priest was celebrating the Eucharist, who, seeing the Turks rushing in the Church, fled towards the south gallery of St. Sophia, to a small chapel in one of the buttresses, which is connected with the Baptistery. He carried with him the Holy Communion. It is supposed he will return again from his hiding place when St. Sophia falls into the hands of the Christians.

Similar atrocities occurred in all the churches and monasteries, in all the palaces and habitations of the capital, a pathetic instance of which was the following. The fearful day of the capture, the Greeks were celebrating the anniversary festival of St. Theodosia. On that morning a number of them and their wives with gifts of incense and candles were going to the church to join in the celebration; they were attacked by the ferocious Turks, who had seized the city. In addition a number of women of rank who had spent the previous night in devo-



Gallery and Arcade in St. Sophia.

tion, as was customary in the Church of St. Theodosia, now Gul Djami or Rose Mosque, situated on the fourth hill, were dragged out; their agonized efforts to save themselves were useless; terror-stricken and struggling they were carried off by the same merciless captors to suffering and degradation worse than death. The Turks, on this as on all occasions, treated the vanquished with the most remorseless cruelty and massacred them in cold blood. The rest of the Greeks

soon shared the fate of their capital except those who escaped to Italy ; and thus Constantinople, the illustrious city and the old cathedral of Byzantine magnificence, became the capital of the Ottoman power.

After the conquest of Constantinople a great many of the most wise and learned Greeks, unable to endure the strain of the Turkish yoke, went to Italy and to other different parts of Europe. These most learned and polished Greeks of Constantinople who settled in Italy, taught the Greek language in the high schools and courts of Europe. This contributed largely to the introduction of sci-

Entrance to St. Sophia.

ence in Europe. Great enthusiasm for learning then seized the peoples of Europe and to this is attributed the distribution of many manuscripts of Greek authors and many other works of ancient Greek art which decorate today the museums of Europe. Among the celebrated Greek refugees after the capture of Constantinople by the Turks, one of the first promoters of Greek studies in the West was Constantine Lascaris. Some of these learned Greeks became Roman Catholics for the simple reason that they might obtain a chance for their support and obtain high ecclesiastical dignities.

At noon of the same day, May 29th, the Sultan, learning that his troops already controlled the entire city, entered in triumph through Edirneh Kapou.

Since then the custom has been established that every succeeding Sultan at his accession to the throne is obliged to pass through Adrianople Gate, after being girded with the sword of Osman at Eyoub Mosque. He was accompanied by the viziers, pashas and guards; he gazed with satisfaction and wonder on the strange though splendid appearance of the domes and palaces, so dissimilar to the style of oriental architecture. He alighted from his horse before the front gate of St. Sophia and entered under the dome; as he did so he struck with his scimitar a Turk who was splitting the marble pavement, because he did not wish any public edifice to be injured. It is said, also, that Mohammed, while on horseback, made an impression with his hand, smeared with blood, on a column at the southeast as a sign of victory; this still exists. He now gave orders for the slaughter to cease.

The injury to the marble pavement by the Turk, for which he was struck by the Sultan, illustrates the vandalism which is innate in that race; for the historian Mordtman states that he often saw Turks in Asia Minor destroying many beautiful sculptures. On asking them the reason for doing so, they would reply, "Bou tashlar, bize yaramaz," or "These stones are useless to us." The Mohammedans consider all portraits and statuary which are representations of the human form to be sacrilegious; they believe that at the Day of Judgment these works of art will arise around the unhappy artists, and call upon them to give souls to their bodies, and, being unable to do so, they will be cast into hell fire. Except among the rigidly orthodox the prohibition is disregarded.

The Selamlik, or the attendance of the Sultan for prayer at any mosque, always takes place on Djoumma or Friday, the Mohammedan Sabbath or day of rest. It has been observed as such since the reign of Mourad I., who established it in A. D. 1361.

Until the reign of Mahmoud II. the Reformer the Selamlik was solemnized as follows:

The Sultan, mounted on horseback, passing through the Gates of the Seraglio, was preceded by a company of Tchaoushes or Heralds and by other palace officials; then followed the Agha of Janissaries in a robe of purple velvet trimmed with silver tissue, his horse being led by two slaves; next, the Kizlar Aghassi; last came the Sultan himself dressed in green, lined with an expensive Russian fur; his costume and those of his courtiers were magnificent; after him six more imperial horses richly caparisoned were led; behind them marched on foot the two corps of bodyguard, the Solak or Sinistrals and the Peyks or Couriers. The Solaks consisted of four companies of Janissaries of 100 men each, under the command of Solak Bashi or Chief Sinistral. These soldiers were richly dressed, their gilt headpieces being surmounted by lofty plumes; their officers wore robes of green velvet trimmed with lynx fur. The Peyks, or Couriers, formed a body of 150 men under the orders of Peyk Bashi or Chief Courier; they wore a splendid uniform and were armed with gilded halberds. Among this large attendance of officials and guards there were five other officials called Rikab Aghalari or Masters of the Stirrup, who held the stirrup when the Sultan mounted his horse; and one of the oldest Kapoudjis or Porters carried a stool decorated with silver on which His Majesty placed his foot when mounting or dismounting his horse. All this procession marched through different bodies of Janissaries such as the selected body of Kapoudji Bashis or Chief Porters, who were arrayed on both sides. None but the sons of Pashas, Viziers, were eligible for admission into this select body, the members of which acted as chamberlains on state occasions; they wore a long scarlet robe embroidered with gold and trimmed with sable and a curious-looking gilt head-dress surmounted by an enormous crest of white plumes shaped somewhat like an umbrella. The Bostandjis or Gardeners were the real guards of the Seraglio; they wore high cylindrical caps of red felt with a long flap hanging down behind. The Kapoudjis or Porters, who formed the last division of the Seraglio guards, were 800 strong.

Several years ago Hamid II. built a mosque about 100 yards from the Palace of Yildiz, at which he attended every week, making it an occasion of great dignity and solemnity. A pavilion in the immediate neighborhood of the Palace and which commands a fine view of the entire pageant was always at the disposal of the diplomatic corps and their guests.

Every Friday about 11 o'clock the various regiments with their bands, preceded by corps of stalwart sappers and miners in leathern aprons and huge battle-axes, a body of men splendid in physique and discipline, come from barracks in various parts of the city, take their places and stand in perfect silence like statues. The avenue leading from the palace gate to the mosque was freshly sprinkled with white sand that the Sultan might have an undefiled path to his place of worship.

A short while before noon several closed carriages containing ladies of the imperial harem, in charge of the eunuchs, proceeded to the mosque yard, where the horses were unharnessed, and the women remained in the carriages throughout the entire ceremony; the chief of the eunuchs, followed by two white men with their hands folded on their stomachs, in the usual attitude of deference, and other officials arrived at the mosque; next came his sons on horseback dressed in different official uniforms accompanied by their suites. When everything was ready at noon the Guidish Meemourou (Director of the Imperial Procession) with signal signified that the procession should begin; at once the voice of the Muezzin from the minaret was heard chanting the call to prayer, and immediately after this the central gate of the palace grounds opened, a bugle-call was heard, a sudden presentation of arms, and the carriage with its imperial occupant, surrounded by a bodyguard and followed by a large retinue of courtiers, generals and

Yildiz Kiosk and Hamidieh Mosque.

pashas on foot, all in glittering uniforms and their breasts covered with decorations of every size, color and description, emerged from the palace grounds at a footpace and proceeded to the mosque, while the imperial band played the Hamidieh March; as it passed between the lines of infantry and cavalry the shout went up "Padishahymyz Tchok Yasha!" or "Long life to our Sultan!" At this entrance he was met by a little crowd of dignitaries, civil and military, and repeated his prayer; a hademeh, an officer assigned for this purpose, calls out these traditional words: "Padisha! Be not proud! Remember there is a God greater than thou!" The Sultan remained a half hour in the mosque, the bugle announced the close of the imperial devotions, which was always followed by his immediate departure, the Sultan appeared, entered his phaeton drawn by a pair of white Arabian horses, and, taking the reins himself, drove back to the palace. While he was passing, the slightest sound was not heard, neither was an umbrella raised nor an opera-glass used, according to the invariable oriental custom.

On these occasions anyone, either Mussulman, Jew or Gentile, among the people which gather in a dense throng at the back of the soldiers, who has a petition to present endeavors to mingle with the guards and holds his paper aloft, which the Sultan usually orders to be taken and preserved for his own private examination on his return from the mosque. But during the reign of Abdul Hamid it was impossible to do so, as the way to the mosque was well guarded by infantry, behind which several regiments of cavalry were flanked carrying pennants of scarlet upon their spears. They did not allow anyone to approach. Since the capture of Constantinople all the Sultans have gone to Selamlik on horseback, except Abdul Hamid II., who for a few years after his accession rode on horseback, but later always rode in a carriage for fear of assassination.

After the weekly ceremony of Selamlik, the Sultan generally gave an audience to members of the foreign embassies; at which time he wore the uniform of a Turkish general with the star of Imtiaz Order in brilliants hanging from his neck; and communication was held with them through his own interpreter, who stood behind His Majesty's golden chair. His visitors always stood until requested by the Sultan to be seated; but any native-born Turk in the audience will simply sit on the edge of the chair with folded arms, waiting for the Sultan to speak to him, then with a salaam he answers in a low voice, "Firman Effendemizen" (Master, thy word is law).

Attendance on the Friday services at the mosque is absolutely necessary to every Mohammedan, not excepting the Sultan; it is a religious duty to be done by him in person, and nothing but death could prevent him from going, for his absence from this ceremonial would imply sickness or death, and cause great anxiety among the populace.

This custom originated in the year 1361 when Mourad I. wished to testify before the mufti against one of his favorites. His testimony was not accepted, as, according to the law of the Koran, no one can be a witness in a religious court of justice unless he frequents the mosques for common prayer; therefore Mourad I. the following Friday attended the mosque with great pomp, where he joined in prayer along with the rest. Since then this custom has always been kept with great regularity.

The splendid church of St. Sophia was immediately transformed into a mosque, and the Turkish Crescent was placed upon the dome where the Cross had stood for ages. The Muezzin, or Crier to Prayers, ascended its loftiest turret, and gave the first Ezan or public invitation to pray in the name of God and His prophet, while Sultan Mohammed II. ascended the altar and offered the Namaz or prayer, where but a few days previous the brave but ill-fated Constantine, the last of his imperial race, had received the sacrament of the Eucharist. In accordance with law, they simplified the interior, and all the brilliant mosaic figures were whitewashed.

The national ensign of the Turks is the Crescent or halfmoon. It can always be found on the domes and minarets of the mosque, just as the Cross is the emblem of the Greek and Roman Catholic Churches. Tradition gives as the origin of it, that the Hegira, or flight of the prophet Mohammed from Mecca to Medina, was at the time of the new moon; therefore the use of the Crescent is a memorial of that event.

There is also another legend concerning it, to this effect: During the siege of Byzantium by Philip of Macedon, 347 B. C., a subterranean passage was excavated to facilitate the capture of the city on a dark night. Just as the troops of Philip were advancing through this passage and were at the point of entering the city, the moon shown out brightly (or a sudden flash of light from the moon appeared) and the terrible barking of the dogs also revealed to the Byzantines the approaching enemy, thus enabling them to repulse the invaders. After this the Crescent was adopted as the badge of the city, and when the Turks captured Byzantium, they found it hung in every public square. Believing it possessed some magical power they adopted it as their own emblem.

A third and more correct tradition states that the Turkish Crescent was originated from a Turkish horseshoe.

The standing of the nomad tribe which became known as the Osmanli A. D. 1299 consisted of a staff bearing a horseshoe and a horsetail. The tail still remains in the insignia of the Pashas. The horseshoe, like those still used by the Turks and other Orientals, differed from the European shoe in having a sole as well as a rim. Its form, therefore, was something like a crescent. When the Turks had conquered Hungary and were threatening Vienna, the figure on the standard was altered to represent a crescent more exactly, and thus to typify the growing Turkish power.

The mosque of St. Sophia, formerly a Christian cathedral, a celebrated structure and a specimen of Byzantine architecture, was originally founded by Constantine the Great in A. D. 325-326, and was dedicated to the Hagia Sophia "Holy Wisdom"—that is, to the Eternal Wisdom of God, or the Logos, the second person of the Trinity—afterwards enlarged and finally completed by his son Constantinus II., and was dedicated in 360. It stood until the reign of the Emperor Arcadius, and was one of the most prominent of all the oriental churches. After the exile of the Patriarch John Chrysostomus (the Golden-mouth) by Eudoxia, wife of the Emperor Arcadius, St. Sophia was deprived of the eloquence of that ecclesiastical orator, and the people, being indignant at this, burned the edifice in A. D. 404. In A. D. 415 it was rebuilt by the Emperor Theodosius II. the Younger, but in A. D. 532, during the celebrated "Nika Sedition," it was destroyed by fire for the second time and soon after was rebuilt entirely by the Emperor Justinian on the same foundation, from the designs of Anthemios of Tralles, and Isidoros of Miletus, and dedicated on Christmas Day, 537. Ten thousand workmen are said to have been engaged upon it. It occupied less than seven years in its erection. It is 182 feet in height, with a length of 269 feet and a breadth of 243 feet. No pains or expense have been spared in its

St. Sophia.

construction; from all parts of the country the finest marbles were selected, and the sculptured pillars which support the large central dome were taken from such ruins as the temple of Diana at Ephesus, the temple of Baalbek as well as from Jerusalem and Thebes. In the year 1204 Crusaders ransacked this sacred edifice, and carried away the greater part of its treasures, which had made it the richest and most beautiful cathedral in the world. The storied history attending it added greatly to the charm and interest of this sacred edifice. For more than a thousand years pageants—royal, ecclesiastical and otherwise—had taken place within its venerable walls; coronations, installations, weddings and baptisms in succession. It is said at the time when this church was completed, Justinian, entering it, exclaimed "Glory to God, who hath counted me worthy to complete such work. Solomon, I have surpassed thee!" Here also, through the pagan mission sent by Vladimir, the Russian Empire accepted the Greek Orthodox faith as the religion of the nation. This cathedral was called "the Great Church" on account of its size and sublimity; it is situated on the first hill. St. Sophia was in 1847 renovated by the Italian architect Fossati; the walls were strengthened so as to better support the great weight of the central dome.

Besides St. Sophia, there are other churches in Constantinople which have been transformed into mosques.

Atik Moustapha Pasha Djami, the Church of Saints Peter and Mark, is at Eivan Serai. In this church there was a baptismal font with three steps descending into it, cut from a single piece of marble, which now stands directly opposite the mosque, but it has been badly cracked by the ruthless hands of the Turks. Boudroum Djami, the Convent of Nuns at Vlanga; Achmet Pasha Mesdjid,* Arabadji Bayezid, Mesdjid near Silivri Kapou; Adjem Agha Mesdjid, Balaban Agha Mesdjid near Shahzadeh Djami; Demirdjilar Mesdjid, near Sultan Mehemet Djami; Eski Imaret Mesdjid, the Church of Pantepoptes, between Oun Kapou and Djub Ali; Et Yemez Tekeh Mesdjid, near Psamatia; Gul Djami, the Church of St. Theodosia at Aya Kapou; Kalender Khaneh Mesdjid, St. Mary Diaconissa, it was transformed by Mahommed II., it is near his mosque; Kilisseh Djami, the Church of Saint Theodore of Tyrone, near the Souleimanieh Djami; Khaidar Khaneh Mesdjid, Kachrieh Djami the County Hermitage, at Edirneh Kapou, the mosaics and frescoes of this Byzantine Church are among the beauties of Constantinople; it was built in

Kachrieh Djami.

413; Hodja Khaireddin Mesdjid; Khodja Moustapha Pasha Djami, the Church of Andrew the Disciple near Silivri Kapou; Kefeli Mesdjid, the Church of the Monastery of Manuel, at Salma Tomrouk; Kutchouk Aya Sophia Djami, the Church of Saints Sergius and Bacchus, at Tchatladi Kapou; Mir Achor Djami, the Convent of St. John the Baptist at Psamatia. It was destroyed in the fire of 1782. Mahmoud Pasha Djami; Monastir Mesdjid, near Top Kapou, it was transformed by an official at the service of Mohammed II., Pour Kouyou Mesdjid, near the public bath of Mufti Ali; Phenari Isa Mesdjid, the Church of Panachrantos, near Halidjilar Kiosk; Sandjaktar Mesdjid, the Church of Gastria, near Tchinar, close to Marmora; Sehda Mesdjid; Sekiban Bashi Mesdjid, near Kir Tchesme; Sivahi Tekeh Mesdjid, near the mosque of Sultan Selim; Sheik Mourad Mesdjid, near the public bath of Mufti Ali, which the Greek neighbors called the Church of St. Catherine; Sheik Souleiman Mesdjid, near Zeirek Djami; Toklou Dedeh Mesdjid, the Church of Saint Thekla, near Eivan Serai Kapou; it was erected by the Emperor

* Mesdjid, a small mosque.

Theophilus; Tchertchi Djami, formerly the Church of the Holy Virgin; Yesa Kapou Mesdjid, near Alti Mermer; Yildiz Dedeh Mesdjid; Zeirek Djami, near Oun Kapou, the Church of Pantocrator or Omnipotent, outside of which there is a tomb of green stone with sculptured crosses; it is said it was the tomb of Empress Irene. In this church Gennadius, afterwards elected Patriarch of Constantinople, lived until 1453.

Besides the above mentioned, there were several other minor Byzantine churches and monasteries transformed into mosques, some of which are now in ruins. Some of these transformed churches, convents and monasteries were built before Constantine the Great, some by him, some by Justinian and his successors.

At the conquest of Constantinople by Mohammed II., it might be expected, as he and his Turks were Mussulmans, that if nothing else were destroyed the churches would be. In fact, most of the secular buildings were destroyed; but, on the contrary, the Christian churches were found to be so perfectly adapted to the Mussulman ritual that a great number of them were transformed into mosques by different Sultans. The transformation they required was small; the altars, inconostacis and the ambos were removed, the Mihrab or Kibleh was set out on the line of Mecca. There are now in Stamboul alone over 400 mosques built since the capture of Constantinople.

After the capture of Constantinople the Byzantine names of the different quarters, streets and villages of Constantinople were still in use until the latter part of the 16th century. After this the most of the names were forgotten and Turkish ones were substituted; also the Greek language until then was spoken pure; since then it is mixed with Turkish words.

When his prayer at St. Sophia was finished he mounted his horse and rode through the deserted city to the Blachernai palace, the imperial residence so lately occupied by the Emperors. On his way thither the streets, which the day previous had been so full of life and bustle, were entirely deserted, not a human being—man, woman or child—was to be seen; no sound was heard except the noise made by his soldiers in their plunder of the houses, and their search for the booty which had been overlooked. On his arrival at the palace he dismounted, walked through its desolate halls, and it is said repeated in a low tone of voice the following quotation from Persian poetry:

"The spider's web is the royal curtain in the palace of Cæsar; the owl is the sentinel on the watch-tower of Afrasiab."

He then sent for the Grand Duke Notaras, who took valuable presents with him in money and precious stones and presented them to the young Sultan, thinking that through this offer he might soften the heart of the Sultan and free himself and his family from the impending death. The Sultan, seeing this wealth, reprimanded Notaras severely, asking why with so much wealth he did not help the Emperor; he also asked him if the Emperor had fled; to which Notaras replied that he was absolutely ignorant of what had become of him, for the Emperor was in the Imperial Gate when the Turks entered the Gate of Charsia, now Soulou Kouleh or aqueduct tower. In the meantime two young Turks approached Mohammed, boasting that they had killed the Emperor, but neither one was sure of it; therefore it was necessary to examine many bodies in order to identify that of Constantine. Finally it was found under the heap of the dead, and was recognized from the imperial eagles embroidered upon the buskins. The head was conveyed to Mohammed, who asked the Grand Duke Notaras to identify it, and it was then placed between the forefeet of the bronze horse of the statue of Justinian in the place called the Augusteon. Here it was exposed, in order that his vanquished people might not doubt his death, or hope for his reappearance; from thence it was stuffed and sent into the provinces for the same purpose; after this the headless body of the unfortunate Constantine was buried.

Constantine XIII., Palaeologus, one of the six sons of Emperor Manuel and Empress Helen the daughter of Constantine Dragases, Prince of Macedonia, was born on the 9th of February, 1404. He was educated in Constantinople by the famous teacher Cantacuzenus, and was married twice, but both wives died leaving no issue. In the latter part of 1448 his brother John Palaeologus II. died, and Constantine his successor left Peloponnesus and arrived at Constantinople on March 12, 1449, where he was proclaimed Emperor; and in the fourth year of his reign fell, fighting gloriously to the last. After his head was cut off, his body was buried, it is said, by permission of the Sultan in the Church of St. Theodosia (Gul Djami) at Aya Kapou, and not, according to the historian Mordtmann, at a corner of a Khan, near Vefa-meidana or Vefa plain, which is now occupied by shoemakers.

CONSTANTINE PALAEOLOGUS XIII.
Last Emperor of Constantinople.
From a seal in "Doctrina numorum veterum conscripta a Josepho Eckhel, Vol. viii., p. 273," existing in the Museum of Vienna.

According to Dr. A. G. Paspatis the body of the Emperor Constantine XIII., Palaeologus was not found, but his decorations and a part of his valuable dress were stripped by Turkish looters and his body was buried with the bodies of the killed Greeks and Turks. It is a matter for regret that there is not a monument of any kind erected to the memory of this brave emperor.

Mohammed by deceit and treachery obtained from Notaras, during his intercourse with him, the names of the Greek nobles and of the officials connected

with the palace, who had been taken prisoners. These he succeeded in finding among the captives in the tents and in the vessels and released them to return to their own homes.

On the next day, May 30th, Mohammed visited the house of the Grand Duke Notaras and was cordially received; then approaching the bed of his sick wife, he encouraged her with false promises, as well as their two sons, who offered their submission, and after a short stay the Sultan left. During this time the plunder and cruel outrages of the Turks still continued.

1. 2. 3.

1. Kizlar Aghassi or Chief Eunuch.
2. Djudjé or Dwarf.
3. Ak Agha or White Eunuch.

Mohammed gave a banquet at the imperial palace, and being intoxicated ordered the Kizlar Aghassi or chief of his eunuchs to go to the house of the Grand Duke Notaras and bring to him his youngest son, fourteen years of age. The Grand Duke refused to deliver his son to the Sultan.

The eunuchs are divided into the black and the white; the black eunuchs were about 200 Africans, and formed the guards of the imperial harem. They were rather tall and fat, with

smooth faces, long legs and arms, emasculated in boyhood and trained for the purpose of guarding the harem; occasionally they are armed with Kurbatchs or whips made of rhinoceros hide. Their chief is called Kizlar Aghassi or "Master of the Girls," and holds one of the highest positions in the palace; he has the entire control of the imperial harem as well as the supervision of all the eunuchs. He is installed as follows: he is received at the imperial palace of Dolma Baghtcheh with great ceremony. Mounted on a beautiful Arabian steed and decorated with the Orders of the Osmanieh and Medjidieh he is escorted by several officers. On his arrival at the gate of the palace, lambs are slaughtered before him as a good omen. He is received with reverence by the imperial household; there the Sultan authorizes him by sending two emblems of office composed of a document and a splendid silver pastoral staff. The Chief Eunuch receives and kisses them. An officer reads the imperial document, and clergy close the ceremony with prayer; he then is allowed to take charge of the imperial harem and bears the official title of Dar-us-seadet-us-sherife-aghassi or Guardian of the Gates of Felicity. Naturally, from the character of this office, he is able to ingratiate himself with his royal master, and becomes equally powerful, either as a friend or an enemy, to all with whom he comes in contact. His robe was always white, with a cylindrical head-dress of the same color, and boots of yellow morocco. Since the reign of Mahmoud II. his attire consists of black stambouli coat buttoned close up to the neck, black trousers, kid gloves and red fez.

The white eunuchs (Ak-aghalar), about eighty strong, had charge of the pages who served the Sultan; they were divided into four chambers or classes, according to their respective employment; the pages of one of these chambers had charge of the Sultan's fruit, confections, sherbet, etc., and all were sons of Christians. Their chief was called Kapou Aghassi or "Master of the Gate."

There were also forty mutes in the Seraglio, who were deprived of their speech to prevent their revealing secrets. They were formerly employed to perform all capital executions with the bowstring. Also several dwarfs, who served as buffoons to amuse the Sultan. A large number of the black eunuchs and a few dwarfs remained in the palace of Yildiz until the dethronement of Abdul Hamid II.

The Sultan, in a rage, then ordered the Kizlar Aghassi to go with the executioner to Notaras' house; the former was to bring the lad back with him; the latter to have in charge Notaras, his eldest son, and his son-in-law Cantacuzenus. When the summons reached him, Notaras, realizing that this was a last farewell, kissed his wife and daughters; the lad was taken to the Sultan by the chief eunuch, who pointed to his father and brothers waiting at the entrance. Mohammed gave the order to behead them; they were taken to a room in the lower part of the palace and when their doom was announced to them by the executioner, his son commenced to weep bitterly. His father endeavored to quiet him by saying, "My son yesterday we lost wealth and position and might continue to live in poverty and dishonor. Is it not better to die now than to live in such torture? Where is our Emperor and those who have followed him? Let us die in the name of Him who was crucified and arose for our sakes, so that we may share in his happiness." He requested the executioner to behead them first, and after a few minutes in prayer quietly submitted to his own fate and died like a Christian. Their bloody heads were placed in a row before the Sultan on the banqueting table, and their bodies were left unburied. Other atrocities were performed at the fiendish instigation of a renegade Frenchman whose daughter, then in the harem, was a special favorite of the Sultan; this, with his constant intoxication which served to excite the dormant ferocity of his nature, caused him to order the nobles and the officials whom he had released only the day before to be executed, and the most beautiful of their children to be confined in the harem. Then the Venetian Consul Geronimo Minotto, his son George, the Spanish Consul Pietro Giuliano, with his two sons, were all executed. Other Venetians were liberated by paying heavy ransoms.

It is a well-known fact that all the renegades who held high offices in the Turkish empire have exhibited and taught the worst examples in all respects to their adopted government.

The pillage of the city lasted for three days after its capture. The fleet and the army carried away immense treasures and many captives. The condition of the Christians was pitiable in the extreme. The meanest Turks insulted the most honorable Christians with impunity: their property, the honor of their wives and children, and their own lives depended on the caprice of these ferocious barbarians, who did not hesitate to commit the vilest outrages in mere wantonness. After the capture of Constantinople several Greek women were sold to the Jews.

In a letter which still exists in the Cottonian library in the British Museum in London, written by the Venetian Lavro Quirini from Crete in July, 1453, to Pope Nicholas V., the statement is made on the authority of Cardinal Isidore that he had been the eye-witness of the destruction of valuable manuscripts amounting to 120,000 volumes, by the Turks in the different libraries of Constantinople.

On the fourth day Mohammed stopped the plunder and attack on the Christians, and commenced to regulate the affairs of the new capital of the Ottoman dominion. He was anxious to appease the fears and stop the further exit of the panic-stricken citizens, who sought safety in every direction, and, wisely turning his attention to the church, decided to fill the vacant patriarchal throne at once. Mohammed by a firman or an imperial proclamation, invited the fugitive Greeks of Constantinople to return to their homes, assuring safety, the use of their churches, the free exercise of their religion, the customs of their ancestors, and invited them to resume their former occupations. He ordered the election of a new patriarch, which resulted in the choice of the erudite Gennadius II., Scholarius, a native of Constantinople, who retained the office for more than five years, then resigned and went to the convent of St. John the Baptist, near Seres in Macedonia.

The Sultan had heard of the accomplished George Scholarius, and ordered a search to be made for him ; he was discovered in a small village near Adrianople, held as the slave of a wealthy Mussulman. He was summoned at once to the palace, and Mohammed, being convinced from personal observation of his abilities, ordered his election to take place in the usual manner at the Church of the Holy Apostles instead of St. Sophia, which had already been transformed into a mosque. The bishops, clergy and citizens met there and elected George Scholarius, known after his consecration as Gennadius II., Scholarius, to be the Patriarch of the Greek Church in Constantinople. After the election Scholarius accepted the invitation of the Sultan to dine with him ; he was royally received and was presented with a pastoral staff of gold studded with diamonds, an emblem of authority; at the same time Mohammed conferred upon him as the first Patriarch, by letters patent, the dignity of Ethnarch or head of the Orthodox Community under the Turkish rule, including judicial powers in all matters coming under civil and ecclesiastical control, also exempting the Patriarch, the archbishops and bishops thereafter from the payment of all tribute and taxes. On leaving the palace the Sultan accompanied his ecclesiastical guest to the hall, assisted him to mount the richly caparisoned horse and ordered the court officials to accompany him to the Patriarchal residence at the Church of the Holy Apostles, on the site of which the mosque of Mohammed II. has since been erected. This church was built by Con-

stantine the Great and dedicated to all the Apostles, rebuilt by Justinian and ultimately destroyed by Mohammed II. for his own mosque. In this church Constantine the Great and many of his successors were buried. In 1456 the Patriarchate was removed to the Church of Pammakaristos, which in 1586 was taken and turned into a mosque by Mourad III., and is now called Fetihieh Djami. In this church were the tombs of the Emperor Alexius Comnenus, his daughter Anna Comnena and the Emperor John Palaeologus, which were destroyed by the Turks; then to the Church of the Holy Virgin in Vlach Serai (the Wallachian Palace), later to the Church of St. Dimitrius, near Xyloporta, and afterwards in 1601 to the Church of St. George, at Phanar, where it has remained until the present time.

This custom of the reception at the election of the Patriarch was observed in the same form until the year 1657. From that period to the present time a modified ceremony has been observed: an aid-de-camp of the Sultan attends upon the Patriarch-elect, escorts him with his suite on horseback (later in court carriages) to the palace. There he is received in a solemn audience by the Sultan; instead of the golden staff he is invested with the decoration of the Grand Cordon of the Imperial Order of the Medjidieh. On leaving the palace the Patriarch and his suite proceed in state to the Sublime Porte, from thence to the Patriarchal Church of the Phanar, where the enthronement takes place.

The Sultan, having quieted the Christians of Constantinople, visited Galata on the 2nd of June, and ordered a list of the inhabitants and houses to be made, and the confiscation of the property of those who had fled. Mohammed left the walls of Galata undemolished. In 1446 these walls were made stronger and higher by the Genoese, as they were suspicious of the Turks, but all these precautions were of no avail, for, during the siege of Constantinople, they were in constant fear of the result, and therefore assisted both parties until assured of its fall; then they surrendered voluntarily to the Sultan by sending three delegates to him and valuable presents, and the keys of the Gates of Galata on May 30th. In return, it is said, he gave them a firman by which they were allowed commercial and religious privileges, but were obliged to pay custom-house duty, and prohibited the use of church bells or the building of any more churches.

The Genoese settlers before the capture of Constantinople by the Crusaders, 1204, occupied the shore of Constantinople near Shikerdji Skellessi. After the capture of the city by Michael Palaeologus VII. 1261, the Genoese occupied Galata. On account of the many privileges accorded to them by the Emperors of Constantinople, which were more advantageous than those of the native Greeks, the Genoese became richer and better sailors than the Greeks of the Byzantium. Almost all the provisions for the city were imported by Genoese vessels. Several years after, they asked and received permission from the Emperors of Constantinople, and enclosed a part of Galata with wall and towers, and later, in the reign of John Cantacuzenus, the Genoese, taking advantage during the civil disturbances of the imperial government, walled the surrounding parts of Galata as far as Top Khaneh, fortified it and became independent of the Byzantine emperor and empire; it was a constant menace to both. They had a mayor called Podesta and a military commander sent by the Republic of Genoa. The Pisan and Amalfian merchants settled between Bagtcheh Kapou and Baluk Bazaar Kapou.

The Venetians before the capture of Constantinople occupied the shore of Baluk Bazaar Kapou as far as Zindan Kapou. After the capture of the city by the Turks the Venetians lived for a while at Balat of the Golden Horn, and later erected a palace at Pera for their representative, which is now occupied by the Austrian ambassador.

These foreign residents of Constantinople were allowed to have the same privileges as the Europeans enjoy at the present time, i. e., they had their own tribunals and religious edifices, and in time of war they were obliged to enlist in the military service.

Galata, originally known as Sykai, "the figtrees," until the capture of Constantinople, was the pride of the Genoese, who reigned there for many years as contemporaries of the Byzantine emperors; it is situated at the foot of the hill of Pera, and is the great commercial quarter. Here are the Exchange, the custom-houses, banks, steamship companies, post offices, convents, hospitals, warehouses, and the underground railway which was built in 1875 and unites Galata with Pera; both places are inhabited chiefly by Christians, native and foreign, and in the latter all the foreign ambassadors and ministers have their winter palaces. In Galata are two old Christian churches: one the Armenian Church of St. Gregory, which was built in 1436; and the other, the Greek Orthodox Church of St. Nicholas, built in 1473 by the Greek settlers from Crimea.

Since the treaty of 1536, which took place between Francis I., Emperor of France, and Souleiman I., Pera "the Beyond" was assigned as a residence of the French Ambassador, and since Sultan Ibrahim all the European representatives were allowed to move there, where they maintain extensive residences, with the exception of the German representative, whose establishment is between Taxim and Dolma Bagtcheh, about a couple of miles distant from the other diplomatic residences. It is built on a high hill and commands a magnificent view. Before Ibrahim's reign all the representatives were confined in a large Khan at Stamboul called Elchi Khaneh and guarded by Janissaries. The only foreign legation building in Stamboul is the Persian one, and that is permitted because Persia is a Mohammedan power.

Shortly after, the Sultan advised the Shah of Persia, the Sultan of Egypt and the Sherif of Mecca of the capture of Constantinople and received congratulations from the envoys of various rulers.

Near the far-famed cathedral of St. Sophia is At Meidan or the Hippodrome, the most historic square of ancient and modern Constantinople. The Hippodrome, begun by Septimus Severus, was finished and embellished by Constantine the Great. Here the emperors in their splendor witnessed the horse and chariot races; here political manifestations were held, manifestations which frequently led to bloody combats and to changes in throne and state. The present level of At Meidan is about ten feet above the original pavement.

On the capture of Constantinople by the Latins the Hippodrome, then a museum of art containing many antiques in metal and in marble brought from all parts of the world, was ransacked by these hordes who, under the guise of Christianity, committed as many outrages as their Mohammedan enemies; the rest were destroyed by the vandalism of bigoted Mussulmans. All that remain of the monuments, statues and splendid works of art that adorned the Hippodrome are:

1. The Colossus or walled pyramid, stands now, as it has for many years past, momentarily threatening to fall. It was formerly adorned with brass in bas-relief, and was restored by the Emperor Constantine Porphyrogenitus. The brazen plates which were upon it were carried away by the Fourth Crusade, being mistaken for ingots of gold.

2. The Serpentine bronze column, a headless memorial of the past, was cast in Greece in the year B. C. 478 and erected at Delphi in commemoration of the victory of Platea. It was about twenty feet high, formed of three serpents turned spirally, and upon their heads was placed the famous golden tripod consecrated to Apollo. Nothing remains of this famous work of art, after its mutilation by the Turks, but the trunk. There is an inscription upon the pillars, said to have been written by Pausanius of Sparta.

3. The Egyptian Obelisk, or the Obelisk of Theodosius, is a monolith of red granite, covered with hieroglyphic writing from top to bottom; it was brought from Heliopolis and erected again by the Emperor Theodosius. It stands on four small blocks of bronze, resting on a sculptured marble pedestal. There are four other columns:

4. The Column of Constantine the Great, a column of porphyry now called Tchemberli Tash; it stands on the second hill and is composed of eight pieces surrounded by as many wreaths or garlands of the same marble, and, according to the historian Zonara, it was brought from Rome; other historians state that it came from Philadelphia or from Magnavra. On the top was placed the famous bronze statue of Apollo by Phidias, which faced the East; it was totally destroyed by a hurricane in April, 1105, and was replaced by a cross. Under the foundation of this column have been placed many valuable and sacred relics. It suffered from fire at the hands of the Turks after the capture of Constantinople, and has been supported ever since by hoops of iron.

5. The Column of Marcian, Kiz Tash, the Maiden's stone, south of the Mosque of Mohammed II., in a private garden. It is about thirty-three feet high.

6. The Column of Theodosius the Great on the grounds of the Seraglio, about forty-nine feet high.

7. Towards the northwest of the Hippodrome there is the cistern Bin-bir-derek or the "Thousand and one columns." It is supposed to have been built by Philoxenus in the reign of Constantine the Great. It measures 61 by 51 meters and the roof is supported by 212 columns, and not by the number that its name would indicate. There are several other cisterns of much larger dimensions than this one: one near Yedi Kouleh; one under the mosque of Selim, and another called the Basilike near the Seraglio, founded by Constantine the Great, enlarged and completed by Justinian; it is supported by 336 granite columns 12 feet apart. It is called by the Turks Yere Batan Serai, or the Underground Palace. Within the walls of Constantinople the Greek emperors had formed, by excavation, nineteen immense cisterns or reservoirs, which were always to be kept full, to supply the capital in case of siege. Few of these are now in existence.

The Egyptian Obelisk and the Serpentine Column.

The Turkish conquerors unfortunately differ as to civility from all the ancient and modern nations; while the victorious troops of Greece and Rome introduced their laws and useful arts to the lands they conquered, the followers of Mohammed, on becoming masters of Constantinople, showed an example of a nation always adverse to art and philanthropy.

In the same year Tourhan Bey marched to the Peloponnesus to assist the Princes Demetrius and Thomas, brothers of the Emperor Constantine Palaeologus, against the hired Albanians, who endeavored to usurp the control of that province, but were finally crushed.

In the spring of 1454 the Sultan marched against Servia, subdued several forts and thence returned to Constantinople to superintend the embellishment of his new capital.

In the same year he appointed as Grand Vizier, Mahmoud Pasha, the son of

a Greek father and a Serb mother, captured and converted to Mohammedanism. He was an honest and truthful official. He erected the mosque of Mahmoud Pasha in Stamboul, north of the Nouri Osmanieh, but, owing to the varying fortunes of official life, he was assassinated after the victory of Ouxoun Hassan in 1474, by the order of Mohammed II.

Tchemberlitashi.

The prejudices of the Turks and the traditions of their religion prevented Mohammed from living in the deserted Byzantine palace. Consequently he built the Eski Serai, the first palace as his residence, which no longer exists. Its site is now occupied by the War Office. Later he built another palace at Top Kapou which he occupied until 1468, when he selected a much finer location, on the first

of the seven hills of Constantinople, and there erected another Serai, where he lived a part of every year with a portion of his harem, and for his safety he built the wall which runs from Yali Kiosk Kapoussi to the Sea of Marmora near Balouk Khaneh Kapoussi, enclosing, besides the Seraglio, St. Irene and the Imperial Mint. His son and successor, Bayezid II., as well as his son Selim I., also spent part of the year there, but Souleiman I. enlarged the palace, moved the entire harem to Seraglio Point, the eastern extemity of Constantinople, and made it his official residence. Successive Sultans have added largely to it, to suit their individual taste, and it became a palace city encircled by a massive wall and by fourfold gates. The walls of this palace were silent witnesses of the régime of the Ottoman

The Old Seraglio.

dynasty, which history has chronicled so faithfully the deeds and misdeeds of the Turkish empire. Seraglio Point commands the best view of any place in the city. The word Seraglio is derived from Serai, a term of Persian origin signifying a palace.

From Mohammed II. the Conqueror to Abdul Medjid, who abandoned it to live in the gorgeous and less blood-tainted palace of Dolma Baghtcheh, twenty-four Sultans have passed their lives in it. If the walls of each room could speak they would tell us of the magnificent functions witnessed within them, and also the horrors attending the different methods employed in despatching persons of either sex found to be in the way of their rulers. It was also the place where the Sultans were born, ascended the throne, were deposed, imprisoned and strangled. Medjid, the father of the present ruler, built the palace of Dolma Baghtcheh on the bright, clean shores of the Bosporus, between Kabatash and Beshiktash.

After the capture of Constantinople the Turks occupied the best and highest quarters of the city, and the Greeks were compelled to move near the gates of the city.

In 1479 a Venetian ambassador presented Mohammed II. with several paintings which pleased him to such an extent that he sent for Gentile Bellini, the artist, to paint his portrait and a few views of different parts of the city. One day Gentile showed the Sultan a picture representing the beheading of St. John the Baptist; Mohammed, however, took exception to it and said that there was a lack in the anatomy: "When the head is severed from the body,

By permission of "The New York Tribune."
A Turkish Prince.
(From the portrait by Gentile Bellini.)

it shrinks up and disappears," and to illustrate his meaning, ordered one of his unfortunate slaves to be executed on the spot in order that the painter might have a study from life. The artist, shocked beyond measure by the gruesome occurrence, in a short time asked and received the royal permission to leave Constantinople. He returned at the end of 1480, bringing gifts and honors to the Sultan.

In the same year the governors of the islands Thasos, Samothraki and Imbros, hearing of the fall of Constantinople and fearing the consequences in case they were attacked by the Ottoman fleet, dispatched messengers and valuable presents

to the Admiral Hamoud Pasha, surrendering voluntarily the islands; and most of the inhabitants were conveyed to Constantinople, while the islands Lemnos and Scio, both occupied by the Genoese, were put to ransom.

During the summer of 1455 Genoa sent two vessels loaded with soldiers and ammunition to Kaffa. As soon as the vessels entered the Bosporus, the captains, crew and soldiers began to get ready for defense from the imminent danger of trying to pass the narrow strait of Roumeli Hissar. At the arrival there the wind subsided and the captains at once assigned a part of the crew to row the vessels. A ball from the castle pierced one of the vessels above the water line. Both vessels carried the flag of Venice, with which Mohammed had a commercial treaty. As the Turks did not respect the treaty and were firing continually, the vessels lowered the Venetian flag and hoisted the Genoese, and perceiving that they were in danger they returned the fire so accurately that they silenced the shore batteries. One of the crew was killed and several were wounded; and according to the Genoese captains, had they first attacked the shore batteries the vessels could have escaped without any injury.

In 1456 the Sultan marched against Belgrade—then regarded as the key of Hungary—with 150,000 men and 300 cannons, many of which were of monstrous calibre, and laid siege to Belgrade; in the meantime the Ottoman fleet of 200 galleys went up the Danube and anchored near that city. Mohammed boasted that he would reduce that place in fifteen days; but a crusade was preparing in Hungary by the preaching of the Franciscan John Capistrano, and a large and efficient auxiliary force was led by him to Belgrade. Besides these auxiliaries John Hunyadi with 5,000 chosen troops reinforced the garrison, destroyed all the Turkish vessels and successfully repulsed the assault. At last Capistrano sallied with 1,000 Crusaders upon the enemy's batteries, and the Turks fled with cries of "Allah" and threw the Ottoman camp into disorder. Mohammed fought desperately in person against the advancing foes and killed with his sabre one of the leading Crusaders, but he received at the same time a wound in the thigh. He reprimanded Hassan, the general of the Janissaries, who replied that he was helpless, as many of his men were slain, and the rest would no longer obey the word of command. The brave Hassan threw himself fighting among the advancing Hungarians and met a heroic death. Mohammed was carried off by his attendants taking with him more than one hundred carts filled with the wounded and leaving all his artillery, all of the military stores and 24,000 of his army dead. Three weeks after, the famous hero Hunyadi died at Belgrade.

Mohammed, after the capture of Constantinople, erected another cannon foundry similar to that of Adrianople at Top Khaneh, a suburb facing the Bosporus, between Galata and Fundukli; while on the opposite side of the street he built barracks for the accommodation of the artillery men, on the ruins of a Greek church and monastery. His son Bayezid enlarged it; Souleiman I. the Magnificent re-erected the foundry on a larger scale. The cannon foundry was destroyed by fire in the seventeenth century and was rebuilt in 1723 by Achmet III. In 1745 a Tufenk Khaneh or musket factory was added. In 1823 the arsenal and cannon foundry were entirely destroyed, and rebuilt during the reign of Mahmoud II. the Reformer. During the reign of Selim III. the barrack was enlarged.

Sultan Abdul Aziz re-erected a very commodious barrack built entirely of stone and enlarged the cannon foundry as well, and equipped it with every modern convenience for manufacturing cannons and small arms, and ever since it has been conducted by skillful English mechanics.

Mohammed went to Adrianople, celebrated there with great pomp the circumcision of his sons Bayezid and Moustapha, and then marched against Servia, whose despotic ruler, George Isfendiaroglou, had just died and was succeeded by his son Lazarus, who soon followed his father. His widow Helen implored the assistance of the European powers, promising Servia to the Pope as a pledge; but Maro, a widow of Mourad II. and daughter of George Isfendiar, as the rightful heir demanded the throne of Servia from Mohammed. He assigned Semendria to Maro, allowed Helen to leave the castle in safety, but carried about 4,000 families into slavery; and thus Servia in 1459 was annexed to the Ottoman empire.

Iskender Bey, prince of Albania, fought successfully against the Ottomans, and

Belgrade.

the Sultan, intending to conquer Greece, concluded a treaty of peace with him. In 1458 Mohammed, having captured Corinth, found no difficulty in intimidating other cities; the entire control of the province was given to Demetrius Palaeologus on condition of heavy annual tribute. The Sultan's march to Athens was interrupted by an insurrection in the Peloponnesus instigated by Thomas Palaeologus, who had not been recognized in the distribution of power; the entire country was cruelly devastated and finally subdued by the Ottomans. After this, Demetrius surrendered, was sent to Adrianople, became a monk, and died in 1471. His wife and only daughter, twenty-two years of age according to the historian Phrantzes, had been taken by Mohammed and placed in the Seraglio, in June, 1460. Thomas fled to Rome, where he was kindly treated by Pope Pius II., a man of fine

scholarship, who offered him a yearly sum for the support of his family. His daughter Princess Sophia Palaeologus, a beautiful young girl of fine culture and the last heiress of the Byzantine imperial dynasty, was married in 1472 to Ivan III. the Great of Russia, whose first wife had died some years previous to this. This marriage was accomplished with the intention on the part of Ivan to become the successor of the Byzantine emperors; in consequence of it he assumed the double-headed eagle of the Byzantine emperors as the symbol of his rule and authority. Besides, the large number of accomplished Greeks and Italians that Princess Sophia brought with her to Russia, made Ivan the Great emulous to introduce the useful and elegant arts of Greece and Italy into Russia. He allured other Byzantine and Italian artists, architects, founders and miners. He also introduced to his court the splendor of Byzantium.

The Mosque of Top Khaneh.

Thomas Palaeologus had two sons, Andrew and Manuel, the last of whom, a youth, left Italy and went to Constantinople, where he was courteously received by Mohammed. An allowance was made for his support; he died in the Christian faith during the reign of Bayezid II. The Sultan presented him with two slave wives, who became the mothers of two sons, John and Andrew: the former died in boyhood, the latter, Andrew, was reared in the palace by Selim, became a convert to Islamism, and received the name Mehemet. It is said that direct descendants of the Palaeologoi exist to the present day. All the members of the Palaeologos family were handsome, of noble appearance and cultured.

During this time the greater part of Greece was conquered, and a part of its inhabitants was sent to Constantinople. Meanwhile the Sultan made preparations to take Trebizond on the Black Sea, which was under the authority of David Comnenus, a descendant of one of the Byzantine emperors. Early in 1461 a powerful fleet of 150 vessels under Grand Vizier Mahmoud Pasha sailed to Sinope, while the army, composed of infantry and cavalry under the command of the Sultan, marched for the same city. Amastris, occupied by the Genoese, yielded at once, and two-thirds of its inhabitants, including many choice youths, were sent to Constantinople. Sinope, held by the Turcomans, was also taken. Then the Sultan proceeded to Trebizond, where no resistance was attempted. King David Comnenus surrendered with his entire family, his nephew and his brother Alexis, on condition that he should continue to live luxuriously in Europe; they were all sent to Constantinople. After Mohammed returned he ordered the execution of all but the youngest son, who was spared because he accepted the Mohammedan faith. The Princess Anne, his daughter, was taken into the harem; while the broken-hearted Empress Helena, the Cantacuzene, after being an eye-witness of the murder of her husband and children, took a pickaxe and during the night dug

Coin of David Comnenus.

a grave and buried them with her own hands notwithstanding the prohibition of the Sultan, and soon after this noble woman also died of grief. The imperial family were renowned for their beauty, and the princesses were sought as brides not only by the Byzantine emperors but by other Asiatic rulers. The library of King Comnenus' palace was filled with valuable manuscripts, all of which were destroyed by the Turks. Many inhabitants were tortured with all the cruelty that savage cunning could invent; the nobles were banished, their estates confiscated, their beautiful daughters were sent into the Sultan's harem, their sons became pages of the Sultan or joined the regiments of the Janissaries, the larger part of the middle class was taken into slavery and conveyed to Constantinople, and the lower class lived a miserable life. Many were converted to Mohammedanism in order to save their lives, and still continued to be Christians in their homes, bearing two different names, Christian for the home, and Mussulman in public; and had it not been for the fear of punishment they would undoubtedly have declared openly their religious convictions. Infidelity or apostasy from Islam is a crime to be visited by the death of the offender. After the capture of Trebizond several Greek churches were transformed into mosques; one of these is the Church of the Panaghia Chrysokephalos, now called Orta-hissar Djami; the Church of St. Eugenius, now Yeni Djoumma Djami, and others.

In 1462 Pope Pius II. sent an interesting letter to Mohammed requesting him to be baptized, promising as a reward for his consent to acknowledge him as Emperor of the East, and to endow him by right with what at present he held only by force.

After this the Pope, having failed in the attempted conversion of Mohammed, formed an expedition against the Turks; but in 1464 his death brought an end to the crusade.

Lazes.
Natives of Trebizond.

The Wallachian Dracoul Brad or Wlad the Impaler, hearing that Mohammed intended to declare war against him, proposed peace and agreed to give a yearly money tribute; but soon after the Turks demanded from Wallachia a blood tribute of 500 children annually to be trained up as Janissaries. But the able but cruel Wallachian Prince Dracoul relieved his country for a while from the latter tribute by allying with the Hungarians and transgressed the treaty.

The atrocities related of this ruler are horrible. He invited at one time all the beggars of the country to a great feast and burned them alive while they were

at the table; women were mutilated and children were compelled to eat the flesh of their mothers. He amused himself by impaling thousands and then compelling his court to sit with him at meals looking on these horrors around them.

Mohammed sent Hamza Pasha of Widdin, with his secretary, as delegates to confer with him; but Dracoul, suspecting his design, seized the envoys and impaled them, putting the Pasha on a stake higher than the others, as a symbol of honor. Dracoul marched into Bulgaria massacring all on his route and carrying away 25,000 captives. Other ambassadors were sent to him by the Sultan; when

Fatih Djamissi.
Mosque of Mohammed II.

they were admitted into his presence they refused to salute him by uncovering their heads, upon which Dracoul ordered the turbans to be nailed to their heads. Mohammed, enraged at this, sent his army, consisting of 150,000, and with his fleet ascended the Danube, took Kilia and Braila, spreading devastation far and wide. The Sultan marched to Bucharest, but on his way thither reached the plain of Praelatu, where to his horror he saw "a frightful forest" half a league in length and a quarter in breadth consisting of 20,000 Turks and Bulgarians, men, women and children, who were impaled, the body of Hamza Pasha being in the midst of them. With this awful sight before him, Mohammed exclaimed: "How can I despoil of

his states, a man who does such things to keep them !" The reader can judge how much better Mohammed was.

Dracoul attacked the Ottomans during the night, and rushing forward endeavored to enter the Sultan's tent, but was repulsed by the Janissaries and fled to Hungary, where he was imprisoned by Matheas Corvinus, son of Hunyadi. The Sultan subdued Wallachia and appointed as governor his beloved Radul, brother of Dracoul, who in 1462 was assassinated by a servant.

In 1463 the Sultan was engaged in three wars, the first with the Venetians, the second against the Princes of Caramania, and the third with Bosnia.

The Ottoman fleet, under Mahmoud Pasha, sailed against Mitylene. This island was presented by the Palaeologoi to a Genoese family called the Cataluzzo. Its ruler at that time was Nicolo Cataluzzo. The Sultan arrived at Adramiti opposite Mitylene, to which he could easily cross. The bombardment of the fort of Mitylene lasted twenty-seven days; the walls were destroyed, and then the governor proposed to surrender, on condition that the Sultan would spare his life. The proposition was accepted, and Prince Nicolo with his brother was sent to Constantinople, where they were strangled and its inhabitants were treated with great inhumanity. The Sultan then turned his attention towards the Hellespont, where he erected two castles, one on the European, the other on the Asiatic side. He also built in 1463–69, on the fourth hill of Constantinople, the mosque bearing his name, Sultan Mehemet or Fatih Djamissi, the architect of which was Christodoulos, a Greek. Mohammed built also the mosque of Ab-ul Vefa, on the third valley, near the Aqueduct of Valens. All the principal mosques at Constantinople built by the Turks are from the model of St. Sophia, with modification, and several of the imperial mosques were built on sites of Greek churches. Mohammed established and endowed two medresses, one near St. Sophia and another near his own mosque; also several elementary schools. His successors followed his example.

The Aqueduct of Valens, built by the Roman emperors, still exists in Constantinople. Originally it was constructed by Hadrian, and was named after him, later it was known as that of Valens, who improved the system. It was partially destroyed by the Avans, during the reign of Heraclius, and afterwards reconstructed by one of the Constantines. After the lapse of many years it deteriorated, and it was re-established by Souleiman the Magnificent. It is now called Bozdoghan Kemeri. It is composed of a double line of arches built with alternate layers of stone and brick across the third valley between the mosques of Souleiman and Mohammed II. The water is conveyed by an aqueduct of eleven arches at Kavas Keui, passing under the walls of Stamboul near Edirneh Kapou, which brings water from the springs and streams near Karamatli and Halkali to the western part of the city.

Besides the above-mentioned aqueduct of Valens, there are two more water supplies; one is brought from reservoirs near Belgrade about fifteen miles from the city at the top of the valley of Sweet Waters, by a conduit which passes the intervening hills and valleys through aqueducts, makes its way around the heights above Eyoub to Egri Kapou and from there passes to the various parts of Stamboul.

Another aqueduct supplies the suburbs of Stamboul, Pera, Galata and Beshiktash; it is conveyed from the reservoirs at Baghtcheh Keui, across the valley of Buyukdereh, through souterazi (water towers) to the Taksim or water station at the entrance of Pera. The above-mentioned reservoir, aqueduct and souterazi were built by Mahmoud I. in 1732. Souterazi are massive towers shaped like truncated pyramids and are used to facilitate the flow of water over a long and unequal surface. Its invention is ascribed by some to the ancient Romans; other authorities affirm that the idea is due to the Arabs, who introduced similar works into Spain.

In the following year (1463) Mohammed reduced other small provinces, also made an attempt to capture Bosnia, the ally of the Venetians. The Sultan gained access to the fortifications of Bosnia under pretense of being a monk on a visit, but was recognized and taken before the King Stjepan Thomas Ostojic, who, not realizing the opportunity for revenge that offered itself to him, permitted the Sultan to escape. The nobility, hearing of his permitting the Sultan to escape, resolved themselves into a league with his unnatural son and assassinated the King in 1461. Bosnia was then in a state of anarchy, as there were three laying claims to the crown: one, his son, the assassin; the other, his brother, Ban Radivoi; the third, Catherine, the

The Aqueduct of Valens.

King's widow. This anomalous state presented a favorable opportunity to Mohammed for attacking Bosnia. But the King Matthias crossed the Sane into Bosnia, attacked and defeated the Turks, and after a three-months' siege retook the fortress of Jaicza. In the latter part of December he returned to Buda in triumph, leading many Turkish prisoners attired in purple uniform. In 1464, besides other towns, Jaicza was retaken by Mohammed, and Stjepan Tomasevic, the last king of Bosnia, with his two sons surrendered on condition that their lives should be spared, which promise the conqueror swore to observe. Afterward Mohammed succeeded in getting a fetva from the Mufti Ali Bestani, declaring his oath to the royal captives null and void and that he was at liberty to execute them as they were unbelievers. Ali Bestani asked the privilege of acting as executioner and thus carrying out his own fetva. Stjepan was summoned into the presence of the Sultan and came with

the treaty in his hand. As he entered, the Mufti said, "It surely is a good deed to kill these infidels," and struck the King with his own sabre, killing him instantly. The young princes afterwards met the same fate in the interior of the tent. Several of the Bosnian nobles were flayed alive, and the rest were converted to Mohammedanism and ever since have preserved their hereditary privileges. These renegades have always been the oppressors of their people. Thus Bosnia became a Turkish province until 1878.

The Venetians, fearing the loss of their Eastern possessions, incited the Greeks of the Peloponnesus to revolt against the Ottoman power, and the hostilities which followed lasted sixteen years. In 1465 the Venetians laid siege to Mitylene, but without success except to rescue some of the inhabitants and convey them to Euboea.

In 1466 Caramania was annexed to the Ottoman Empire, and those among its inhabitants who were ingenious workmen were sent by the Sultan to Constantinople. Iskender Bey, however, at the termination of his three-years' treaty began to disturb the Ottomans. Three different expeditions were sent against him, and once the Sultan took the field himself with an army of 100,000 men, but without success. He was anxious to see the sword of Iskender Bey, sent for it and, perceiving that it was not remarkable either in appearance or workmanship, he returned it, saying that he himself owned better swords. Iskender Bey replied that the sword only had been sent, not the hand which wielded it. The repeated attacks of the Turks exhausted the resources of Iskender Bey, and at last he was defeated and escaped to Alessio (Lissus) with his infant son, who was afterward granted a Neapolitan dukedom. Some of his descendants still exist among the noblest families of Italy. He died at Alessio on January 17, 1467. Alessio, some years after, was conquered by Mohammed, who caused the tomb of Iskender Bey to be opened, and pieces of his bones were eagerly sought for by the Turks and worn as amulets as they were deemed capable of inspiring the wearers with the spirit of the unconquered hero.

Among the superstitions of the Turks are the following: When one suffers from headache, eryesipelas, or rheumatism, he consults an emir called ilandjiktchi, who possesses the power of healing. He uses no drugs, but places his hands on the head of the patient and with his thumb rubs his forehead, reads a few verses of the Koran, and, in order to expel the evil spirit, blows three times on his forehead. Then a text of the Koran is written on a piece of paper, which is burned, and the sufferer inhales the smoke; or it is soaked in water which he drinks; or it may be folded in a triangular shape and carried by him for several days. This is called Muska, or wrapped-up paper.

The Turks rarely call in a male physician to a sick woman except in cases of severe illness; then he is called and accompanied to the bedside of the patient by her husband or by an elderly woman. Often old women are called who pretend to know something about roots and herbs in ministering to the needs of the sick. In the interior, where there are no doctors, the barbers of the villages are the only surgeons and physicians. Until the reign of Sultan Mahmoud II., the physician visiting the sick lady in the Seraglio was not allowed to see her face; she was obliged to be on a bed covered with a thick counterpane, and her pulse was felt through a gauze covering. He was obliged to make his diagnosis from the hand only, as the woman in Turkey is for her husband's eyes alone: no other man may look upon her. Whenever the women of the imperial harem are vaccinated, he is not allowed to see their faces, but a thin wooden partition is put up for that purpose and a hole cut in it through which each one in turn passes her arm for treatment, on the other side of which is the physician.

The Turks also fear the Nazar or evil-eye, which is the most common belief. To guard against its malign influence they use certain words and gestures. Generally they protect themselves

from the person possessing the evil-eye by extending the five fingers of the left hand. They also use cloves which are thrown in the brazier: should they burst, the influence of the evil-eye is over. Blue paper is used as well by burning it and inhaling the smoke. The house and all within it are sheltered from harm by hanging from the corner of the eaves some cloves of garlic and old Turkish slipper and various herbs carefully wrapped up together and tied, or the skull of a goat or a sheep, with a bunch of red peppers attached to it. Whenever a pretty child is met upon the street the passer will say, "Oh, what an ugly child!" or will spit toward it three times for fear of inciting the evil spirit against it Women, children and domestic animals such as horses, donkeys and camels are loaded with amulets designed to protect them from all sorts of misfortunes and diseases. With friends they avoid interchanging from hand to hand sharp objects, as knives and scissors; the instrument must first be placed on some motionless object where it loses its evil spell. Also, some of the precious gems are worn by the Turks with superstitious belief: as, for example, the turquoise brings success and protection against evil-eye;

A Turkish Lady.

rubies discover malicious intentions of a false friend; emeralds insure true love; amethyst preserves from drunkenness when worn in a belt around the stomach; and garnet signifies loyalty, love and charity.

The most common things used as amulets are: verses from the Koran, written upon a narrow paper, or holy earth from Mecca, or small pieces from the old covering of Kaaba, put in a leather, tin or silver case and hung around the neck.

The use of amulets is universal in the Moslem world. Every person considers it necessary to wear a preservative charm; even men of intelligence and education are often the slaves of this custom. For good luck the Turks sometimes let the faucet of a neighboring public fountain run freely during nights.

The Mohammedan women are not inferior to those of any other race in natural ability, but lack education and consequently are ignorant and very superstitious. They never undertake to do anything without consulting fortune-tellers, palmists, soothsayers and seers, and the advice of these thaumaturgists receives great respect and is often followed. The Turks also believe in ghosts and vampires, and dread like children to pass through a graveyard at night. Each empty house, crossroad, fountain, bath and grave has its special genii (jinn). Fortune-tellers can be seen in certain narrow streets near the Sublime Porte. These Turkish women tell fortunes by using colored beads, shells and lima beans, and are daily consulted by women.

After the death of Iskender Bey the Sultan subdued Herzegovina and returned to Constantinople, where in 1466 he built Chinili Kiosk or Tile pavilion; it was repaired in 1590 by Mourad III. and is now used as a museum.

The Sultan, being continually troubled by the Venetians, resolved to conquer the island of Euboea, the center of the enemy's possessions in the Ægean Sea. The Admiral Mahmoud Pasha with 300 vessels and 70,000 troops proceeded to attack Euboea, while the Sultan with his army encamped on the coast of Attica, opposite the island. The Venetian Admiral Nicolo Canale, fearing to enter the canal of Euboea with his thirty-five vessels, anchored at the Gulf of Saronicus near Salamis; in the meantime the Ottomans bridged the strait with their vessels and landed on the island. Paolo Erizzo, its Governor, and Louis Calvo, commander of the Venetian army, were men of great ability, but could do nothing as it was impossible to get any assistance by sea. Five fearful assaults were made by the Ottomans with great loss on both sides, but they were successful in the sixth attack, and not one of its defenders survived. In 1470 its governor surrendered the Citadel Chalcis on the condition of safety for the garrison, and for his own head. The Sultan signed the capitulation; Erizzo discovered, however, that in the grant of immunity the savage *spirit* of the conqueror differed widely from his *letter*, for his head was not touched, but his body was placed beneath the saw and he expired in awful torture; while his fair young daughter, Anne Erizzo, was carried as a prisoner to the Sultan's tent; she preferred death to dishonor, and therefore was killed by the order of her brutal captor. Mohammed threatened to punish every soldier who spared a single person over twenty years of age, and the consequent slaughter of inhabitants was horrible; also all its garrison were put to death. Thus Euboea, the most important island of the Ægean Sea, submitted to the sceptre of Mohammed, and in succession all the adjoining islands were conquered, their entire population meeting with the same fate.

Soon after, the Sultan marched against Ouzoun Hassan, subdued several forts as well as Ak Serai, carrying its inhabitants to a quarter of Constantinople which has since been called Ak Serai. Ouzoun Hassan had been reared in the court of Tamerlane, trained from childhood in the art of war, and was proclaimed prince of the Turcoman race of the White Ram. In 1466 he destroyed the rival dominion of the Black Ram, subduing the province of Korassan, and followed this with a challenge to Mohammed.

The Turcomans are divided into the two races: the White Ram and the Black Ram, so called from the symbols upon their flags.

Ouzoun Hassan attacked Tocat and captured it with great slaughter. In 1473 Mohammed and Ouzoun Hassan, with their respective armies, met in bloody combat near Sevastia. The Ottomans were defeated, and many of them were taken prisoners. Five months after this the Sultan, at the head of a powerful army, defeated Ouzoun Hassan, who fled from the battlefield with the loss of his son.

In 1475 the island Lemnos, which was occupied by the Venetians, was attacked by Souleiman Pasha. It was saved by a heroic Greek maid named Marula, who, seeing her rather fall dead fighting, and being animated by a spirit of revenge and

the love of liberty, took his sword and shield, rallied her countrymen around her and encouraged them to fight. They were successful in repelling the Ottomans, and Souleiman Pasha was obliged to raise the siege and to leave. The commander of the island Loredano, hearing of this, in gratitude for Marula's services, gave her in marriage to a Venetian officer of noble birth, and she was richly endowed from the public treasury.

In the same year the Roumelian governor, Souleiman Pasha, invaded Moldavia with 100,000 men, but was defeated by a smaller number of Moldavians. Meanwhile the Grand Vizier Achmet Keduk Pasha, an Albanian by birth, with a powerful fleet sailed to the Black Sea and attacked Theodosia or Kaffa on the coast of Crimea, a fortified and very flourishing Genoese city, which had 100,000 inhabitants; it surrendered in three days by treason. As was frequently the case, the terms of capitulation were disregarded by the Turks, and in gross violation of their promises 40,000 of its inhabitants were transported to Constantinople, the most prominent of them being barbarously tortured and killed, while 1,500 robust Genoese youths were compelled to enter the corps of Janissaries. The booty was of great value and was appropriated by the conquerors.

Theodosia or Kaffa is an ancient town of Crim-Tartary on the Black Sea with an excellent harbor; the Tartars took it from the Emperors of the Orient in the twelfth century. The Genoese had retaken it in 1266. In 1465 the Turks captured it, but in 1774 a treaty was concluded between the Sublime Porte and Russia, and it was ceded to the Tartars. After Russia took possession of Crimea it was declared free, as the port of Kaffa.

Hostilities in Moldavia were again resumed. The Ottoman fleet sailed to Akerman, which was captured by assault; in 1476 the Sultan crossed the Danube with an army of 100,000 men and pursued Stephen IV., who retreated into a forest near Roboeni and waited the attack. During the engagement which followed Mohammed lost 30,000 of his troops.

After the death in 1504 of Stephen, ruler of Moldavia, the heroic period of her history ended. His son Bogdan, seeing that he was among two ill-disposed neighbors, Poland and Hungary, followed his father's advice and sought protection from Turkey. A Moldavian deputation was sent to Constantinople to accept Turkish suzerainty, which was gladly agreed to with satisfactory terms in 1513. Moldavia was to give annually a present of 4,000 ducats and military help in the event of war. Moldavia was recognized as a free country, but at the expiration of the sixteenth century the Turks broke their promise and seized the territory.

The Venetians endeavored to make a treaty with the Sultan, but he demanded that they should restore Croia with other towns and pay an annual tax of 10,000 ducats; the delegates, however, not having the authority to conclude it, departed without result. Soon after, they returned and reported to the Sultan that the republic accepted his conditions. Mohammed replied that it was too late, and demanded also the surrender of Scutari (Scodra). Failing in this the Sultan marched against Albania in 1478, subdued Croia and other forts, but did not succeed in capturing Scodra or Scutari, which was one of the strongest Venetian fortifications, commanded by the brave leader Antonio de Lazzi, whose force consisted of 600 soldiers well armed, 1,600 citizens and 250 women. It was assailed by

80,000 Turkish troops, and after several assaults they raised the siege, after sacrificing several thousands of their army.

Through the successive wars of Venice, which lasted about thirteen years, her financial resources were impoverished. Venice sent Giovanni Dario, the Secretary of State, to Constantinople with full authority to terminate the war at all hazard. An agreement was reached on the 26th of January, 1479, by which Venice delivered Negrepont, Lemnos, and Scutari (Scodra) to Turkey, also an indemnity of 100,000 ducats; in addition to this humiliation Venice was compelled to pay an annual tribute of 10,000 ducats.

Albanian Warrior.

At the conclusion of the treaty the survivors remaining in Scodra numbered 450 men and 150 women out of the above-mentioned brave defenders. They were kindly and humanely treated and rewarded by the signory of Venice, who assigned these faithful subjects to different parts of his dominion.

The Albanians, Arnauts, or Skipitars as they call themselves, are one of the oldest races in Europe; they are the original natives of that region and have not been amalgamated with any other foreign blood. Ethnologists have regarded them as descended from the ancient Illyrians; they speak a language which has not yet been reduced to writing. Its origin as well as that of the Albanians themselves is shrouded in mystery. They stick to their language pertinaciously, in spite of the efforts of the Turkish government to stamp it out by forbidding its use in the schools. Albania remains a land without a literature, without art and without a history. Pre-

vious to the Turkish conquest the Albanians were all members of the Greek Orthodox Church, but as they continued to suffer from the Turkish yoke the greater part, from motives of self-interest, became Mohammedans towards the end of the sixteenth century. They are bred from childhood to the use of arms; they are fierce, bold, hardy, gay, lively and active, and their whole delight is in war. They are noted for their fidelity to their engagements, which, coupled with their courage, makes them much in demand for watchmen, cavasses, etc.

Besides the Mohammedan and the Greek Orthodox Albanians, there are also the Roman Catholic Albanians, who occasionally have blood-feuds originating through trifling causes, which often result in great loss of life and are handed down from generation to generation. It matters little to an Albanian under what flag he enlists. In the country districts of Albania the women are not confined or veiled as in other Mohammedan countries.

In the same year (1479) the Ottoman army invaded Transylvania, with little result; soon after, the Sultan seized Zante, Santa Maura and Cephalonia, their Prince Leonardo having fled to north of Italy. He sent a part of their inhabitants to the islands in the Sea of Marmora, where they were compelled by him to marry Africans in order that a race of colored slaves might be raised for his service.

An Ottoman fleet consisting of 160 vessels commanded by four Greek renegades with 70,000 men and a large munition of artillery went in April, 1480, to capture the island Rhodes, off the southwest point of Asia Minor. It had been under control of the Knights of St. John of Jerusalem since 1309, and for many years was a stumbling-block in the way of Moslem conquest. The expedition was commanded by Mesih Pasha, a descendant of the Palaeologus family. The brave Knights were assisted by the inhabitants, also by the nuns, and successfully repulsed all the attacks of the Turks, and after two months of desperate fighting Mesih Pasha returned to the Hellespont with the loss of half of his army without having accomplished the object in view. The Sultan, being angered for his ill-success, sentenced him to death; but this was revoked and he was exiled.

On the day this unsuccessful attack on Rhodes was made, the commander of the other fleet, Achmet Keduk, the conqueror of the Crimea, through Venetian conspiracy effected a landing on the Apulian shore, a spot on the southern coast of Italy never before trodden by the Turks, and marched against Otranto, which was considered the key to the entire country. Otranto, stormed by sea and land, made a short but very spirited resistance, and fell on the 11th of August, 1480. Its governor was sawed in two. Of its inhabitants 11,000 were taken as slaves and as many perished, among whom were 800 ecclesiastics; in this way Mohammed became master of a strong city and harbor which made an excellent entrance into Italy. The inhabitants of Rome were greatly alarmed by the entrance of these barbarians, while the Pope himself planned a hasty retreat into France; happily for them, however, the Turks did not immediately follow up the advantages which they had gained, and in a very short time southern Italy was in arms against their invaders, and the death of Mohammed in the following year changed the entire scheme of conquest.

The street dogs of Constantinople have been in existence long before the capture of Constantinople; although it is said that a large number of dogs followed the army of Mohammed II. during the siege of Constantinople and entered the city with its conqueror. They were used for the wakening of the army, and since then have formed a marked feature in the outdoor life of even that cosmopolitan city. They are wolfish in appearance and generally yellow or brownish in color; they are born, live and die in streets, and their habitat is always the same quarter of the city. This is a matter of inheritance, and insures their safety, for woe to the unfortunate

one who ventures beyond its precincts! He is considered an alien and is immediately attacked by other dogs, thus meeting an untimely fate. This vast army of hungry animals are the principal scavengers of Constantinople and swarm throughout the entire city; homeless and friendless they lie in the street apparently fast asleep, waiting for the refuse thrown out from the shops and houses which is often their sole sustenance. The nights are made hideous by the howling and barking of these quadrupeds. The Mohammedans do not allow dogs to enter their houses, as they are considered unclean; nevertheless they treat them with kindness, and they are held in almost superstitious regard by the more fanatical Turks, and every new suggestion for their extermination sets the people in a ferment. No Christian dares to kill any of them for fear of provoking Moslem wrath.

During the reign of Achmet I. the plague was devastating the city; the doctors, who were then Jews, advised the Government to do away with all the dogs of Stamboul and suburbs, as, the disease being contagious, the dogs were a menace to the city. Achmet complied with the request, but he had first to get the consent of Sheik-ul-Islam, who answered negatively that all

Street Dogs of Constantinople.

animals have souls and could not be killed without any crime. At last they were exiled in one of the Princess Islands. The same thing occurred during the reign of Mahmoud II., who after the destruction of the Janissaries wished to get rid of the dogs from Constantinople, and as a barge full of them sank while they were conveyed to one of the islands of Marmora, the enterprise was stopped at once. Since then the Government has tried several times to do away with them, but the people grumbled and the dogs were brought back.

Finally in October, 1910, the Young Turks decided to destroy the dogs of Constantinople, and about 30,000 perished. The great majority were sent to the barren Island of Oxia, one of the Princess Islands, where they died of hunger and thirst, and others were poisoned in different parts of Stamboul and suburbs.

In the Spring of 1481 the Sultan made preparations for another expedition, probably against Egypt; he advanced as far as Hunkiar Tchairi, a plain between Scutari and Maltepe, when his career of conquest and cruelty was suddenly ended

by death in the midst of his army on the 3rd of May. In addition to Constantinople and Trebizond, he made other conquests: Albania, Euboea, upper Greece and the greater part of the Peloponnesus; but it is acknowledged that his conquests were due not so much to his skill as commander-in-chief as to the size of his armies and the weakness of his enemies. He always practiced in his military operations the maxim of "secrecy in design and celerity in action," which no doubt made his success as a general. An anecdote showing this may here be quoted. When one of his chiefs of staff asked for the main objects of his attack, he replied sharply, "If a hair of my beard knew that, I would pluck it out and cast it into the fire."

A Turkish Scribe.

After the capture of Constantinople, Mohammed turned eight Christian churches into Mohammedan mosques, and swore that he would trample with his horse all the altars of Christ and thus destroy the Christian religion.

Mohammed, wishing that the mosques in Mecca should be entirely different from those where idolatry was practiced, commanded that they should be entirely destitute of ornaments. Later on, some pious caliphs built expensive mosques, beautifying them with ornamented marble columns, carpets and elaborate inscriptions artistically written from the Koran; there are also suspended lamps, interspersed here and there.

On entering the mosque the Mussulman worshipper is obliged to take off his shoes. He carries them in his left hand, sole to sole, and places them on the floor in front of him. The bet-

ter class always wear overshoes which are removed on entering and left in care of the Kapoudji, and commences his prayer without glancing around. The utmost solemnity and decorum are preserved during the service. There are no seats in the mosques; they are covered with mats or carpets which are constantly swept and kept clean, because the worshippers in their devotion bow down and touch them with their foreheads. In the southeast is a kind of pulpit for the imam, and in the direction in which Mecca lies there is a niche (Mehrab) toward which the faithful are required to look when they pray. Opposite the pulpit there is generally a platform surrounded by a parapet with a desk bearing the Koran from which portions are read to the congregation. The chief officer of the mosque is the nazir, under whom are two imams, a kind of religious officials. There are other persons attached to a mosque in a lower capacity, as muezzins, doorkeepers, etc., all of whom are paid from the funds of the mosque itself derived from lands.

Until the reign of Mahmoud II. the Reformer, Christians wishing to visit the mosques were obliged to receive from the Government a written order; since then they can enter the mosques by paying a small sum to the imams. There are also mosques which Christians are strictly prohibited from entering, on account of the sacred relics they contain. Every mosque is surrounded by a spacious court. In some of these courts Mohammedan venders are to be found sitting crosslegged selling their goods, such as oriental perfumes, rosaries and other trinkets; seal cutters, scribes, etc.

Mohammed II. had three sons: Moustapha, Governor of Caramania, who died before his father; Bayezid, his successor; and Djem, who attempted to take the throne by force of arms; and one daughter, Aissé, who built a mosque at Adrianople.

He spoke the Turkish, Arabic, Persian and Greek languages, and it is stated by contemporary writers that he was called "a parrot" on account of his hooked nose. He was naturally of a fiery and ambitious temper, and masked his deceit with a suave and courteous demeanor. He had the Tartar complexion, was square set, low in stature, strong-limbed, and equal in strength and agility to any member of the imperial court. He was a man of no redeeming virtue, a vicious and sensual tyrant, perfidious to an extreme and inflicted cruelty upon his captives and suffering humanity without the least remorse.

CHAPTER IX.

BAYEZID II.

1481–1512.

Prince Bayezid was at Amassia when he was officially informed of his father's death.

The Grand Vizier, Karamanli Mehemet Pasha, had a private agreement with Prince Djem, who was in Caramania, to conceal the death of the Sultan until he was informed. The Vizier despatched two couriers to both princes.

The people and the army were informed by the Adjem oghlans (recruiters of the Janissaries) of the true facts of the death of the Sultan. The Janissaries revolted, robbed several quarters of the city and killed the Grand Vizier. The couriers who were sent to Djem were slain on the way, and Bayezid reached Constantinople first in nine days, where he was proclaimed Sultan. Bayezid was met by the

chieftains of the Janissaries, who asked his pardon for the crimes they had committed, as well as for the royal bakshish, and the appointment of Isaac Bey as Grand Vizier. All requests were granted.

The distribution of these imperial gifts on each successive accession to the throne had become a heavy drain upon the treasury, and the custom was abolished by Abdul Hamid I.

On his arrival the corpse of his father Mohammed was interred in the mosque built by him, and Bayezid ascended the throne at the age of thirty-four. Isaac Bey, a converted Albanian, was appointed Grand Vizier, and at once took vigorous measures against Prince Djem, who had already collected an army, defeated Ayaz Pasha, captured Broussa, and proclaimed himself Sultan. Soon after this proclamation he sent to his brother Bayezid demanding that the empire should be divided into two parts, the Asiatic to be given to him, a proposition which very naturally was negatived. A great-aunt of the two brothers endeavored in vain to reconcile them. "There is no relationship between princes," was the reply of Bayezid. The two brothers met on the battlefield; Djem was defeated and fled to Egypt, where he was kindly received.

On his return from Cairo to Aleppo Djem besieged Konieh with the assistance of Kassim Bey, the last of the princes of Caraman, and other Ottoman governors; but by the superior number of Bayezid's troops and the skill of Keduk Achmet Pasha, the conqueror of Kaffa and Otranto, Djem was defeated and compelled to abandon the siege; also, the governor of Angora was captured and slain. After a short time, Keduk Achmet Pasha made himself offensive to Bayezid by his prominence and the admiration of the people, and he was slain.

Djem, after his defeat, sought safety in flight to Europe. He had undertaken to raise the Ottoman provinces in Europe, with the aid of Christian powers, and with that intention he applied to Fra Pietro D'Aubusson, Grand Master of Rhodes, for a safe passage into Europe and temporary shelter. The surprise of the Knights was extreme; his request was complied with, and on the 23rd of July, 1482, Djem and thirty attendants were received at Rhodes by the Grand Master and the Knights of St. John; but, for State reasons, it was deemed best to send him to one of the commanderies belonging to the Order in France, which was accordingly done. Before Djem left Rhodes, however, D'Aubusson obtained his signature to a promise that, in the event of his succession to the throne of Turkey, he would grant certain privileges to the Order.

An embassy was then sent to the Sultan, resulting in an agreement that there should be free trade between the Porte and the Order, and that the Sultan should pay 45,000 ducats annually for the maintenance of his brother Djem.

Before Djem had negotiated with D'Aubusson, Bayezid offered him the revenues of the province of which he had been governor, on condition that he would remain quiet in Jerusalem; this was refused, and he demanded a cession of certain provinces with full sovereignty.

Djem was escorted by the Knights and landed at Nice in November, 1482. He lingered there for many months, but the appearance of the plague in that city caused them to urge his hurried departure to the interior of the kingdom. The

greater number of his native followers were not allowed to accompany him and he was confined respectively at Roussillon, then at Puy, and afterwards at Sassenage, where he fell in love with the beautiful daughter of the lord of the castle—Phillippina Helena—which lightened many weary hours of his captivity. Djem's mother, wife and children were meanwhile in Cairo. D'Aubusson in a most unknightly manner obtained from them 20,000 ducats on the pretense that he should be immediately freed, this money being necessary for the expenses of his voyage.

Finally, through the mediation of Charles VIII. of France, Djem was transferred from the custody of the Knights of Rhodes to that of Pope Innocent VIII. and in 1489 he was sent to Rome and sumptuously lodged in the Vatican. Subsequently he was presented by the French ambassador to the Pope, who was greatly touched by the recital of the wrongs and hardships undergone by the royal captive and advised him to embrace the faith of the Roman Catholic Church. This, Djem replied, he could not do, assigning his reasons for it; and the subject was not pressed any further.

Soon after this an ambassador from Bayezid came to Rome, bringing as gifts to the Pope some relics of the Crucifixion and having the authority to treat with him concerning Prince Djem. An arrangement was finally concluded between the authorities of Rome and Constantinople, whereby the unfortunate Turkish prince was to be kept within the limits of the former state by the annual payment of 40,000 ducats. Alexander VI. Rodrigo Lenzuoli Borgia—the successor of Innocent VIII.—on his accession to the Papal chair, 1492–1503, was not satisfied with this amount, and sent George Bocciardo to demand 300,000 ducats as an immediate payment from Bayezid, with the option of the execution of the Prince.

On the return of Bocciardo to Rome he brought with him a request from Bayezid to the Pope that, as a personal favor to the Sultan, he should elevate Bocciardo to a cardinalate.

Djem died in the thirty-sixth year of his age, thirteen of which had been spent in captivity. He was alone, away from all his kindred; just before he breathed his last a letter came to him from his mother, which he was too weak to read. A formal embassy was sent by Bayezid to ask for the remains of his unfortunate brother, which were buried at Broussa.

In 1483 Bayezid concluded a treaty of peace for five years with Mathias Corvinus of Hungary, then crossed the Danube, entered Wallachia, where he was offered an annual tax and 20,000 soldiers. In 1485 he proceeded to carry out the wish of his father Mohammed, which was to conquer Egypt; but he was unsuccessful and peace was concluded.

The restlessness of the Janissaries and the ambition of the Mamelukes combined to force Bayezid into a declaration of war, and after a great effort the Grand Vizier Daoud Pasha, an Albanian, compelled the Turcoman tribes of Asia Minor and Syria to submit.

During this time the Moorish sovereign sent an embassy to Bayezid imploring his assistance against Ferdinand of Aragon and Castile, who was threatening the Kingdom of Granada. Among the credentials of the ambassadors there was an

elegy in Arabic which recounted the downfall of Islamism in Spain with its imminent expulsion from Andalusia, imploring aid from all followers of Mohammed the Prophet. Bayezid, responding like a zealous Mussulman, sent a fleet commanded by Kemal Reis, which ravaged the coast of Spain in 1483. This famous commander was captured in boyhood, presented to the Sultan by the Captan Pasha Sinan on account of his singular beauty; he became a page in the Seraglio and was named Kemal or "Perfection." He rose to the highest rank, and as commander of the Ottoman fleet became the terror of Christian navies.

In 1492 the Czar Ivan III. sent a letter to Bayezid, and proposed diplomatic relations between the two empires, through the medium of the Khan of the Crimea. In 1495 the first Russian envoy, Michael Pletschieff, came to Constantinople, asking the Sultan to give commercial privileges to the Russian merchants in the Ottoman empire; but as Michael did not conform with the court usages of the Turks, he returned without result, and was succeeded by Alexios Golokvastor, who came to Constantinople, was received cordially by the Sultan, and his request was granted. This is recorded as the first diplomatic relation between the Ottomans and the Russians.

The Imperial Ottoman Divan or Council assembled four times a week, on Monday, Tuesday, Saturday and Sunday, under the presidency of the Sultan; Friday was observed as a day of prayer, Wednesday and Thursday were days of rest.

The peace between the Venetians and the Sultan was of short duration, on account of the many intrigues of the other ambassadors to the Sublime Porte. In June, 1499, the Sultan with Moustapha Beylerbey of Roumeli, a Greek by birth, and an army of 150,000, left Constantinople to attack Lepanto, while the Admiral Daoud Pasha proceeded with the fleet in the same direction, and after a strong resistance it was taken. The Sultan returned to Constantinople, while the fleet wintered at Corinth.

Lepanto (ancient Naupactus) is situated on the north side of the gulf of Lepanto twenty-five miles east of Missolonghi. In the Middle Ages it was given by the Greek emperors of the East to the Venetians, who fortified it so strongly that in 1477 it stood a siege of four months by 30,000 Turks, and was only taken in 1499 by Bayezid II.

The Venetians soon after subdued Cephalonia, and burned at Preveza a squadron of forty Turkish ships. After this, Modon was captured by the Turks. Its inhabitants were treated with the greatest inhumanity by the victors; the reports of which terrorized the people of Koron to such an extent that they surrendered immediately.

The European rulers were alarmed at the strength and progress of the Ottoman power, and a coalition was formed between Rome, Venice, France, Hungary and Spain, after which they besieged Mitylene for twenty days. The Sultan, being enraged, sent Ersek Achmet Pasha, a Christian by birth, to defend the island; the admirals of the combined fleet not receiving the assistance of the Knights of Rhodes in proper time raised the siege and left; on their way a fearful storm destroyed a greater part of the French vessels. Another French fleet, with the Venetian, subdued the island Maura.

In 1501 a disastrous fire broke out at Galata, opposite Constantinople, during which the Mufti and the Grand Vizier Mesih Pasha were killed by the explosion of a gunpowder magazine; and Hadum (Eunuch) Ali Pasha was appointed his successor. The Sultan wished to end the European wars, and therefore concluded a treaty with the Venetians.

In 1504 Bayezid exiled the Patriarch of Constantinople, Joachim I., because he gave permission to put a roof on a newly-built Greek church at Chrysokeramon (Kousgoundjouk) a village on the Asiatic side of the Bosporus. After the capture of Constantinople several Christian churches were transformed into mosques by different successive Sultans and officials. Permission was given to the Christians to build inferior buildings for their worship. Since the great fire that occurred during the reign of Ibrahim I. several of these buildings were reduced to ashes. A short while after, they were re-erected, but as it was contrary to the Mohammedan law to permit the restoration of Christian churches, an order was issued, and several of them were again demolished, and the Christians strictly forbidden to build new places of worship or enlarge them; but Souleiman II. allowed the Christians to rebuild some of their churches. In 1821, during the Greek revolutionary war, again some of the churches were demolished, but after the accession of Medjid to the throne they were rebuilt.

Until the reign of Medjid churchbells were not allowed to be used in the Christian churches, and in lieu of them a symandro (a wooden board, afterwards a piece of iron struck with two small wooden mallets) was used.

In 1509 Korkud, eldest son of the Sultan, under pretext of visiting the cities of Mecca and Medina, went to Egypt, and although he was received courteously by its ruler, he was refused any assistance in revolting against his father the Sultan. The prince, having failed in his unfilial venture, implored the Grand Vizier to intercede with his father to restore him again to the throne of Kilikia, which was granted by Bayezid.

In September of the same year fearful earthquakes occurred in and about Constantinople, which did much damage to the city, while thousands of people were buried under the ruins.

Earthquakes as destructive as this occurred in Constantinople in 416, 446, 477, 558, 741, 791, 869, 1011, 1286, 1344, 1431, 1509, 1754, 1766, 1802, 1855, 1893 and 1894.

As Bayezid became aged his dominion was disturbed by internal strifes, as well as by the intrigues of his three sons Korkud, Achmet and Selim, who were trying to supersede each other to the succession. Selim, the youngest and bravest, was governor of Trebizond, and through his skill and military ability was made very popular, and he often made different expeditions to Circassia. Bayezid objected to these incursions, but Selim in apology demanded from his father a governorship in Europe, in order to be convenient to the capital. He also desired to visit his father at Adrianople to pay his respects, but the Sultan did not comply with his request; Selim disobeyed, and went to Adrianople with a formidable force. Bayezid, although he was ill, was compelled to join his army, and went to oppose him; but through the influence of the Beylerbey of Roumelia the conflict

was averted, and Selim was appointed governor of Semendria; also Bayezid agreed in case he abdicated, not to appoint Achmet, his favored son, as his successor. In the meantime the peace of Asia Minor was disturbed by the strifes of the Sultan's two sons, Korkud and Achmet, and also the country was overrun by large hordes of marauders who united with the numerous devotees of the Scia sect. The Sultan's army, under the command of the Grand Vizier Hadum Ali Pashi, attacked this formidable enemy near Sarimschaklik in August, in which

HAIM NAHOUM EFFENDI.
Grand Rabbi of Constantinople.

battle the Grand Vizier was killed. Selim, taking an advantage of this opportunity, took possession of Adrianople and declared himself Sultan. Bayezid, on hearing this, hastened to that city with his small army, all he could collect. On his arrival there Bayezid, though feeble and carried on his litter, raised his head, and commanded his faithful followers to attack the traitor. About 10,000 of his troops charged his son's army, which retreated in great disorder; Selim also owed his escape to the swiftness of his horse, called Karaboulut (the Black Cloud). He

reached Akhioli on the Black Sea, and thence he sailed to Crimea, where its Khan was his father-in-law. There he organized another army.

Bayezid's wish was to appoint as his successor his second son, Achmet; he and his brother Korkud were unpopular with the Janissaries, who, on learning the desire and preparations of the Sultan, apprised Selim of the facts and asked him to come and take possession of the city. Selim, receiving the news, marched with 3,000 horsemen in the middle of winter, though several of his soldiers perished from intense cold, and when he was within a few miles of Constantinople he was met by the Agha of Janissaries and other dignitaries of the city and escorted to the capital. Bayezid tried to persuade his son to return to his post by promising him immediate payment of 300,000 ducats, besides a yearly donation of 200,000 more. This humiliating offer encouraged Selim to refuse the terms.

On the 25th of April, 1512, the Janissaries, the Sipahis and the riotous population went to the Seraglio gates and demanded to see the Sultan, whereupon the Sultan complied with their wishes, and demanded to know their desire. They unanimously replied that "Our Padishah is failing and unfit to rule, and we want Selim to be appointed Sultan." Bayezid, hearing the enthusiastic cry of the Janissaries and the people for his abdication, thought that further delay was useless. He yielded to their demand and abdicated the throne in his son's favor. Selim being notified to this effect, hastened to the Seraglio and kissed his father's hand, which was deception.

Bayezid, wishing to pass the rest of his life in quiet, asked his son to be permitted to go to Didimotico, and on the 7th of May, 1512, he was accompanied by a large retinue and by his son Selim on foot near his father's litter, to the gate of the Capital. He was continually advising his son how to rule his subjects. The abdicated Sultan expired on his journey, before he arrived at the city of Didimotico, in the sixty-seventh year of his age. It is said that he was poisoned by the orders of his unnatural son. He was buried near the Djami Isherriff.

During the reign of Bayezid the exiled Jews from Spain emigrated to Constantinople, it being at the time the great commercial center of the world; the Byzantine capital held many attractions for the Jews. Masses of new settlers flocked to the city, and as soon as Leo VI. (886–911) had restored religious liberty, Constantinople became the principal seat of Judaism.

The Byzantine Empire fell to the Ottomans in 1453. This signalized the beginning of a new régime for the Jews. . They were granted equal rights with the other non-Mussulman subjects and their Rabbi was given the same prominence as the chief of the Greek Church.

Bayezid (1481–1512) was glad to receive the rich and cultivated Jews who were exiled by Ferdinand and Isabella from Spain, because they added very greatly to the material and intellectual condition of the Jewish community in the capital. A number of these Jews became prominent in the political life of the country toward the close of the sixteenth century, and even now hold high positions. The collection of customs, the marine trade, the coinage, and in fact the financial affairs of the Turkish Empire were in the hands of the Israelites. Up to 1574 there were about 10,000 Portuguese and Italian Jewish settlers in Constantinople, while the whole Jewish population was estimated at 30,000.

However, during the seventeenth century the city's popularity began to decline. The religious fanaticism constantly increased, while the power of the Sultan steadily decreased. The Jewish quarters were often burned in order that the soldiery might plunder it while the Jews were fleeing for their lives.

Another condition which helped greatly to ruin the Jewish supremacy was the confusion caused by the presence of a pseudo-Messiah in the city. The Sultan regarded the disorder prevalent among the Jewish population as a rebellion against his authority. The money-making schemes heretofore practiced by the sons of Judea were neglected and they were supplanted by

those of Greeks and Armenians. The Jews never recovered their power and most of them drifted into obscurity and destitution. There are now in Constantinople about 55,000 Jews, who live in the villages of Hasskeui, Balat, Ortakeui and Kouskoundjouk, in the last of which the Haham Bashi, the spiritual head of the Jews in Turkey, has his residence. Ritually they are divided into three classes, viz., Sephardim, numbering 51,000; Aschkenazim, 3,000; and Karaites, 500. The poor class still cling to their religion and habits, keep the Sabbath, during which they do not light any fire. The well-to-do Jews are less careful to observe old customs. Every Saturday their shops are closed, and men, women and children are to be seen in their quarter, wandering about idly or standing chatting together in groups. The majority wear fur-lined overcoats on that day.

During the reign of Bayezid dissipation and intoxication reached such alarming proportions that the Sultan issued an order that all the shops which sold wine should be closed. Four days after, the Janissaries became so enraged that they broke open the doors of the taverns and compelled the proprietors to continue their trade. Bayezid, hearing of this bold, riotous act, rescinded his orders.

Bayezid was mild and gentle in disposition and simple in his habits; he was physically stout and robust, with a hooked nose like that of his father Mohammed. He was called by some historians "sofu" or wise, and was justly regarded as one of the wisest and most illustrious sovereigns of Turkey, being a patron of education and the sciences.

In 1498 he erected a beautiful mosque in Constantinople, the architect of which was also a Greek, the nephew of the first architect, Christodoulos. The material for it was taken from the Byzantine edifices. The travelers call it Pigeons' Mosque. It is related that a poor widow offered to Bayezid a pair of pigeons for his mosque; their offspring increased to a very large number and are considered sacred. To this mosque he attached a medresseh (college); imaret (a house of refuge for the poor); and a hammam (public bath). He built as well a mosque in Adrianople; ten Christian churches were transformed during his reign into Mohammedan mosques. He was the son of Valideh Goulbahar-Kadin, a young French lady supposed to have belonged to the royal family of France, who was captured by pirates on the borders of Palestine, and for her beauty was sent as a gift to Mohammed II. During her lifetime the French ambassadors were received with special favor at the Ottoman court.

The Turks, after the capture of Constantinople coming in contact with Europeans, and being ignorant of foreign languages, were obliged to employ interpreters. The first Terdjumani-Divan-i-Humoyun or Interpreter of the Imperial Divan, was employed in 1502 during the reign of Sultan Bayezid. The incumbent of the position was Soubashi Ali, whose ancestry and nationality were unknown; after that period, however, the dragomans were aliens. During the reign of Mourad III. the successive Imperial Dragomans were Christians, and some of them renegades or converts: such as Ibrahim, a Pole; Mahmoud the Bavarian; Mourad the Hungarian; the German Ali Bey; Soulfikar, also a Hungarian; and Ravosky, another Pole. Soon after the accession of Mohammed IV. the erudite Greek Panagioti Sykussis, a native of the island Scio, and interpreter of the Austrian Embassy, was appointed in 1660 chief dragoman, and rendered important services to the Porte. He was succeeded by Alexander Mavrocordato, of noble birth, who was with the Grand Vizier Kara Moustapha Pasha during the siege of Vienna and the consequent destruction of the Turkish army by Sobieski. The assassination of the Grand Vizier was followed by the appointment of Kara Ibrahim Pasha to the Vizierate, through whose intrigues Mavrocordato was condemned to death by the Sultan. His life was finally saved by the efforts of Moustapha, brother of Achmet Kiupruli; but his property was confiscated; he was tortured, and imprisoned for one year, with his wife and mother, the latter of whom died in prison. Meanwhile the Venetian Sefer, also a convert, was appointed chief dragoman, but he

was not qualified, and at the close of the year 1685 the new Grand Vizier Souleiman Pasha—a Servian—removed him, recalled Mavrocordato to his former position, bestowing great honors upon him. After his death, until the revolution in Greece in 1821, the chief Imperial Dragomans were all Greeks: Demetrius Mourousi; Constantine Mourousi; Alexander Callimachi; Nicholas Soutchos; Michael Soutchos; also his grandson Michael Gregorius Soutchos, who in 1821 was appointed Prince of Moldavia and sacrificed wealth, glory and political authority for the freedom of Greece. With the exception of Michael Racovitch, a Wallachian who served from 1769 to 1770. The last Greek dragoman of the Imperial Divan was Stavrakis Aristarkis.

Several of the above-mentioned Imperial Dragomans were unjustly beheaded, and often bastinadoed.

Mr. Toderini tells us that when, in 1781, he accompanied the Venetian ambassador on the presentation of his credentials to the Sultan, the dragoman of the Porte had taken a strong dose of opium with a view to produce in his features an air of being dazzled by the resplendent effulgence of the Sultan. Since the conquest of Constantinople the Turkish government has employed

Mosque of Sultan Bayezid II.

Greeks in various high positions on account of their ability and enterprise, and they have rendered great assistance. As the Turks never thought of learning European languages, they were helpless in intercourse with foreigners. Since the Greek revolution in 1821 Armenians have also been employed by the government. These Greeks and Armenians, who are clever by nature, become still cleverer by experience and hold high positions in the Turkish government, many of them have received, as a reward for their faithful services, the confiscation of their property and death, for the simple reason that they were Christians. They were obliged to wear their old clothes in the streets, as they were afraid they might be suspected of robbing the government and accumulating wealth. They knew well the consequences of such suspicion and even their frame houses were not painted on the outside. Until the present time the Turkish government employ Christians of different nationalities; such as mechanics of every kind, doctors, army officers, associate judges, counselors to the minister of finance, ambassadors, governors,

ministers of finance, and ministers of foreign affairs. During the reign of Abdul Hamid, two Armenians were appointed ministers of finance. Aghop Pasha, who was succeeded by Portocal Oglou Pasha, and a Greek, Alexander Karatheodoridi Pasha, became a minister of foreign affairs.

Bayezid had eight sons and seven daughters; of the former five died during their father's lifetime, namely: Shahinshah, who was governor of Caramania; he left two sons, Mohammed and Alaeddin; Alemshah, had one son Osman; Mahmoud and Abdullah were childless; Mehemet left three, Moussa, Orkhan and Emin. The three who survived were Selim, his successor, whose son was Souleiman; Korkud, who was childless; and Achmet, who had two sons, Alaeddin and Mourad.

CHAPTER X.

SELIM I., YAVUZ THE FEROCIOUS.

1512–1520.

Selim, surnamed "Yavuz" or the Ferocious, so called in consequence of his atrocities, succeeded his father at the age of forty-seven. On his accession to the throne he tried to abolish the custom of bakshish to the Janissaries, but in order to avoid disturbances finally gave the presents on a larger scale. In consequence of this the inhabitants of the Empire, without any distinction, were heavily taxed. The Sultan appointed his brothers Achmet and Korkud governors of Amassia and Saruhan; the island of Mitylene was also assigned to the former.

Subsequently Alaeddin, the son of Achmet, was incited by his father to seize Broussa. This rash action angered the Sultan, who at once gave orders to his son Souleiman that the Asiatic coast should be closely guarded, so that none of the royal princes could escape. He crossed to Asia, and after quelling the revolt returned to Constantinople, where he deposed and strangled the Grand Vizier Kodja Moustapha Pasha, who was the son of a Greek priest. Moustapha Pasha was a man of great ability, but cruel, avaricious and cunning; during his administration he turned the church of St. Andrew into a mosque to which he gave his own name. He was proved to have intrigued with the Sultan's brother, Prince Achmet, for the possession of the throne, and was strangled on the 22nd of September, 1512. The next instance of the Sultan's barbarity was the execution of his brothers and nephews in a most atrocious manner, which occurred in November, 1512. These unfortunate princes had been left in care of some of the chiefs of Broussa. The eldest, Osman, son of Prince Allemshah, was twenty years old, and the youngest, Mohammed, son of Prince Shahinshah, was only seven. Janissaries were sent by the Sultan to take them to the palace and seclude them, where the next day a fearful tragedy was enacted, of which their uncle, Sultan Selim I. was a cool and unmerciful spectator from an adjoining apartment. He ordered his mutes to strangle them, and as they proceeded to carry out his infamous com-

mands, the youngest of them, a mere child, fell upon his knees and piteously begged for his life. But his pleadings were of no avail with this monster of cruelty. The eldest of the victims, Prince Osman, who well knew that there was no hope for them, rushed upon the assassins and fought bravely; during the struggle one of the mutes was killed by him, another had his arm broken. Selim then ordered his personal attendants to run in and assist in this bloody deed, until finally they were overpowered, and bowed quietly to the fate which they were unable to avoid. They were strangled and their bodies were interred near the sepulchre of Mourad II., in Broussa. Prince Korkud, who at first had led a peaceful life, revolted against the Sultan, was compelled to flee with his faithful

SELIM I. YAVUZ.

attendant, Piali, and took shelter in an obscure cave for twenty days. From thence he fled in disguise to a Tekkeh, or convent, where he prepared to escape to Europe; but some Turcomans, recognizing the harness of his horse, informed the governor, Kassim Bey, who sent him to the Sultan in Broussa, where he was executed. Previous to his execution Prince Korkud begged for a short reprieve, during which he wrote a touching poem, which caused the impetuous Sultan to shed tears, but it was in vain. Selim also put to death the Turcomans who had guided the pursuers of Korkud to his hiding place, and who afterwards came to Broussa to ask a reward for their services.

After this event Prince Achmet took up arms against the Sultan, but he was defeated near Yeni Shehr, fell from his horse, was taken prisoner and executed; he was also buried at Broussa. The Sultan then visited the forts of the Hellespont, and proceeded as far as Mount Athos (Agion Oros) or Holy Mountain, so called

for its number of Greek and Russian monasteries; thence he went to Constantinople, where he received the envoys of Moldavia, Wallachia, Hungary, Venice and Egypt.

There are about twenty large monasteries, besides innumerable chapels and oratories, on the promontory of Mount Athos in the Ægean Sea, inhabited by about six thousand hermits and monks, who form one of the most remarkable communities in the world, living in a monastic republic. Access to the monasteries is gained only by ladders hanging loose on the rocks or by a net let down from the dizzy height. Galleries run along the battlements admitting to cells and guest-rooms. The monks practice a severe asceticism. The first monastery at Mount Athos was founded in the ninth century in the reign of the Emperor Basil, the Macedonian.

After this the Emperor of Russia, Vassili V., sent an envoy to the Sultan, desiring to renew their commercial treaties, requesting also the punishment of the Poles and Tartars who were annoying the Russian frontiers. Selim consented to the former request, but refused to punish the invaders. The Shah Ismail of Persia, who had protected the three sons of Achmet, had not sent an envoy to Constantinople, with congratulations to the new Sultan. For this reason and that of religious differences Selim decided to march against him, after placing his son Souleiman, governor of Magnesia, in charge of the Empire. Selim arrived at Sivas in 1514 with an army of over 200,000; from thence he led the Janissaries to attack Tabriz, then the capital of Persia, through vast desert countries. Being exhausted by long marches and privations they objected to advancing further, and through their officers prevailed upon one of Selim's generals, a lifelong friend of his, to intercede with the Sultan, who, on hearing his appeal, ordered him to be beheaded, and continued his march.

In the Turkish camp a Persian spy was seized. Selim, instead of beheading him, employed him as an envoy and sent him to Ismail with a letter containing a declaration of war. At Sogma he received a delegation from the Prince of Georgia, with a large supply of provisions. The Janissaries revolted and demanded to return to their homes. Selim, on hearing this cry, rode through their ranks and addressed them saying, "Let those that wish to retire step out from the ranks, we want no cowards among the brave." By this remark their pride was touched and not one left the ranks, but all continued to march.

On the 23rd of August, 1514, Selim came in sight of the Persian army and ordered immediate attack. His 80,000 cavalry, which was worn out by long marches, was unfit to cope with the fresh and well-equipped Persian cavalry of the same number, which was the whole of Shah Ismail's army, as he had neither infantry nor artillery. Besides the cavalry, Selim's army consisted of powerful artillery and a large body of Janissaries who were equipped with firearms. The Ottoman feudal cavalry (Azabs) of Anatolia, under Sinan Pasha, occupied the right wing, and the Roumelian under Hassan Pasha held the left, behind which the artillery was concealed. This feudal cavalry was to make a feint to draw the Persian cavalry to the concealed artillery. The Janissaries were in the rear of the center, sheltered by a train of supply-wagons. Next to them was the Sultan, guarded by his horse-guards. Ismail's design was to turn his enemy's flanks with two picked brigades of cavalry, one of which was commanded by himself and the other by a

skillful general, Oustadluogli. His intention was to attack the rear of the Janissaries. He foresaw the plan of Selim, that the Turkish light cavalry would try to lure the Persians when attacked, and swing around right and left so as to unmask the artillery. The Shah Ismail ordered these two brigades to march and avoid the attack of the Azabs and manœuvred to keep the Turkish cavalry between them and the artillery until they were clear of the artillery, as the Turkish cannon were chained together in each wing and it was impossible to turn them.

The brigade of cavalry that was under Ismail's command outflanked the column of the Azabs and attacked the rear guard and drove them into a panic ; but the brigade under General Oustadluogli was unsuccessful, as Sinan Pasha by an ingenious manœuvre poured a raking fire on the Persians and swept their ranks. The Persians' general was slain in the first charge ; at the same time the Janissaries were led to assist the artillery and by their gallant charge the Persian army was totally defeated ; the Shah Ismail was wounded in the arm and foot, fell from his horse, and saved from instant death only by the devotion of his follower, Mirza Ali, who, to shield his sovereign, exclaimed, "I am the Shah." Instantly the Shah was placed upon the horse of his attendant, Khizel, and fled to Daghestan, leaving the favorites of his harem, who always accompanied him even on his campaigns, an impromptu but most unwilling gift to Sultan Selim. Not long after, Ismail, desiring to regain possession of his favorite wife, who was one of the captives, sent four messengers with valuable gifts to Selim asking for her release. The barbarous conqueror, however, was not in a mood to comply with this request ; he threw the messengers into prison and forced the poor queen to marry one of his secretaries.

In September, 1514, the Sultan entered Tabriz and massacred many of its inhabitants, selecting about 1,000 of its most skillful artisans to send to Constantinople ; thence he marched northwards towards Carabagh, to winter on the plains of Azerbijan, but the Janissaries revolted and compelled him to return. On his return the Sultan subdued Ezirguan, wintered at Amassia, and in the following August he returned to Constantinople, leaving in Asia the historian Idriz and Beikli Mehemet to complete the conquest of Mesopotamia and Kurdistan. He gave orders for 150 new ships of various dimensions to be built under the supervision of Piri Pasha ; at the same time 100 new galleys that were ready for launching to be rigged and fully equipped for use. He also built a Tersaneh or arsenal on the Golden Horn. This arsenal still exists on the same spot ; it has since been enlarged and contains all modern improvements.

An anecdote is told of Piri Pasha after his appointment as Grand Vizier. Realizing that the Sultan at any moment might condemn him to death, he said to his sovereign, "I know that your Majesty, earlier or later, may put me to death, therefore I pray you to notify me a few hours before the execution, so that I can arrange my personal matters and prepare myself for the next world." The Sultan laughingly replied, "It is true that I thought of it long ago, but I cannot find a better man for the position you now hold, otherwise it would not be difficult to comply with your request."

The Ottoman generals Beikli Mehemet and Idriz the historian had subdued many strong forts, also the city of Bagdad, with the greater part of Mesopotamia and Kurdistan.

The Kurds in Kurdistan, the Turcomans in the center of Asia Minor, and the Bedouins in the Syrian desert lead a nomadic life, driving their flocks and herds from place to place for pasture, and robbing any travelers or caravans that they feel themselves strong enough to attack. They pride themselves upon their fine horses and their arms; they are treacherous and cruel.

Selim, hearing of the alliance of the Sultan of Egypt with the Shah of Persia, resolved to declare war against them, and in August, 1516, they met on the field of Marj Dabik. After a short engagement the Mamelukes fled, and their Sultan, Kanu-El-Ghuri, eighty years of age, died in the retreat. The Ottomans found many treasures on the deserted battlefield. Soon after, the Sultan captured Aleppo, Damascus and Jerusalem.

Jerusalem, 1820.

Jerusalem, a celebrated city of Palestine, the capital of Judea, was captured in A. D. 70 by the Roman General Titus after a desperate resistance, who destroyed it with its temples; this destruction was the most terrible that was ever experienced by any city under heaven. The Emperor Hadrian built on the site of Jerusalem, but only as a heathen and Roman city under the name of Ælia Capitolina, with a temple of Jupiter, and Jews were forbidden to enter under pain of death. Under Constantine the Great it was made a place of pilgrimage for Christians, as the Emperor's mother Helena in A. D. 326 set out to identify the spots most intimately associated with the Saviour's life. With much pains she located the place where she believed Christ was crucified and buried; after extensive excavations she discovered the three crosses with the tablet of inscription separately. In order to identify the Holy Cross, a prominent woman, who was near the verge of death, was brought there, where she touched the one cross, then the other, without any result; but the moment she touched the third one, she was instantly cured. Constantine the Great then erected the Church of the Holy Sepulchre to mark the locality. The Emperor Julian the Apostate, on the contrary, not only allowed the Jews to return

to their city but also made an attempt, which ended in failure, to rebuild their temple. Jerusalem was again stormed and taken, in A. D. 614, by the Persian King Chosroes II. It was restored to the Emperor Heraclius in 628, but in 637 it fell into the hands of the Caliph Omar, and in 1077 passed under Turkman dominion. Christian pilgrims had for many years kept up the practice of visiting the tomb of Christ, as the Caliph did not interfere with their devotions any further than by exacting a small tribute from each visitor. But the cruelties practiced upon the pilgrims by the Turks being reported in the West, and especially by the fiery enthusiast, Peter the Hermit, aroused the piety and chivalry of Europe, and led to that extraordinary succession of holy wars which for a time restored the tomb of our Lord and the city to Christian hands.

On July 15, 1099, Jerusalem was stormed and taken by the celebrated Godfrey of Bouillon and maintained until 1187, when it fell once more before the arms of the great Saladin. Jerusalem passed into the hands of the Franks by treaty in 1229; it was retaken by the Sultan of Damascus in 1239; and although it was given up in 1241 to the Knights Hospitalers, they were driven out in the year 1244 by the Chorasmian Turks. It was captured from the Saracens by the Mamelukes in 1382, conquered in 1517 by Selim I., whose son, the celebrated Souleiman I., built the wall which at present encloses the city, and since then it has been under the rule of the Ottoman Empire except for a brief period, from 1832 to 1840, when it was in the hands of Mohammed Ali Pasha of Egypt. The walls of the city are from 30 to 75 feet in height and 12 feet in thickness. There are ten gates, five open and five closed. The streets are very narrow.

It is in this city that the Eastern celebration of the Christian world attains its apotheosis. The strange old holy city is surrounded by native Christian tribes, among whom the age of faith still prevails. Such multitudes of worshipers from almost every Christian land come to this city that every street is filled with Greeks, Armenians, Russians, Copts, Poles, Syrians and European devotees. In addition Jerusalem is the second holiest city in the world to the Moslem, and many Mohammedans gather in Jerusalem at the same time. And still further to mix the races, during the Passover week the Jews of Palestine go up to Jerusalem to celebrate it.

The Mamelukes of Egypt of Circassian race assembled in Cairo and elected a new Sultan, Tuman Bey, to whom Selim sent delegates proposing peace on condition that he should acknowledge the Ottoman authority. The ruler of Egypt received the envoys cordially but rejected the propositions; afterward his general, Allan Bey, beheaded them without the knowledge of his master, and then war became inevitable. The Grand Vizier Sinan Pasha defeated the Mamelukes near Gaza; in another engagement the Mamelukes were totally defeated, and Selim with his army, the artillery of which consisted entirely of Christians, occupied Cairo without resistance. Leaving a garrison there he proceeded to subdue the rest of the country. A few days later the Mamelukes recaptured Cairo and put the garrison to the sword. Selim attacked it again, but with little success; at last the Mamelukes were induced by the false promises of Selim of amnesty to surrender, and as soon as they surrendered, 800 Mamelukes were beheaded at once and a general massacre was ordered. Nearly 50,000 of its inhabitants perished in the atrocious butchery, which took place in the presence of Selim, who caused a splendid throne to be erected on the banks of the River Nile, near the gates of Cairo. Seated on this he caused all the unfortunate prisoners to be massacred in his sight, after which their bodies were thrown into the river. Soon after, the Mameluke Sultan Tuman Bey was betrayed into the hands of Selim and executed, and Egypt (Misr) was annexed to the Ottoman Empire in 1517.

The Turks are complaisant and civil to the brave, but to the cowardly and weak they exhibit the ferocity of the tiger. They are addicted to heinous and brutal assaults and other outrages whenever the opportunity is presented. Their ideas of politics and of law are framed to suit the occasion, often with the greatest injustice, for it is certain a pleader will lose any case unless the bakshish is larger than the reward promised by his adversary. Whenever there are cases in their courts, witnesses can be readily hired in the coffee-houses under the Ministry of Justice. The character of these witnesses, who make a business of their testimony, is well known in court, but for some reason that never destroys the validity of their testimony.

The courts in Turkey are classified as the ancient and reformed. The civil and criminal laws of the former are founded on the Koran, and are under the control of Kadis and Ulemas, of which the supreme court is the Sheik-ul-Islamat, which is governed by ulemas who pass upon all questions arising under the Sheri or sacred law; the latter are controlled by the Minister of Justice, an official of the Sublime Porte, where criminal and commercial laws are borrowed from the French judicial system. Since the reign of Mahmoud II., Greeks and Armenians hold judicial positions, but they are obliged to support the Moslem point of view. The form of taking the oath in the Turkish courts is a picturesque and silent ceremony. A Mohammedan, or Christian or Jew standing, places his right hand respectively flat on the Koran, or Bible or Talmud. The officer of the court asks him, "Are you bound by this ceremony to speak the truth?" The answer is, "I am." While this is being done, the judges and the audience in the court room, whatever creed they belong to, are obliged to stand up until he withdraws his hand from the Holy Book. Foreigners residing in Turkey and their children born there are under the laws of their own respective countries, and are amenable for trial in cases in which Turkish subjects are not concerned to a tribunal presided over by their own consul. Foreigners who own real property are amenable to the Ottoman civil courts in questions relative to their landed property. Cases between foreign and Turkish subjects are tried in Turkish courts, a dragoman of the foreign consulate being present to see that the trial is carried on according to law. The carrying out of sentence, if it be against the foreigner, is done through his consulate. Cases between two foreign subjects of different nationalities are tried in the court of the defendant.

Foreigners wishing to visit the interior of Turkey are obliged to apply through their consulate for a Yol Tezkereh or traveling passport; it is issued to enable the police agents in the interior to read it, as they are ignorant of foreign languages. To the natives traveling is barred, unless they pay large amounts of money, and their lives are in risk. Murder is punished either with death or by the payment of a fine to the family of the deceased, according to their own pleasure. Usury is strictly prohibited.

The Turks have no patriotism and are easily bribed; pride, self-conceit, treachery and hostility to Christianity are the distinctive characteristics of all Turks; they are charitable to the poor, but they are false to their friends and ungrateful to their benefactors. A Turk cannot be found who will keep his word when it will be to his interest to break it. Equality, either social or political, is unknown between the Turks and the Christians, for it is utterly at variance with all the teachings of Mohammedanism, and it is impossible for a Christian at any time to obtain redress for an injury inflicted upon him by a Turk.

One peculiar custom of the orthodox Turk is that he considers that bad luck will follow him the whole of the day if he should encounter a Christian when just leaving his residence; also when representatives of the two creeds are gathered together, the Christian is expected to take a back seat. If a Christian approaches a circle where Turks and Christians are seated in company, he must salute the Turk first. Moslem supremacy is the unalterable law of their life. If a Christian were to meet a Turk on the narrow sidewalk, the former must step off into the street; if not he would be shoved into the filthy slush of the roadway, and, if a young woman, be subjected to gross insult.

To the Turk, time has no value, and the notion of an exact date does not exist. When he promises to pay or to carry out some obligation in a given time, he does not mean it; it remains for him indefinite. It is psychologically very difficult for him to be exact.

There is nothing original in the Turk; he is not an inventor, he takes things as they come; for his principle is, "Sufficient for the day is the need thereof." Therefore progress is unknown, and ruins remain. The Turks are not a people of large industrial or commercial capabilities, being too oriental in their descent, development and institutions to compete with the more progressive nations of Europe. All branches of foreign trade, together with the greater part of the local traffic, as well as the banking business, are monopolized by the Greeks, Armenians, Jews, and foreigners. Most of the internal trade is carried on by caravans to and from Persia, Arabia and the Mediterranean. These caravans consist of hundreds of individuals, with innumerable camels. Bassorah, Bagdad, Damascus, Aleppo, and Erzeroum are the most frequented. As halting places, buildings called caravansarai are erected on the routes. These are not like European inns, for no provisions are supplied. But the large rambling tenement affords to the travelers a resting place for the night, while the camels and merchandise are accommodated in the open square formed by the four sides of the building of which the caravansarai is usually composed.

The Turks are superstitious, and put faith childishly in their traditions, being fond of poetry and tales, as are all the Asiatic nations. Their jokes and stories are immoral, and this has a most deplorable influence on the rising generation. A Turk never goes abroad in company with the women of his household, nor can he go out visiting or shopping with his wife.

The Turk is very indifferent to everything that he does not understand, and he does not like to come in contact with Europeans whose ideas are not in harmony with his, and whose

questions he does feel quite prepared to answer. Europeans who can be of assistance to him, and only such, are employed. He accepts innovations, listens very gracefully to disquisitions on civilization, he will make many changes, embellishments and transformations, but at heart and in his inner nature he is forever and most unchangeably a Turk.

The Turks, in their daily prayers, ask God to destroy the infidels, the enemies of their religion, and give their families and their possessions as a booty to the Moslems.

The Turkish peasant is physically well built, strong, healthy, and possesses remarkable capacity for endurance. He is ignorant, sober, cleanly, frugal and submissive. His dress is the same as in the old times, using as headgear the turban. The women are hard workers; they spin the cotton yarn and weave the calico; for his clothes and for warmer covering they use wool, and occasionally help their husbands on the farm. He in winter knits his own stockings, and instead of boots he manufactures out of a piece of untanned cowhide a pair of sandals. His cottage is built of either sun-dried mudbricks or of rough stone piled together and plastered with mud, or of rough timber plastered from inside with mud and whitewashed. The brick or stone cottage is only one story high, a part of which is used for his cattle, if he has any; the timber cottage is built two stories high; the ground floor is occupied by his cattle. If he is well off, adjoining his cottage there is another building which serves to house his live stock. The huts are built without any windows, the only light and air admitted coming down the chimney. It is furnished with scanty furniture and clay cooking utensils. For fuel he uses dried cowdung, which makes a good bright fire and also serves to light his room. Candles are occasionally used. He produces everything for his support; his food consists of bread, of crushed wheat boiled and flavored with fresh butter, yaourt, eggs; and occasionally he drinks coffee, and smokes. He hardly ever pays for his purchases in cash. What little he has goes in taxes; he effects his purchases by barter.

Every Mohammedan or Christian village has a representative citizen chosen from its inhabitants called Kodja Bashi (head man) who collects the public taxes levied upon the community, acts as arbitrator in minor disputes among his people, certifies contracts, and is the customary organ of remonstrance against official oppression; he also provides lodging and board to travelers, Turkish officials, etc.

Selim remained in Egypt for some time, where he received meanwhile the title of Caliph or Vicar of the Prophet of God, which was conferred upon him by the last Fatimate Caliph of Cairo. The Sultan returned to Constantinople and organized a fleet for an expedition against Rhodes, but on the 22nd of September, 1520, on his way to Adrianople, he died at Tchorlu from the effects of a pestilential boil on his spine in the fifty-fourth year of his age, and his death was kept secret until the arrival of his son and successor Souleiman from Magnesia. Selim had only one son, but many daughters, nearly all of whom were married.

The daughters of the Sultans bear the title "Sultan," which word is always used after the name of the woman; as Amine Sultan, and not Sultana Amine. They are married to Pashas or other great officers. Their male posterity by a law of the empire were condemned to death, lest among them there should rise up a competitor for the throne. At the reign of Abdul Aziz this custom was abolished.

Selim was tall in stature and, contrary to the custom of his predecessors, his chin was closely shaved; but he wore a long black mustache, which with his heavy eyebrows contributed to give him a very fierce aspect, impressing with awe all who saw him. His complexion was florid, his eyes large and piercing, and instead of a cylindrical turban he wore a round one, called Selimich, imitating, as he said, the crown of the Persian Khozroy.

He was active and warlike, irritable and severe in disposition, and his reign was one of almost ceaseless carnage; according to the Turkish tradition, anyone wishing the death of another would say, "May you ever be the Grand Vizier of Sultan Selim." This was occasioned by the fact that almost every Grand Vizier in succession was beheaded a short time after his appointment. He was interred in the mosque bearing his name, Selimich, which was unfinished at the time of his

death, and afterwards completed by his son Souleiman (1520–26). It stands on the fifth hill. Selim resolved to kill all the Christians in his dominion and succeeded in getting a fetva from his Mufti Djemali by asking him, "Which is the more meritorious, to conquer the whole world or to convert the nations to Islam?" The Mufti replied that the conversion of the infidels would be much more pleasing to God. The Grand Vizier, Piri Pasha, alarmed at the probable consequences of this, consulted Djemali, who had given the fetva and by whose recommendation Jeremiah I., the Greek Patriarch, was heard by the Sultan on behalf of the Greeks at the Divan in Adrianople. After much difficulty the Patriarch finally succeeded in saving the lives of the rayas, or tributary subjects of the Sultan. Selim refused, however, to allow the churches of Constantinople to be used by any of the Christians; most of them were transformed into mosques, and inferior structures of wood were built instead. Selim also condemned 150 Turks employed in the imperial treasury to death, but through the efforts of the Mufti Djemali their lives were spared. He is even said to have contemplated the murder of his son and successor Souleiman, for fear of experiencing at his hands the fate which he had himself inflicted on his father.

CHAPTER XI.

SOULEIMAN I. EL KANOUNI THE LEGISLATOR.

1520–1566.

Souleiman, surnamed by the Ottomans el Kanouni, the Legislator, and by the Europeans the "Magnificent," ascended the throne at the age of twenty-six. The funeral of his father Selim took place on his arrival, the coffin being carried by the Pashas on their shoulders.

The Turks hurry themselves only in the presence of death. They do not keep their dead long unburied. They believe that the soul is in great anguish from the time of death to that of burial. After the corpse has received the necessary ablutions, then put into unpainted deal coffin, it is quickly borne to the mosque, preceded by Mollahs who intone verses from the Koran, and followed by a number of people who crowd around to alternate in bearing the coffin on their shoulders even for a moment. According to the text of the Koran, those who bear the coffin on their shoulders for a distance of forty steps, are rewarded by the forgiveness of the majority of their sins. If the dead is a man, a red fez is attached to a peg on the head of the coffin; if a woman, a colored muslin kerchief. When it arrives at the mosque, it is placed on a marble table. Prayers are recited by the imam; after this it is taken to the cemetery. The corpse is always placed without a coffin of any kind, upon its side in the grave, so as to face Mecca and the East, and is hastily recovered; water is sprinkled over the grave by a relative. Nobody weeps; it is not the custom of the Turks to lament the will of Allah. If the deceased was wealthy, money is distributed to the poor.

A Moslem grave is never opened, and in order to prevent the occurrence a cypress tree is always planted upon it, which causes the Turkish cemeteries to resemble a woodland rather than the resting place of the dead. At the head of the grave an upright white marble stone is placed, sometimes another one at the feet, on which epitaphs are inscribed in letters which are frequently raised and gilded. The headstones of men's graves are always surmounted by carved representation of a fez, sometimes painted scarlet with a blue tassel; those of women are ornamented with flowers chiseled in the white stone.

Mohammedans who are considered holy on account of the religious life that they have led are buried separately in one grave, which are protected by railings and sometimes are covered with roofs; they are frequently illuminated by tapers. At the graves of these sainted personages the faithful often offer prayers for their intercession; they also tie scraps of rag torn from their clothing to the railing, believing that this offering will protect them from sickness. The Mohammedan graveyards are always to be found upon the highest and finest places of Constantinople and suburbs.

Once a wealthy Jew, having been unjustly treated by a Turkish official, was reduced to poverty. A few months later he heard of the death of the Turk, his implacable enemy. When the funeral procession was passing by, the Jew raised both hands and loudly said, "May all the Turks be like him." Of course, he meant, "May all the Turks be like him, dead." The Turks, hearing this, were irritated and asked him what he meant. The wily Jew, fearing the consequences, said he meant: "May all the Turks be as good as he was." This, of course, saved his life.

On his accession to the throne he distributed the customary bakshish to the Janissaries; after this, in his administration, he exhibited a desire for justice to all and generosity in his dealings with the oppressed. Six hundred Egyptians, whom his predecessor Selimhad brought to Constantinople, were allowed to go back to their native land; he also returned the confiscated goods of the Persian merchants and allowed them to remain for commercial purposes.

A revolt occurred early in Souleiman's reign instigated by Djanberli Ghazali, Governor of Syria, a Mameluke who had attempted to free that province from the Ottoman yoke, and endeavored to draw the governor of Egypt in the same treasonable effort. The Ottoman army, under the command of Ferhat Pasha, was sent to suppress the revolt. A battle was fought near Damascus, where Ghazali was defeated, put to death and his head sent to Constantinople.

In 1521 hostilities commenced between Turkey and Hungary; the cause of this war was that Souleiman's ambassador was ill treated and killed. The Sultan captured Szarvas after a heroic resistance by its small garrison, and also Belgrade on the 29th of August, turning its cathedral into a mosque and carrying a part of its inhabitants to a suburb of Constantinople, which has since been named Belgrade. The Sultan returned in triumph to Constantinople, where three of his children, Mahmoud, Mourad and a daughter, died of small-pox. It is said that Souleiman brought with him a large image of the Virgin Mary mounted in silver with other ecclesiastical relics, and as they could not be kept in the palace he allowed the Greek Patriarch the option of purchasing them for 12,000 ducats or having them thrown into the sea; the prelate chose the former, and made the payment in instalments.

After this the Sultan resolved to capture the island of Rhodes, a small place in the heart of his dominions held by a handful of men, the Knights Hospitalers of St. John, who continued for many years to be a stumbling-block in the way of Moslem conquests.

The Sultan received unexpected aid in his scheme. Andrea d'Amaral, a Chancellor of the Order, had not realized his ambition of becoming Grand Master at a recent election. Glad of a chance to revenge himself he invited the Turks to a siege after giving them a complete description of the islands and its fortifications. Encouraged by these happenings the Sultan fitted up a fleet of 300 vessels carrying, besides their regular crews, 8,000 picked men and 2,000 pioneers. They also carried enormous quantities of military stores. He himself then took

command of a body of soldiers 100,000 strong and marched them by land to second the fleet.

The vessels arrived before Rhodes on the 6th of June, 1522. The army met them at the Bay of Marmorice, July 28th. An entire month was used in digging mines and preparing for the great siege. Frequent skirmishes took place in which the Christians usually held the advantage. The first of these assaults was made on the 4th of September and resulted in a loss of 2,000 Turks. The Christian garrison

Mgr. ALEXANDROS,
Archbishop of Kulalia.

consisted of 5,000 men, 600 of whom were Knights of the Order. Being inspired by religious enthusiasm they fought stubbornly and fiercely.

On the 24th of September the walls of the city were assailed on all sides simultaneously and a terrible fight took place in the breaches. Even the women took part in the melée, carrying ammunition to the men and pouring boiling oil upon the enemy as they attempted to scale the wall. One woman, after killing her two children, rushed into the ranks of Janissaries and fought valiantly until she was killed.

At one time during the siege the Grand Master of the Order, Philip de Villiers de l'Isle-Adam, a venerable French Knight, defended the trenches for thirty-four days without either food or rest except what little he could get on an old mattress at the foot of the wall.

The bravery and determination on the part of the Knights drove the Sultan into a dreadful rage. He commanded his most able general, Moustapha, to be put to death because of his lack of success, but later, when the Sultan's anger had abated, he pardoned Moustapha. Finally the Turks retreated after having lost 15,000 men.

Souleiman, however, was not to be discouraged, and after two months of continual battle he offered to the Knights on the 10th of December a capitulation providing for the security of life and property.

The Knights were almost without ammunition or provisions, but they would not accept, preferring rather to defend themselves and fight to the end.

However, by the time they had withstood two fresh attacks from the Turks, nothing remained of the city but a few heaps of stones, and even such noble defense and such brave defiance as the Knights exhibited could not hold out against the fresh supplies of Turkish troops. Europe admired the courage and dauntlessness of the Order but refused to send succor, and the Hospitalers were forced to surrender.

On the 21st of December two Knights were sent to negotiate a treaty with the Turks. It was finally agreed that the Order should have twelve days to remove their arms and property from the Island to Candia; that they should leave behind them fifty hostages; and that the Ottoman army should retire to a distance of a mile to insure a safe retreat for the Knights. On the other hand the islanders who remained were to become the Sultan's subjects, and to be allowed the free exercise of their religion and use of their churches; no children were to be separated from their parents, and tribute was not to be exacted for five years. Notwithstanding the terms of the treaty, however, within five days a band of Janissaries forced one of the gates, seized upon the town and plundered the churches and houses.

Before the Order made its removal, however, the Sultan sent for the Grand Master of the Order, and to make his defeat seem less galling he remarked, "The conquest and fall of empires are but the sports of fortune." He also offered the brave Knight a place in the Ottoman service which would be magnificently rewarded and attempted to show him what little reason he had to remain loyal to the Christians who had abandoned and betrayed him. The Knight Villiers would not listen, but refused, saying if he accepted the offer made him he would be unworthy of the good opinion of the Prince.

The Grand Master with his Knights embarked on the 1st of January, 1523.

The Sultan returned to Constantinople in February, 1523, when he heard of the death of his son Abdullah, and the birth of another called Mehemet. In the same year the Grand Vizier, Piri Pasha, resigned, and Ibrahim Pasha, an intimate friend of the Sultan, was appointed his successor.

Ibrahim Pasha was the son of a Greek sailor at Parga, in Epirus; he was taken prisoner by the pirates in the sixteenth year of his age, and sold to an Ottoman lady in Magnesia, who gave him a thorough education. Prince Souleiman, who was governor at that time, was attracted by the mental qualities and beauty of young Ibrahim, as well as by his skill on the violin. He made him his page, and the youth became a favorite in the palace, rising in time to the rank of Grand Vizier; he married Souleiman's sister; besides the Ottoman language he spoke the Greek, Persian and Italian fluently. Through the intrigues of Machpeiker Sultan, one of the Sultan's wives, he was strangled at the Seraglio, after fourteen years of service.

The appointment of Ibrahim Pasha to the office of the Vizierate displeased Achmet Pasha, who, having obtained the governorship of Egypt in January, 1524, proclaimed himself Sultan of that country. Souleiman, being angered by the conduct of Achmet Pasha, marched against him, captured and executed him. Giulzeldje Kassim Pasha was then appointed Governor of Egypt, and for him a village near the Naval Arsenal on the Golden Horn of Constantinople was named, where he built a mosque.

In June, 1524, the Sultan celebrated with great pomp the marriage of one of his sisters to his beloved friend, the Grand Vizier Ibrahim; another son, Selim, was born to the Sultan about this time.

In the latter part of the following year there was a serious revolt among the Janissaries, who attacked the houses of the Vizier and other high officials. They were met by Souleiman, who with his own hand instantly killed three of the ring-leaders. After this two of the Aghas of the Janissaries, Sipahis, and several officers were executed by the Sultan's command, who tempered this act of justice by a gift of 100,000 ducats, which were distributed among them.

A campaign was commenced against Persia; but little, however, was done for several years, Souleiman being actively engaged in preparation for the invasion of Hungary, followed by an armistice for seven years with the King of Poland, which effectually destroyed all hope of assistance for the King of Hungary from Poland.

An alliance between France and Turkey was concluded. A French Embassy to the Porte was captured by the Sandjak of Bosnia, the Ambassador and his attendants were murdered, and plundered of all the valuable gifts which were being taken to the Sultan; among these was a priceless ruby which had been worn by Francis I.; this was afterward recovered and returned to Ibrahim in 1533. It was suspected that this outrage was committed with the connivance of Ferdinand of Austria, who was desirous to interrupt negotiations between France and Turkey. A second Ambassador was sent from France, who succeeded in effecting the proposed alliance. Francis persuaded the Sultan to invade Hungary while he attacked Spain; accordingly the former with a powerful army met the Hungarians on the 29th of August, 1526, near the plain of Mohacz. The struggle which followed was short and sanguinary; the Hungarians were totally routed, losing 20,000 of their number, among whom was their King Louis II., eight of his bishops, and a great number of Magyar nobles. This battle was a great blow to Hungary.

In September of the same year the Sultan entered the city of Buda without any resistance, and again the same relentless policy was pursued: 100,000 Christian men, women and children were taken to Constantinople, sold in the

"Avret Bazaar" or the slave market of Stamboul, and after lives of sorrow and suffering these poor creatures went to their graves broken-hearted, far from home and kindred.

The treasures of the palace of Mathias Corvinus with his immense collection, nearly 50,000 volumes, were conveyed to the Seraglio in Constantinople.

In the year 1574 this famous library, as well as some of the priceless contents of the Seraglio, was destroyed by fire. The present collection of the treasury includes spoils of war and peace of several centuries, preyed from the richest and most cultured Christian and heathen nations of different parts of the world.

There are in the Khazneh or Treasury the rich costumes of the early Sultans, from Mohammed II. the Conqueror, to Mahmoud II. the Reformer, exhibited on lay figures without face, the magnificent jeweled turbans, the rich collection of swords and daggers of every period, the hilts of which are set with different valuable stones; a large amount of loose gems, such as rubies, bloodstones, diamonds, sapphires, opals, pearls, turquoise, emeralds, one of which is the greatest the world ever produced; also a large number of amulets set with a variety of beautiful stones worn by different superstitious Sultans, all heaped up in crystal and gold trays without order or classification. There is also a large amount of gold coins made by various members of the Ottoman dynasty, highly interesting from the numismatic point of view. There are also saddles and bridles richly ornamented. Chief among the treasures is the royal throne of Ismail, Shah of Persia, carried off by Selim I. in 1514, covered with a large number of rubies, emeralds and fine pearls; the sabre of Mohammed II., which is a short, straight blade of Damascus steel, having an inscription of Arabic letters in gold; the chain armor which Mourad IV. wore at the siege of Bagdad; a battered sword of iron, once used by the renowned Iskender Bey; an enameled armlet of Tamerlane, etc.

Coins of Souleiman I.

The Sultan then proclaimed John Zappolio Governor of Buda-Pesth, and returned to Constantinople; but in 1528 he marched again against Hungary, in consequence of the expulsion of Zappolio by the Archduke Ferdinand of Austria. Zappolio had sent an envoy to the Porte, who returned with the verbal promise of help from the Sultan.

In May of the following year, 1529, Souleiman with an army of 250,000 troops and 300 cannon left Constantinople and arrived at Buda on the 3rd of September, besides a strong flotilla on the Danube; he was met by John Zappolio with his suite. The city capitulated after a resistance of six days; but in spite of his promise the Sultan was unable to save the garrison, which was slaughtered by the Janissaries; and the Turks for a few days luxuriated in their own fashion, indulging in riots and brutal outrages; but finally Zappolio was officially proclaimed king.

The Sultan marched against Vienna, taking with him a small number of Hungarians, the first squadron of 30,000 Akindje, the terrible irregular cavalry of the Turks, led by Michael Oglou, the descendant of the previously mentioned Michael of the Peaked Beard. This cavalry arrived on the 21st of September, and spread devastation throughout Austria. On the 27th Souleiman arrived with the main Turkish army near Vienna, and fixed his headquarters on the high ground to the west of the village of Simmering. From the top of St. Stephen's Tower the Turkish tents

might be discerned scattered around the city for miles, while the white sails of their fleet could be seen on the distant Danube. The operations of the siege were conducted by Ibrahim Pasha, the Seraskier. The greater part of the wall of Vienna was weak and unrepaired, without bastions on which guns could be placed. The brave garrison consisted of 20,000 foot and 2,000 cavalry, all picked-up troops from various parts of Germany, including also a few Spaniards under the Palgrave Philip. They had only seventy-two guns, but these were skillfully disposed. Most of the citizens, and even men of the most noble families assisted the troops with great bravery, among whom the veteran Nicholas von Salm distinguished himself.

Souleiman sent a warning message that if they would surrender he would not enter the city, but would pursue Ferdinand ; if, on the contrary, they should resist, he could enter Vienna by force within a few days and would spare no one, not even the children. To this no answer was given, but plans were laid for the defense of the city, though with but little hope of success. A part of the inhabitants, mostly women and children, left the city. The Turks on their march to Vienna were obliged, on account of the continual rains and bad roads, to leave part of their heaviest artillery in Hungary. The Turkish army was divided into several bodies to attack the city from different places, and although they made several breaches and mined a portion of the wall, they were always repulsed with great slaughter.

The Ottoman forces now began to be discouraged on account of the severe cold and lack of provisions with the loss of many thousand men. At last it was resolved to make one more assault to capture Vienna, and on the 14th of October the Turkish infantry in three columns charged up the breach which their miners and cannoneers had made. Also Souleiman encouraged the army by liberal distribution of money and promises. The Grand Vizier and all the high officers accompanied the assailants encouraging them and threatening the deserters. But the well-directed Christian cannon and musketry dispirited the army and they refused obedience. Orders then were given by the Sultan to the army to get ready for retreat. Thus the Austrian capital was saved by the heroism and endurance of the defenders. During its siege the Turkish troops ravaged its suburbs and the unfortunate inhabitants were driven from their homes with great slaughter ; the most horrible outrages were committed upon unprotected women, and the fairest children were taken into slavery. After this the ancient crown of the King of Hungary, which the Ottomans had taken at Buda, was bestowed upon Zappolio by Souleiman.

At the expiration of three months an envoy was sent from Austria to Constantinople to demand a restoration of the subdued provinces from the Ottomans ; after enduring the disdain and insults of the Grand Vizier, a negative reply was given by him ; after which the army of Ferdinand attempted to retake Buda, but was unsuccessful.

During the Sultan's campaign the imperial tents were always conveyed on camels, attended by the Chief Tent-pitcher, who had under him a body of 800 men. These magnificent tents contained several compartments, which were embellished with the best oriental taste, with costly carpets, tapestries, divans, cushions and other valuable articles, several of which were embroidered with gold. They were guarded by several hundred Solaks or royal archers, around which

were the tents of the high officials; besides all this protection there were 12,000 Janissaries encamped around all these tents. This body of 800 tent-pitchers performed also the duty of executioners; and every day five of them were placed at the Middle Gate of the Seraglio waiting for orders. On the left of this Gate there was a room where the Grand Viziers were beheaded.

Souleiman, like the other members of the Ottoman dynasty before and since, inspired with the bigotry of Islam, acted on the principle that as there was but one God in Heaven, with one Prophet, Mohammed, consequently there could be but one representative of God on earth. This must be the Sultan himself, who, as the leader of the faithful, could do no wrong; therefore the Ottoman sovereigns have successively looked upon the European rulers simply as their agents and acting under their control.

Souleiman with an army of 300,000 men marched on the 26th of April, 1532, from Constantinople with all the oriental grandeur, to invade Germany and avenge the affront undergone before Vienna. This expedition was preceded by a brigade of Janissaries accompanied by volunteers, pages and a band of music. This was followed by artillery consisting of 120 cannons, by several regiments of Janissaries and by a train of camels conveying a great quantity of baggage. Then came the Aghas, the Mabeindjis or chamberlains, pages and other officials all mounted, Mir Achor, the chief equery, accompanied by a large body of Bulgarian grooms. Next came the Keaya Bey or Minister of the Interior followed by twelve executioners, by Kadi-ul-Asker, the army judge accompanied by a great number of servants, pages, armorers and vivandiers. Then followed the savage dervishes, who bore the green standard of the Prophet, surrounded by Mollahs and Emirs, whose clamor and shouts were intimidating. Next came the Grand Vizier, attired in gorgeous scarlet robe trimmed with gold, surrounded by aghas, pages, officials and servants, behind whom came the rabble with drums, flutes, trumpets, kettledrums, cymbals and tymbals. Next appeared the Sultan mounted on a red horse and attired in a crimson robe decorated with gold, wearing a white turban set with diamonds, followed by the Rigap Aghassi or Master of the Stirrup, by the Peyk Bashi, or the chief courier, by one thousand servants of gigantic stature, elaborately dressed, the most beautiful in form and features, who were armed with bows and arrows; also by fifty attendants, each bearing one of the huge white silk lanterns a yard in height for the use of night marches. They were followed by the Caftan Aghassi or master of the wardrobe; by the first and second imams or chaplains, the Silahtar Agha or master swordbearer; by the Khaznadar or the lord steward; by the Munedjim Bashi or chief astrologer; by the Khekim Bashi, or chief physician, the Kiriktchi Bashi or chief bonesetter; by the Bayractar, or lord of the banner; by the Ibriktchi Bashi or master of ewer keeper, who poured water when the Sultan made his ablutions; by the Cahfedji Bashi or the chief coffee-server; by the Tutundji Bashi or chief tobacconist; Tchalkidji Bashi, the chief musician of the Seraglio; by the Aktchi Bashi or chief cook, Ekmektchi Bashi or chief baker, Tatlidji Bashi or chief confectioner, the Berber Bashi, or chief barber, the chief falconer, etc. All these officials had many subordinates. After this followed the itch-oghlans or the imperial pages dressed in showy uniform under the command of white eunuchs guarded by a large number of Seraglio officials. Next

came the Sultan's most admired wives conveyed in carriages drawn by horses or oxen, guarded by a large body of black eunuchs and Baltadjis or halberdiers, who always marched beside the ladies' carriages. The baggage and treasure of the Sultan were conveyed on the backs of mules with numerous servants; and next came the camels which carried the water supply. This procession was followed by tent-pitchers, by laoumdjis or miners, workmen, buffoons. Last of all marched the main army, Janissaries, Azabs, Sepahis, and the wild irregular volunteers gathered from different provinces.

The Turks, since the capture of Constantinople, have paid great attention to their artillery, and to the adoption of every improvement in military engineering, through which they have been successful in many battles. Their army was well provided during war with abundant supplies of provisions and military stores, and its transportation used a large number of camels, horses, mules and oxen.

Ferdinand sent another embassy, which located the Sultan at Belgrade. They were led to Souleiman's tent through an army of 12,000 Janissaries, but their efforts proved a failure.

On the 20th of July the Turks crossed the Drave at Essex on a pontoon bridge, and their march through Hungary brought desolation and fear, the commanders of the different fortresses surrendering without making any efforts.

The Turkish fleet also sailed up the Danube as far as Pressburg. The Sultan led his army to Styria, and arrived at the little and miserable town of Giens, which place was poorly fortified and defended by 700 men, few of which were regular troops, commanded by the Dalmatian Nicholas Jurissich, a former ambassador to the Porte. This brave band several times repulsed the attacks of the Turks, who were detained for a few weeks there, and the Sultan was compelled to grant to its brave defenders honorable terms for capitulation. There was also at the same time a disastrous defeat by Sebastian Schartlin where 15,000 Turkish light cavalry, which was to invade Austria, was surrounded and totally defeated at the Sommering Pass. Also the capture of Coron, Patras, and Naupactus by the Admiral Andrea Doria discouraged Souleiman from engaging the well-organized forces of Charles, and he was obliged to retreat with the remnant of his army, after plundering Styria, and returned to Constantinople. The grand and pompous display of his wealth and power on which he depended, proved a failure.

Charles, with his formidable army, a part of which was clad in armor, abandoned the pursuit of the enemy on account of the lateness of the season and the difficulties encountered. Peace was concluded in June, 1533, between the Sultan and Ferdinand, by which Hungary was divided between the latter and Zappolio.

The Magyars of Hungary are descendants of a distinct Asiatic people who came into Europe at a very early date by crossing the Altai Mountains. The principal of the Hungarian tribes were called Huns, and under Attila overran the Roman provinces, spreading terror and desolation among the inhabitants. In the eighth century they established a government. Its rulers did not acquire the title of king till the time of Stephen, who died in 1038. He embraced Christianity under the guidance of German missionaries, and was baptized at the beginning of the eleventh century. Through his efforts Christianity was introduced into Hungary.

In 1563 Hungary became attached to the Austrian Empire, and continues so to the present day. In 1848 it made a desperate attempt, under Kossuth, to recover its liberty, but was unsuccessful. The Hungarians are a social, intelligent, courageous, patriotic and progressive people.

In October, 1533, the Grand Vizier went to Aleppo to winter there, and subdued meanwhile several neighboring forts, among which was the strong fortress of Van, and then recaptured Tauris. After this the Sultan crossed to Asia, arrived at Konia, and then went through Tauris to Bagdad, with great difficulty on account of the bad roads, which were under the management of Defterdar Iskender Bey. He was reprimanded, lost his position, and in consequence of this disgrace he and his father-in-law Hussein Tchelebi died from broken hearts. Defterdar Iskender Bey, in addition to his large wealth, had as slaves 7,000 Christian youths who had been torn from their parents in early childhood. These were taken by Souleiman, guarded by his white eunuchs, educated and trained by the imperial Government for its service. Several rose to the rank of Pasha, one of whom was Mehemet Sokolli, a Bosnian, who erected in 1571 a mosque bearing his name, southwest of the Hippodrome, on the site of the church of S. Anastasia.

During the expedition against Persia the Ottoman fleet of eighty-four vessels under the Admiral Khaireddin Barbarossa arrived at Constantinople; on the way he met near Messina that of Charles V., commanded by Andrea Doria, burned eighteen of Doria's vessels and captured two.

The Admiral Khaireddin, surnamed Barbarossa or Red Beard, was the son of a Greek renegade, a native of Mitylene. From his boyhood he had devoted himself with his brother to a number of piratical expeditions. He and his brother Urudsch or Horuk entered the service of the Bey of Tunis. They attacked and seized different forts of Barbary, where his brother perished. Barbarossa finally acquired the control of Algeria, and, seeking a powerful protector, acknowledged the sovereignty of Souleiman, who loaded Barbarossa with honors and bestowed on him a horse, a scimitar and a horsetail banner, and in 1533 invited him to Constantinople. In 1539 he was appointed Admiral of the Ottoman navy by Souleiman and received from him the title of Beylerbey of Algiers, and distinguished himself in many naval battles. He died on the 4th of July, 1546, and was buried at Beshiktash. His Turbeh is near the guardhouse, which is right opposite Captan Sinan Pasha's mosque on the main road of Beshiktash, leaving a large legacy to his son Hassan Bey, who succeeded him. He owned 2,000 Christian youths, 800 of which were presented to the Sultan, and 200 to the ex-Grand Vizier, Roustem Pasha, a Croatian, son-in-law of the Sultan.

The next spring Souleiman marched against Persia, while Khaireddin with a fleet of eighty-four vessels sailed to the coast of Italy and attacked the towns of Reggio, Citraro, Sperlonga and Fondi.

It is said that his attack on Fondi was made with the intention of abducting Giulia Gonzaga, the beautiful wife of Vespacian Gonzaga, who was also sister of "the divine" Joanna of Aragon, whose portrait many of our readers may have seen in Warwick Castle, Rome and Paris. Souleiman, hearing of the exceeding beauty of this young woman, who was considered the fairest flower of all Christendom, ordered Barbarossa to capture her for his harem. His crews landed quietly and unexpectedly at night; Giulia was hastily aroused by the tidings that the Turks were in the palace. After much difficulty and with extreme danger she escaped in her nightdress under the protection of an Italian, and went with him alone on horseback, behind the mountains to a place of safety. This beautiful woman, it is said, afterwards caused the death of her preserver by assassination. It is impossible to reconcile this act with the sense of gratitude due from her, and therefore, like much else in the past, it must remain a mystery to us.

After plundering the Neapolitan coasts Khaireddin Barbarossa went to Africa and captured Tunis, of which Muley Hassan, a ferocious tyrant, was the governor, and by treachery and violence dethroned him. The deposed Muley Hassan solicited the assistance of Charles V. of Spain, who at once sailed with a large fleet and 30,000 men and arrived before the fort of the Goulette in June, 1535, and captured it after a month's siege. Khaireddin Barbarossa met him with a large army, but was defeated and forced to take flight. Tunis was retaken, and pillaged for three days by the conquerors; 30,000 inhabitants were massacred, and over 10,000 Christian captives, who had been detained in bondage at Tunis, were instantly set at liberty and returned with the conqueror to Spain. Muley Hassan was again placed on the throne, on condition of paying a tribute to the Spanish crown. Barbarossa took revenge on Spain by plundering Minorca, and then went to Constantinople.

After the Sultan's return to Constantinople from the Persian campaign, he concluded in 1536 with Francis I. the famous treaty which opened the commerce of the Levant to the French flag only. This was the last official act of the Grand Vizier, Ibrahim Pasha, who after his death was succeeded by Ayaz Pasha.

Ayaz Pasha, an Albanian, was an unlearned but brave and active man; he died in July, 1539, leaving 125 children. He was taken captive in boyhood, converted to Islamism, and had three brothers, who were priests and lived with their mother at Alvona. He was succeeded by Loufti Pasha, an Albanian and scholar, who married the sister of Souleiman; she divorced him on account of his ill-treatment. He was exiled, in 1541, to Didimotico, where he wrote a history of Turkey extending to 1552.

Khaireddin Barbarossa attacked and captured Otranto, as well as other strong forts on the Italian coasts. After this, in 1538, the fleet sailed to Corfu, a Venetian possession, which was mercilessly ravaged during the Admiral's stay of ten days, and many of its inhabitants were taken captives. Subsequently nearly all the islands of the Ægean Sea were captured by him. The combined Christian fleet, under the command of Doria, sailed near the Gulf of Preveza; there it was met by Khaireddin, whose force was inferior to the enemy in number and size of vessels, and on the 28th of September, 1538, a naval combat took place in which the Turk was victorious. Several of the defeated Christian vessels escaped through the night without very heavy loss.

In 1539 Constantinople was devastated by the plague; soon after, an extensive conflagration took place by which much property was destroyed.

Twenty-seven disastrous fires occurred, in the years 1501, 1539, 1569, 1589, 1628, 1633, 1645, 1693, 1702, 1731, 1751, 1756, 1782, 1784, 1816, 1828, 1831, 1850, 1865, 1870, 1878, 1890, 1898, 1908, 1911, February, 1912, and on June 3, 1912. These consumed much property and caused great loss of life. One of these, in 1628, commenced at Oun-Kapan, extended to the quarter of Souleimanieh, and destroyed many public edifices, in addition to an immense number of private residences. The Janissaries, angered at not having received on the accession of Mourad IV. the Tchoulouz Aktchessi, or gifts from the royal treasury customary on such occasions, refused to co-operate in the efforts to subdue the conflagration. Better counsel finally prevailed, however, and they rushed gallantly to the rescue of life and property, during which 200 of their number were fatally injured. Among the ill-fated victims of this fire was an aunt of the Sultan, who, with 300 young slave girls intended for the Imperial Harem, was burned to death in her own mansion.

There are two fire-towers, Yangen Koulessi, on each side of the Golden Horn located on the highest points. One of these is an old Genoese fortification in Galata, previously mentioned; the other is a Turkish structure in Stamboul, rather effective, as it stands several hundred feet

above the water. In the galleries of these towers, watchmen walk day and night with field-glasses. On the discovery of a fire in the daytime a triangular white flag with a great red ball upon the center is hoisted from a flagstaff; at night it is a huge red lantern as a signal to gunners, and an alarm of seven cannons is fired from a battery on the hill of Kandilly, on the Asiatic side of the Bosporus.

These watchmen at the top of the towers give word at once of the location of the fire to a score of nobetchis, red-coated runners, who grab the four-foot spears and start each in a different direction to let the city know in what section the fire seems to be. They give the alarm to mosques and police stations.

Everyone hearing the peculiar report of these cannons knows that a fire has been sighted. As soon as the alarm is given, all the firemen belonging to different villages assemble at their quarters. Each volunteer fire brigade is composed of twenty or more reckless men; it is not equipped with axes or ladders, only with a hose nozzle, which is carried by a man on his back and a diminutive handpump carried on two long poles on their shoulders by four men, around

Volunteer Firemen (Toulumbadjis).

whom run the extra men, who take their turn every five minutes in carrying the pump. They rush furiously up and down through the unevenly paved narrow streets, stripped to the waist and screaming like maniacs. When any two of these rival volunteer brigades meet in a street a terrific race, a running belt-fight, ensues. When they go to a fire they make a bargain with the owner of the building before they attempt to save his property. During a fire the residents spread on the edges of the roofs of their wooden houses Turkish rugs, which they wet well, thus preventing the houses from catching fire.

These volunteer firemen (tolumbadjis) receive no compensation excepting a bakshish at the New Year from the inhabitants of the village to which they belong, and they also are allowed certain privileges. Every mosque and every church, whether Greek or Armenian, in Stamboul or suburbs, has a brigade of these volunteer firemen. If the fire happens to be in the night, then the Begtchis, or district night-watchmen, learn the location of the fire from the police stations, and call attention to it by beating on the pavement with iron-shod staves and calling out, "Yangoun Var Stambolda," or "There is fire in Stamboul." Every barrack is equipped only with axes, and long poles with iron hooks at the end, which are used by the soldiers to aid the firemen in cutting and tearing down the adjoining wooden houses to stop the fire from spreading.

There is another fire brigade, Ifta Alai, in Constantinople, composed of soldiers, organized in 1874, on a European model, by the Count Edmond Szechenyi Pasha, a Hungarian nobleman. This regiment is divided into three battalions, of which two are in the barrack of Taksim Pera, and the third at Seraskerat or Ministry of War at Stamboul; mounted officers are in command. The hand-pumps are carried in wagons drawn by four horses, and adzes, chains, hooks, ladders 20 feet long, and loops of rope form part of the equipment. They wear woolen brown uniform, high boots, and helmets as headgear. When this soldier brigade arrives on the scene of fire, it drives off the packs of volunteers.

The Grand Vizier, the Pashas and even the Sultan are required to be present at all large fires in Constantinople, in order to encourage the firemen, and superintend their work in extinguishing the conflagration. The announcement of a fire was made to the Sultan after he had retired into his harem, until the reign of Abdul Hamid II., in this manner: As soon as the news reached the palace, a young odalisk to whom the duty had been assigned, arrayed herself in a scarlet robe which covered the entire figure, with a turban of the same color. She then went

Hammals or Porters.

to his room, and entering it stood before his Majesty without a word, for the scarlet costume was a sufficient explanation of her appearance there. The Sultan was thus apprised of the situation and ascertained at once the location of the fire. These frequent and destructive fires of Constantinople transformed the city into better shape, and after the Crimean War several improvements were made: streets were widened and named, the houses were numbered, street lamps were introduced, stone buildings were erected on the ruins of the old ones; internal communication was facilitated, and quays, tramways, omnibuses and public cabs are in common use now.

The above-mentioned Begtchis or district night-watchmen, are armed with heavy iron-shod staves, and go around the streets every hour. The treading of their heavy-soled shoes, with the beating of their clubs on the pavement, can be heard several streets away, thus warning burglars of their approach. They also tap out the correct time. They receive a small monthly compensation from every inhabitant in that district.

Everything which is portable in Turkey, is carried on the backs of donkeys, mules, horses, and men; and for house-moving purposes they use the long-shaped arabas, drawn by a pair of oxen or buffaloes; such a conveyance as a cart or a lumber wagon is rarely seen or used. At the necks of the donkeys and mules jingling bells are placed to warn of their approach from behind.

The hammals, or porters, have great power of endurance; they are strong and muscular men. The greater number of these carriers are Armenians. With a stuffed leather cushion on their backs they carry with apparent ease the most enormous weights ever lifted by a human being to any distance. Carrying an extra load, they rest at certain places on high stones erected for the purpose or any other convenient places, without taking the loads off their backs. An extra heavy barrel or any other material is corded round the middle and slung upon two or more long, flexible poles, the ends of which are borne by hammals, who step easily along, as the barrel, just clearing the ground, swings about between them. Since the massacre of the Armenian hammals in 1896, they have been replaced by Kurds. The Armenian hammals, on account of their fidelity and honesty, have always been employed by merchants as caretakers of merchandise.

Bread, milk, meat, vegetables, eggs, fruit, candy, etc., are sold every day in the streets of Constantinople and suburbs. Some of these articles are carried in large baskets either on horseback or on the backs of the men or on large wooden trays, which they carry on their heads and go from street to street, calling out the name of the article they sell. This enables the Turkish women to buy whatever she wants at her door. She opens her street door a little and slips out her hand and takes the article she has bought. Even the parish grocer (bakkal), is obliged to send his boy around every morning and knocks at the door of his customers for orders. All the grocers in the Turkish quarters are Greeks from Asia Minor, and only these are allowed to live among them. There are other peddlers, and small merchants who establish themselves upon street corners.

As there are few facilities for conveyance, the milk, fruit and vegetables are carried from farms in the surrounding country, at a distance of ten or more miles, to the city on either horses or the backs of men in summer and winter.

A war against Hungary and Austria had commenced for the following reasons: Louis Gritti had received the crown of Hungary from the Sultan through the influence of John Zappolio, who afterwards assassinated him, but the murder was attributed to Ferdinand of Austria. Zappolio sent delegates to the Sultan asking to have the treaty carried out, and the restoration of the dowry of Queen Mary; but the Grand Vizier replied that the death of Gritti had released the Sultan from any obligation in the matter. A secret alliance had been concluded between Ferdinand and Zappolio, which enraged the Sultan greatly. In the meantime Zappolio had died; Ferdinand then applied to the Sultan for the crown of Hungary, but the Sultan had acknowledged John, the infant son of Isabella, the young widow of Zappolio, as the heir. Ferdinand besieged Buda, and Isabella implored the assistance of the Sultan, who instantly prepared to attack him. Meanwhile the sanguinary war between Charles V. of Germany and Francis of France still continued. Francis asked the Sultan to help him, and the Admiral Khaireddin was ordered to do so. Meanwhile the Sultan with his army arrived at Buda in August, 1541; this unfortunate city was sacked for the second time by the Turks, and many of its inhabitants were put to the sword. The infant son of Queen Isabella, only one year old, was presented to the Sultan, who promised to restore Buda to him when he should attain his majority; and an Ottoman governor was appointed there.

Khaireddin Barbarossa, in 1543, went to aid Francis I. He sailed to Messina and subdued it; thence to Marseilles, where he was received with great honors. The Ottoman fleet of 150 vessels was combined with that of France, 40 in number; they attacked Nice, which soon surrendered. Barbarossa reproved the officers of the allied fleet for the bad condition of their vessels, causing an ill-feeling which

was removed only by the great tact and diplomacy of the French Admiral the Duc d'Enghien. Khaireddin Barbarossa wintered at Toulon and instead of appreciating the rights of hospitality, his crews seized all the available men as slaves, women were taken for the harems, and other outrages were committed. Francis, wishing to induce so formidable a guest as Barbarossa to quit Toulon, finally made him a payment of 800,000 crowns, and he left for Constantinople, terrorizing the coasts of Italy on his way, and capturing 14,000 Christians, who were carried into slavery. The next year, Barbarossa again offered his services as an ally, in the name of the Sultan, but they were not accepted by Francis.

Hammais or Porters Carrying a Barrel.

In this epoch there were two distinguished Ottomans, Mehemet Pasha Sokolli, afterwards Grand Vizier; and Ebousououd, who for thirty years was the Sheik-ul-Islam. Sultan Souleiman built, between 1543-47, the mosque of Shahzadeh, the architect of which was Sinan, in memory of his son Mohammed, who died in 1543. In the courtyard are two Turbehs, where his two sons Mohammed and Djeanghir are buried. He also built another one on the heights of Fundukli, a village situated between Top Khaneh and Kabatash; this mosque was burned in the reign of Abdul Aziz, and rebuilt by him in 1886.

Souleiman was about to conclude a treaty in 1547 with Austria, when his plans were changed, and he declared war against Persia, in consequence of the fact that Elkazib Mirza, the rebel son of the Shah, had placed himself under the protection of the Sultan. A part of the Persian Kurdistan was conquered as well as the fortress of Van; Prince Elkazib Mirza had advanced nearly to Ispahan, when he was led to distrust the Ottomans, withdrew from them, and was taken captive and imprisoned by his own brother. After conquering a portion of Georgia, Souleiman returned to Constantinople in December, 1547.

In 1550 the Sultan laid on the third hill the foundation of the magnificent mosque bearing his name, Souleimanieh, which is still standing.

Mosque Shah Zadeh.

The Mosque of Souleiman I. was constructed in 1550–1556, from the ruins of the Church of St. Euphemia of Chalkedon (modern Kadikeui), a village on the coast of Asia, opposite the Seraglio Point, bv Sinan, a famous Turkish architect; and it is even now the most important and splendid one in Stamboul.

He attached to his mosque medressehs (colleges); imaret (a house of refuge for the poor); hastakhaneh (a hospital for the sick); Timar Khaneh (insane asylum), and Kitab Khaneh (a library).

In the cemetery behind the mosque is the stately mausoleum or Turbeh, in which there are three tombs, containing respectively the remains of Souleiman I., its founder; Souleiman II., and Achmet II.

There are seventeen Imperial Turbehs in Constantinople, built by different Sultans as places of sepulchre for themselves, mothers, wives and children. In reality they are mortuary

chapels, elaborately decorated, containing Koran stands, richly carved and inlaid, as well as massive silver candlesticks around each tomb. The bodies are generally interred underneath the paved floor; over each grave is built up a wooden coffin covered with velvet embroidered in silver, or with costly shawls which have been sent to Mecca, and have lain upon the tomb of the Prophet before they are placed on the Sultan's grave. Upon his grave at the head are placed his turban with its jeweled aigrette, insignia and sometimes other decorations. The Turbehs are in charge of keepers, and visitors are obliged to don Turkish slippers, a modern substitute for putting off the shoes, before they are allowed to enter.

The hostilities in Hungary lasted until 1553, during which time the Ottomans captured the forts of Szegeddin, Temesvar, Lispa, Zalnok, and others; Erlau resisted bravely for five months, when the Ottomans raised the siege. Meanwhile the

Mosque Souleimanieh.

Shah of Persia marched against Iskender Pasha, commander of Erzeroum, but was defeated. The Sultan resolved to march in person against Persia; the Shah Tamasp, hearing of it, sent delegates to propose peace, but they were unsuccessful.

In the autumn of 1553 the Sultan with an army crossed to Asia. As the season was too far advanced for such military operations, he decided to winter at Aleppo (Haleb). When the Sultan arrived at Eregli his son Prince Moustapha arrived with a large retinue and pitched his tent a short distance from his father. Through the intrigues of his stepmother Khourrem Sultan or Roxelana, and her son-in-law the Grand Vizier Roustem Pasha, Souleiman was persuaded that his son Moustapha, born to him by a favorite Circassian, had plotted against him. On the following day, when he was apprised that his father was ready to receive

him, he mounted a richly caparisoned charger and, accompanied by the Sultan's officials, proceeded to the royal tent with the intention of seeing his father and paying his respects by kissing his hand. All his attendants remained outside of the tent, and he was conducted into the interior; the unfortunate young man, instead of finding his father, was met by seven mutes, who strangled him on the 6th of October, 1553, while his father was in an inner apartment of the tent. As soon as the Prince was killed, his master of the horse and a favorite agha, who had accompanied him to the tent, were cut down.

Moustapha, by his valor and generosity, had won the affection of the Janissaries. The grief of the army on the death of the prince was very great, and the Janissaries in their indignation mutinied; but they were quieted by the removal of Roustem Pasha from the Vizierate, and Achmet Pasha, an Albanian, was appointed in his place. Two years after, Roustem Pasha was restored, and Achmet Pasha was put to death. Roustem Pasha built a mosque near the Gate of Top Kapou. Moustapha's body was sent to Broussa for interment; at the same place his little son was torn from his mother's arms and murdered; while his favorite brother, Djeanghir, soon followed him to the grave.

Roxelana, the renowned Valideh Sultan, whose Turkish name was Khourrem, was the daughter of a Russian priest; she was carried into slavery while young and became the wife of Souleiman the Magnificent. She was a charming and accomplished but most unscrupulous woman, and in her influence over her aged husband proved herself to be the power behind the throne.

After the death of Khourrem, the Valideh Sultan, there was rivalry between her two sons Selim and Bayezid, the former of whom resembled his mother, the latter his father. This difficulty was increased by Lala Moustapha, their tutor, who acted a double part throughout. Bayezid finally went to Persia with his five children, and was assured protection by the Shah Tamasp, who afterward forfeited the sacredness of asylum by giving him up to his brother Selim, by whose order Bayezid and his children were strangled in September, 1561.

In 1554 "Cahveh," or coffee, was introduced into Constantinople. The first "Cahveh-Khaneh" or coffee-house was opened at Tahta Kaleh in Stamboul by two Mussulmans from Syria; this was soon followed by the use of opium in the same place. During the reign of Selim II. and Mourad III., hundreds of coffee-houses were opened in different parts of the city; they were consequently frequented by Sheiks, Mollahs and men of rank, as well as by those of the lower classes. These "Cahveh-Khanehs" afterward became the nuclei for plots, intrigues, and immoralities of the foulest description. Mourad IV., through the advice of Mufti, prohibited the sale and use of tobacco, coffee, wine and opium under penalty of death; but subsequently the edict was revoked by Ibrahim I.

Coffee (Coffea Arabica), like everything else, has a history, and many ancient interesting oriental accounts of it are given. The legend runs that coffee was first found growing wild in Abyssinia, and its use was known at a period as remote as A. D. 875, and in the thirteenth century it was used as a medicine. It was transported into Yemen, whose soil is well adapted for its production, and where its cultivation is better understood, by Abyssinian conquerors. It was introduced as a beverage about the middle of the fifteenth century by a learned and pious Sheik Djemaleddin, Ebn-Abou-Alfagger, who had discovered that it disposed him to keep awake, an

advantage for his prolonged religious services, and was first used in the city of Aden, as a common refreshment, about the middle of the fifteenth century. On another occasion the same Sheik on his return to Yemen from a voyage to Persia, being completely run down used coffee, which acted as a stimulant, and his health was restored; and in a short time it was introduced as a beverage to Mecca and Medina, where several coffee-houses were opened.

In the beginning of the sixteenth century coffee was brought from Yemen to Cairo by dervishes, where it soon became a public beverage; but later it was publicly condemned at Mecca and Cairo by the Mufti and Ulemas, who pronounced it as injurious to soul and body, which was supported by two Persian doctors, who said it was pernicious to the health. In 1523 all the coffee-houses were shut and the pots and cups destroyed. Later, by order of Selim I., the decree was reversed, and the two doctors were hanged by order of the Sultan.

Mosque Djeanghir.

From Cairo the important and valuable Mocha coffee was introduced to Damascus and Aleppo, thence to Constantinople; and from there it found its way by degrees to Europe, and was probably imported by the Dutch and Venetian merchants. The name is probably derived from Kaffa, a province in Abyssinia; the Turks pronounce it "cahveh."

The coffee shrub is evergreen and its average height is from eight to fifteen feet. The coffee plant seldom blossoms before its third year. The blooms are much like jasmine blossoms though bitter to the taste; they are very fragrant. The coffee berry is at first a glossy green, then brown, and finally a dark crimson when ripe. In the center of the berry lies the bean, enclosed in a thin membrane, and easily separated into two halves. The berries are picked by hand, a slow and tedious process; they are then dried in the sun; after which a heavy roller of stone is passed over them, to separate the bean from the husk, and as soon as the coffee is entirely cleaned, it is again exposed to the sun, so that it may become thoroughly dry. There are different grades, the best of which is imported into Turkey from Mocha, a seaport of Yemen on the Red Sea, and bears the name of that port. The importation of Mocha coffee is so small that it is not even enough to cope with the consumption of coffee in Turkey. Turkish and Egyptian traders go to Arabia before the harvest, and buy the Mocha crop on the tree.

Coffee-drinking in Turkey is universal and continuous. An old Pasha once told a European that he considered coffee to be one of the greatest blessings vouchsafed by Allah to the faithful, not only for its grateful aroma but for its health-preserving qualities. He referred of course to the "divine berry" of Mocha, and not to the questionable compounds served up in the "infidel" countries of the West.

It must be admitted that strong black coffee, pure in quality and properly made without milk or sugar, has certain medical effects under certain circumstances; it aids digestion, tones the nerves, and invigorates the tired; it dissipates drowsiness and prevents sleep. Also a hot coffee before breakfast, or inhaling its vapor, is often beneficial to those that are subject to headaches; it is given as well to a patient to settle his stomach when he is unable to retain any food, liquid or solid. It is also a disinfectant. There are adulterated compounds of inferior berries, beans or other substitutes, which injure the digestion and consequently the health of the constant drinker.

The "Cahveh-Khaneh," or coffee-house, is emphatically an oriental institution, with low divans arranged along the walls of the room. In one corner there is a brasier on which a fire is continually kept and a kettle of warm water ready for use, where the cahvedji or coffee-man prepares the coffee in an individual tiny Jesveh or coffee-pot fresh for every customer. There are many little, long, flat-handled coverless pots of various sizes, made of copper or brass, tinned within. If the cahvedji wants to make two cups he uses a larger one; before the coffee is prepared, he asks the customers whether they like their coffee with sugar (shekerli) or without (sadeh); if with sugar, he fills the little pot from the kettle with hot water, then puts in three lumps of sugar, and puts the pot on the fire to boil. When it is hot, he puts in two teaspoonfuls of coffee ground fine, and stirs it around until it is thoroughly mixed with water. He places the pot (Jesveh) on the fire again, and watches it very carefully until the coffee bubbles up to a froth, and before this froth escapes over the side he takes the pot from the fire and taps the bottom gently on the edge of the brazier till the froth goes down. Once again the coffee is allowed to bubble over the fire, and the process of tapping the pot on the edge of the brazier is repeated three times. When the froth rises to the surface he takes the pot from the fire and throws a few drops of cold water upon it, then pours some coffee into one cup and then into another, so that each cup contains a portion of the thick yellow froth at the top, which is considered the best part of the coffee. The coffee has a deposit of black coffee mud in the bottom of the cup, arising from the grinding of the berry into a fine powder. The secret of good coffee is to have the beans freshly roasted, freshly ground, and the infusion freshly made.

The cahvedji performs also the duty of a barber, a dentist, dresses wounds, and also acts as phlebotomist. Not only in sickness is bleeding practiced in Turkey, but it is also the custom to be bled every summer, as a supposed preventive of ill-health.

On the walls of these Cahveh-Khanehs are shelves, upon which stand coffee-cups, glasses, nargheles or globular bottles containing water, upon the top of which the tobacco burns in lulé or a little cup lit by a small piece of charcoal. They have long "markoutch" or flexible tubes made expressly to use with them, and tchibouks or long pipes which are made of either cherry wood or jasmine with amber mouthpieces; cups for (cuppine) blistering, and glass jars with leeches. Razors, scissors and forceps are also placed upon nails in the walls, as well as brass and copper basins in which the cahvedji lathers the head of his customer after clipping his hair or shaving him; at the door there is a "Tchekmedjeh" or till, into which the customer drops his fee as he leaves the place. The coffee-houses naturally become a sort of resort or club where a democratic mixture of ranks of rich and poor meet, where the gossip of the neighborhood is discussed with all gravity, and the news of the day is learned. They pass their time in playing backgammon, the universal game in Turkey, dominoes and occasionally cards.

In summer, hundreds sit every evening on rush-bottomed stools outside of these coffee-houses, often blocking up the path. Oriental music is sometimes heard in these coffee-houses, consisting of sounding violins, and the players singing melancholy ditties.

At night in these coffee-houses, during the month of Ramazan, the Kara-gheuz or representation of the shadow-play is given. It is something like a Punch and Judy show, only Punch is a round doll, whereas the figures in the shadow-play are flat like paper dolls with movable joints, and it is their shadows only that one sees at the plays. They are cut out of cardboard, paper or leather painted in different colors. They are manipulated behind a white curtain, between the curtain and a bright light. The manipulator sits at the side and performs all the parts of the indecent play with ventriloquial skill. The audience is composed entirely of Turks with their children, who acquire there the rudiments of immoralities. The shadow-play originated centuries ago in the East, where it is still performed. This play was enjoyed not only by the Turks, but by their rulers; Sultan Ibrahim was said to have been so delighted with the expertness of one of the manipulators of the figures that he made him an admiral. There are also traveling barbers who move from place to place, each one carrying his own little outfit with him, shaving the heads and faces of his customers. There are as well cahvedjis who have their sheds at the corners of certain streets.

In 1555 Mehemet Socolli was sent to quell a revolt in Macedonia. An impostor had assumed the name and title of the deceased Prince Moustapha, and had collected 20,000 followers ; they were dispersed, and their leader beheaded.

The most memorable event at sea was the destruction of the allied fleet and of the army on the island Djerbe near Tripoli. An allied fleet of 200 vessels commanded by Doria with an army under the command of Don Alvaro de Sandi arrived at Djerbe, and the island was subdued ; in the meantime Piali had heard the news, and left at once from Dardanelles with a powerful fleet. On the 14th of May, 1560, he attacked and defeated Doria's fleet ; several of the galleys were destroyed, some were captured, and a few escaped, leaving the Christian troops at

Cahvedji.

the mercy of the Turks. Piali sent a vessel to Constantinople to announce the victory. When this vessel entered the harbor of Constantinople it displayed the captured high standard of Spain trailing in the sea behind her stern. On the 27th of September Piali arrived at Constantinople with several captured Christian vessels towed along rudderless and dismasted ; also having on his galley Don Alvaro and other prisoners of high rank. This procession was witnessed by the Sultan from his Kiosk at the water's edge to honor the victorious arrival of the Admiral.

Souleiman, after several wars and victories, resolved to attack Malta and annihilate this little colony of warriors, which was a menace to his increasing empire. He was informed through his spies that the island was garrisoned by only 700

Knights, 1,200 regular troops and 6,000 Maltese militia. In April, 1565, he sent Piali with 180 vessels carrying 30,000 land troops, of which 4,000 were Janissaries, and a great train of heavy guns to attack the island. The news of this expedition against the island of Malta was reported through spies to the Grand Master of the Order, Jean Parisot de la Valette, who made every provision for defense. He sent an appeal to different courts of Europe for assistance, but received no encouragement except from the Pope, who sent him the sum of 10,000 crowns. On the arrival of the fleet at Malta, on the 15th of May, Piali desired to wait for the cele-

Street Barbers.

brated Barbary corsair named Dragout before commencing the attack, but on the next day Moustapha Pasha, the Seraskier or the commander-in-chief, landed his troops for an assault upon the fortress of St. Elmo, a strong castle on the extreme promontory of the harbor. The fate of the island depended upon its strength. The Turkish admiral attacked this stronghold on the 18th of May with a fierce and incessant cannonade, and the walls of St. Elmo were reduced to a shapeless mass. The defenders of the castle soon began to lose heart and demanded assistance. The Grand Master answered their appeal with contempt and at once sent rein-

forcements in the cover of the night to substitute the fear-stricken defenders; he also sent a number of hoops covered with tow and impregnated with every sort of inflammable matter, which were used to great advantage. The Grand Master's answer touched their pride; they rallied, and a sortie was made from the fort which drove the Turks back.

A few days after the siege commenced, the famous Dragout arrived with a squadron which increased the forces of the Turks. With this reinforcement the Turks renewed their attack on St. Elmo, and made every effort to capture it; they even used mines. The place becoming untenable, the defenders informed the Grand Master, through an expert swimmer, that they could not hold out any longer, and requested boats to be sent to receive them.

La Valette knew well their perilous situation. He sent at once three officials to investigate the condition of the fort, and to advise the garrison to hold out at all hazards. Two of these officers pronounced the place untenable, but the third declared that with a few brave volunteers he could hold the place. La Valette, hearing this proposition, sent a messenger with a note condemning their cowardice, and saying that others were ready to defend the place. This bitter note was received with shame and caused their courage to return; and in reply they requested that they be left to defend the place to the last.

The Turks renewed their assault with great courage several times, but the brave Knights, using every artifice in their power, repulsed them, inflicting great loss. In this brave defense the flaming hoops were used by the Knights, who hurled them down upon the swarms of the Turks, setting fire at once to their floating dresses, causing horrible death. The Turks dreaded these destructive hoops more than anything else, and wherever they fell confusion followed. The Turks, being numerous, succeeded in using their ladders and reached the top of the walls; the Grand Master, perceiving this, opened fire from the castle of St. Angelo, and drove them from the walls. At last, of these brave defenders there were left only sixty, and seeing that there was no hope as the five boatloads of reinforcement sent by the Grand Master were prevented from arriving by a Turkish battery, they partook of the Last Sacrament in the little chapel below the fort, and then with sword in hand resisted with unheard-of valor; they all perished with the exception of a few Knights, who escaped by swimming across to St. Angelo. Nine Christians were picked up by Dragout's men, who cut their heads off and, tying their trunks to planks with arms outstretched in the form of a cross, sent them floating towards St. Angelo; the Knights in return beheaded all the Turkish prisoners in their keep, and with their cannon fired all the heads over the Turkish camp; and the castle of St. Elmo had fallen.

The whole Turkish army then directed their efforts to capture the city Though it was bravely defended by the Grand Master and his brave followers, the city was reduced to the last extremity. A cannonball from the castle of St. Angelo struck a rock, a fragrant of which was blown off and, and striking Dragout on the head, inflicted a mortal wound. Moustapha Pasha, seeing that his efforts were unsuccessful, sent a Christian slave to the Grand Master to demand the surrender of the island, but a negative reply was given.

A small relief of 700, among them 42 Knights, came under the command of Don Juan de Cardonna, who brought also the news to the Knights that a large number of troops were assembling in Sicily and would come to their assistance; Moustapha as well received news of this force, and on July 15th attacked the fortifications by land and sea, assisted by a reinforcement of 2,500 men, which arrived from Algiers commanded by Beylerbey Hassan, son of the famous pirate Barbarossa and son-in-law of Dragout; but they were repulsed with terrible slaughter by Christian forces led by a brave Spanish leader who died in the struggle. At the same time Moustapha Pasha sent several boats loaded with Janissaries, who endeavored to round the point of St. Angelo, but the Knights, being informed previously by a Greek deserter from the Turkish forces, Lascaries by name, had

Wandering Dervish.

placed three batteries and succeeded in sinking nine of the Turkish boats with 700 men.

After much delay the Viceroy of Philip II. of Spain arrived on the 6th of September with a fleet at Malta, where he disembarked safely several thousand men. The Turks became panic-stricken, and fled at the sight of the reinforcements. The Seraskier, hearing that the reinforcement which landed was not so large as he supposed, landed again his troops, and began to attack the fresh and well-disciplined Spanish troops. The Turkish soldiers, being discouraged previously, did not fight with the same courage, and they were repulsed with great loss. The remnant of the army embarked at once. Ten assaults were made upon Malta,

all of which were unsuccessful; in one of these, expert swimmers were sent by Moustapha Pasha with axes to destroy a stockade in the harbor which had been erected by the Knights. La Valette asked for volunteers to attack these Turkish marauders; and a number of Maltese, who were almost amphibious in their habits, instantly responded to this call, attacked the Turks while in the sea with short swords, and after a short and bloody struggle completely routed them.

The Seraskier finally raised the siege on the 11th of September, leaving all their heavy ordnance in the hands of the enemy. This siege is said to have cost the lives of 25,000 Turks and 5,000 of the brave defenders. The merit of the defense belongs entirely to Jean Parisot de la Valette, after whom a town in Malta was named.

The Knights of St. John of Jerusalem, otherwise called Knights of Rhodes and afterwards of Malta, the most celebrated of all the military and religious orders of the Middle Ages, was organized in 1048 by some citizens from the little city of Amalfi, Italy, who, having been led to Jerusalem partly from feelings of devotion, partly in the pursuit of commerce, had witnessed the misery to which pilgrims were exposed on their road to the Holy Land. These Italian merchants through their commercial relations possessed some influence at the court of the Caliph of Egypt, and through him obtained permission and built a chapel under the patronage of St. Mary, and a hospital of St. John the Almoner. All travelers, whether Greeks or Latins, were received into the hospital, and the monks extended their charitable care to the sick of the poor Mussulmans; and on account of this they were known as the Knights Hospitalers.

During the capture of Jerusalem by the Crusaders, all the sick and wounded were well cared for by the monks, and several of the Crusaders, filled with gratitude for services they had received, embraced the Order and dedicated their lives to acts of charity. Different Crusaders of rank endowed the hospital with valuable gifts; also valuable privileges were bestowed upon the Order, among which were exemption from all tithes and the right of electing their own Superior. The fame of this hospital spread to different parts of Europe, and princes and kings conferred lands and benefices upon them.

Later the Order was remodeled upon a military basis. Raimond Dupuy, one of the Crusaders who had attached himself to the hospital, on having been cured of his wounds received at the siege of Jerusalem, was elected Master, and soon conceived the idea of combining the sword with devotion, telling his brethren it would be some help to the state to resume the sword. They accepted the proposition, binding themselves, however, by a vow, to draw it only against the enemies of Christ.

On the conquest of Jerusalem by Saladin in 1187, the Hospitalers retired to Margat in Phœnecia, whence the progress of infidel arms drove them, first in 1285 to Acre, and afterward in 1291 to Limisso, where Henry II., King of Cyprus, assigned them a residence. They then became a sea power, and fitted out vessels to carry pilgrims to the Holy Land. Later the Knights, under their Grand Master Foulkes de Villaret, in conjunction with a party of Crusaders from Italy, captured Rhodes, by whom it was then occupied. Here they continued for many years a stumbling-block in the way of Moslem conquest. It was captured during the reign of Souleiman the Magnificent, after a heroic resistance; and before the Order could fix upon any determinate plan of proceeding, it was more than once threatened with complete separation by various divisions in its councils. At last, motives, partly political, partly generous, induced the Emperor Charles V. to offer the island of Malta to the Hospitalers. This proposal was soon accepted, and after various negotiations the territory was delivered up to the Knights, who took full possession on the 26th of October, 1530. They strongly fortified Malta, and it became the bulwark of Christendom. The Order at first wore a long black habit, with a pointed hood adorned with a cross of white linen of the form called Maltese, also a golden cross in the middle of the breast. In their military capacity they wore red surcoats with the silver cross front and back.

Malta (Melita), an island in the Mediterranean, lies between Sicily and Africa. It was settled by a Phœnician colony about B. C. 1500; it is not large, but its position makes it important, both commercially and strategically. It is the principal British naval base in the Mediterranean. The harbor of Valetta is large, safe and commodious, and has sufficient water for the largest vessels afloat. Its climate is very hot.

The Maltese tongue is based on Arabic, although it apparently contains some Italian words. The polite language of the island has been Italian. Since the Christian era this island

was taken by the Vandals in 534; by the Arabs in 870; by the Normans from Sicily in 1090; given to the Knights of St. John in 1530; by Bonaparte, 1798; by the British, September 4, 1800.

In the Governor's palace, formerly the house of the Grand Masters, the enormous collections of armor which the Knights wore, are worth hours of study, as well as beautiful tapestries representing world scenes, together with natural history. The coat-of-mail of Dragout the corsair, with his sword and battle-axe, are preserved in a case. Under glass also is the original grant of Emperor Charles V., encumbered with its great seals of war, giving the island to the Knights. There is also a cannon of curious construction; it is of 3 inches calibre, 5 feet long, captured from the Turks during one of the attacks on the island of Rhodes; it is a thin cylinder, bound around with tarred rope, and has a coating of plaster on the outside painted black. There are several other valuable relics.

Dragout or Torghoud, was of Christian descent, but a subject of the Sultan. When young he joined the crew of a Turkish galley, and after a time he became the commander of thirty pirate vessels. He attacked the island of Corsica, was taken prisoner by Doria, who chained

The Seven Towers.

him to the bench of his galley, where he served as oarsman for many months. But he was finally rescued by Khaireddin Barbarossa, and afterwards became captain of a fleet of twenty galleys, and spread terror on the coast of Italy and Spain. At one time he captured several Venetian vessels, while at that time there existed peace between Venice and Turkey.

Dragout was ordered to Constantinople to answer for this bold offense, but, knowing well that the Grand Vizier Roustem Pasha was his enemy, he foresaw very well the consequences; accordingly he sailed out of the Strait of Gibraltar and offered his services to the Emperor of Morocco. After Barbarossa's death Souleiman recalled him with promises of forgiveness and promotion.

The Ottoman empire had several naval commanders of skill and renown, all of whom, strange to say, were of Christian birth. They were: Khaireddin Barbarossa; his son Hassan; Piali Pasha; Sinan Pasha; Dragout; Salih Reis; Kemil Reis, Piri Pasha; Sidi Ali; Kilidji Ali Pasha; Koutchuk Hussein Pasha; Kassim Pasha; Hassan Pasha; and Tahir Pasha.

Piali Pasha, the renowned admiral, was the son of a Hungarian shoemaker in the city of Torna in Hungary. He was captured in boyhood, reared in the Seraglio, married the daughter of Sultan Selim II., and maintained the supremacy of the Turkish navy in the Mediterranean under three successive Sultans; his death occurred in 1578. A village between Ok Meidan and Tepeh Bashi was named for him, in which he built in 1573 a mosque, a medresseh, a hammam and a fountain.

Ferdinand I. died and was succeeded by Maximilian, who refused the annual poll tax to the Sublime Porte, unless he could get possession of the fort of Zathmar. Finally the taxes were paid and peace would have been concluded, but the death of the Grand Vizier Aali Pasha Semiz had intervened, and his successor, Mehemet Sokolli, rejected the demand of Maximilian, and declared war against Hungary in January, 1566.

Aali Pasha, surnamed Semiz or corpulent, was the son of a Dalmatian from Brazza; he had an immense physique, being so fleshy that a horse could scarcely carry him. He was, however, a noble-minded man, affable, and very popular among those with whom he came in contact. He built in 1562-66 the Vizier Khaneh Djamissi.

On the 27th of June the Sultan went to Semlin to celebrate the festival of Bairam, and there received John, the son of the deceased King Zappolio, most cordially, to whom twenty-five years before he had promised the paternal crown of Hungary. The Sultan then went to besiege Fort Erlau, which had successfully resisted, but hearing of the defeat of the Ottoman regiment at Fort Szigeth by Count Nicholas Zrinyi, he changed his plans, attacked it, and captured the town in five days. Zrinyi and his garrison of 3,200 men then retired to the citadel and swore never to surrender, but to fight to the last. The Turks attacked the citadel with their heavy cannons; at the same time the Sultan sent a messenger to Zrinyi proposing to him to surrender, and tried to win him by offering to make him ruler of all Crotia, to which Zrinyi replied negatively. Three different assaults were made by the Turks, but all were repulsed with great loss to the besiegers. At last the Turks ran a mine under the principal bastion, which was fired in the morning of the 5th of September, and on the same night the Sultan died in his tent from the combined effect of fatigue and the malarial air of the marshes, in the seventy-fourth year of his age. It is said that Sokolli killed the Sultan's physicians, that news of his death might not be spread among the army, and at once dispatched messengers to Prince Selim. Sokolli issued orders in Souleiman's name. The cannonading continued four more days; after the explosion of the mine, every fortification was destroyed except one tower where Zrinyi with his brave 600 men were ready to die. On the 8th of September the Janissaries advanced towards the tower occupied by the gallant Zrinyi, who wore his best and most costly military uniform, girded with one of his most valuable ornamented sabres. Besides this, he fastened to his girdles a purse containing the keys of the tower and one hundred Hungarian ducats. He then addressed his 600 brave warriors with a few words of encouragement. As the Turks approached the gate of the tower, Zrinyi placed a large mortar at the entrance loaded with musket-balls and broken iron, and as soon as the Janissaries attacked the gate it was opened at once, and he fired the mortar, killing hundreds of them; as the Turks were in confusion, Zrinyi, sword in hand, made his final sally followed by 600 brave Magyars, who

with their sabres wrought a great havoc. Zrinyi was killed by two musket-balls through his body and the rest met a brave and honorable death. It is said that before Zrinyi left the tower he set a slow match to the powder magazine in the cell of the tower, and, by the time the Turks entered it, it exploded, destroying about three thousand of them.

Kuchuk Aya Sofia.

The death of the Sultan was concealed for more than seven weeks from the 150,000 soldiers, who fought and marched in entire ignorance. The Turks captured as well Babosca. At last, orders were given by Sokolli to the army to return; he embalmed the Sultan's body, and the corpse was placed in the covered litter surrounded by the customary guards. It was reported that the Sultan was suffering from a severe attack of gout, and could not appear in public. While on the march a messenger arrived from Constantinople, announcing the enthronement of Selim

at Constantinople; then Sokolli revealed to the soldiers the death of the Sultan, and went among the troops, addressing and urging them to resume their march, to show respect to the memory of the dead Sultan and obedience to his son, the new Padishah Selim. He also promised them a liberal donation. The army being thus quieted, it resumed its march, and escorted the remains of Souleiman.

Souleiman revised the legal code of his country; he was a poet, and a good mathematician.

The original literature of Turkey is found in the rather scanty remains of the Uigur period. After its emigration to Tangnu, Tagh from its earliest home south of Lake Baikal, this remote eastern branch of the Turkish family played a most important part in the migrations and conquests of Central Asia. In 1200 A. D., however, this family disappeared into the Mongol empire.

The scanty literary relics of these people bear traces of the Buddhist doctrines which they had to some extent adopted, and show also that they were acquainted with the literature of the Chinese.

However, as soon as the Turks began their conquest of the countries of Mahommedan Asia, they learned to appreciate the beauty of the literature of Persia, then just entering upon its period of greatest glory. The Turkish language and literature have retained a strong Persian impression.

The classical period of Ottoman literature really began with the era of Souleiman I. During his reign the prose and poetry of the country bore a strong resemblance to the Arabian manuscripts with which many Turks were then conversant. Since that time, however, Turkish authors have adopted the newer and more recent forms of literature in accordance with the styles of Continental writers.

The censorship exercised by Abdul Hamid II. over the press and literature in general, had till his dethronement become much more stringent. Until July, 1908, no writer was allowed to express his opinion freely, for ulterior motives were always attributed to whatever might be said of political affairs, as well as social life. The result was that nothing of any literary merit could be published, for every sentence, even every word, was scrutinized by the vigilant eyes of the officials of the "censure office," who excelled each other in their exertions to discover allusions or allegorical references to his Imperial Majesty, the Sultan.

Also the censorship of the telegraphic service to and from Constantinople was very strict and ludicrous. Every dispatch arriving at or sent from a place in Turkey was censored both by the police and the Yildiz authorities. Frequently newspapers have been suppressed, publishing offices closed and literary men exiled. All foreign literature containing any reference to the Ottoman government was confiscated at the custom-house.

Souleiman had seven sons and three daughters, namely, Mahmoud, Abdullah, Mourad, Mohammed, all dying before their father; Moustapha was assassinated; Djeanghir died also before his father; and Selim, his successor. One of the three daughters, Mihrima, born to him by Roxelana, was the wife of Roustem Pasha, a Croatian by birth, who built the Roustem Pasha Djami near the Egyptian Bazaar.

CHAPTER XII.

SELIM II., MEST the DRUNKARD.

1566–1574.

After the death of Souleiman, a messenger was sent from Transylvania by the Grand Vizier Mehemet Sokolli to Prince Selim, who left at once for Constantinople. He ascended the throne at the age of forty-two, and was girded there with the sword of Osman; and in consequence of his intemperate habits was surnamed Mest.

Selim then went to Belgrade to meet the Grand Vizier, who was returning with the corpse of Souleiman. He accompanied the army to the capital, where he was joyfully received, and distributed the customary presents to the Janissaries.

In 1568 a treaty was concluded between the Emperor Maxmilian and the Sultan, on condition that both parties should retain possession of what they already held.

In 1569 Joseph Nassy, a wealthy Portuguese Jew, succeeded in winning the confidence of the Sultan, partly by association in debauchery, afterwards by apostasy, first from Judaism, then from Christianity to Islamism. He induced Selim to attack the island of Cyprus in the hope that he might be appointed governor; his claim was also supported by Lala Moustapha Pasha and the Admiral Piali. Selim obtained from Sheik-ul-Islam Ebousououd a fetva or formal decision authorizing him to do so. A year after, Selim dispatched a messenger to Nicolo Dandalo, the governor of Cyprus, demanding the surrender of the island, but was answered by a decided negative. On the 1st of July, 1570, Moustapha Pasha with a fleet of 360 sail arrived at the port of Limisso, and with an army of 55,000 attacked, first, Nicossia; its governor with his small garrison of 3,000 troops, bravely resisted. After several attempts the Turks finally reached the walls, scaled the bastion and killed the sentinels. The garrison rushed out to protect themselves, and mounted the rampart, where they were soon killed or chased back into the heart of the city; a feeble attempt at resistance was made in a great square, but they were soon dispersed by the Captan Pasha Ali, who used three cannons with fatal effect.

The Governor, with Contarenus, the Bishop of Pathos, and some of the nobles, as a last hope, entrenched themselves in the court of the palace, where, with the energy of despair, they remained until they received assurance of safety from their besiegers. The surrender being made, they found, alas! as in other cases, that the perfidious Turks had no intention of keeping their promises, for they commenced at once to massacre without the slightest regard to age or sex. Dandalo also was executed. Many pitiable scenes occurred, among them that of a woman of noble family, who, learning of the death of her husband and three sons, hastened to her own home, and after embracing her only remaining child, stabbed him to the heart, then used the weapon upon herself, thus saving both from the barbarity of the victors. Many of the survivors were taken into slavery; 200 of whom, comprising

the choicest youths, were placed on a vessel to be sent as a present to the Sultan at Constantinople. One of this number, a young girl beautiful and well born, succeeded in firing the gunpowder magazine, thus saving herself and her companions from the dishonor of the Seraglio.

The allied Christian fleet was at anchor in the harbor of Candia, entirely ignorant of the Turkish victory in Cyprus, and when the disheartening intelligence was received by its leaders, they concluded to disband, each returning to his own country.

Early in 1571 Moustapha Pasha left Nicossia well garrisoned, and went to attack Famagosta, a well-fortified town, near which his camp was placed. He insulted

A Greek Priest.

the people of that place by displaying the heads of the murdered Nicossians on the pikes of the cavalry. The Turks, being reinforced, prepared for the attack, while the besieged were commanded by a brave and experienced soldier, Marc Antonio Bragadino, assisted by the famous engineer Geronimo Maggi, superintendent of the artillery. These famous officers deserve more than a passing notice; the latter during a siege is said to have disabled eighteen of the enemy's cannons by shooting into them; he was famous for his military skill and even more for his military work, often pursued under the most discouraging circumstances. After his capture he

was kept in slavery at Constantinople, and with the assistance of only a well-trained and retentive memory, he wrote several Latin treatises dedicated to the different foreign ambassadors, whose assistance he solicited. The Grand Vizier Mehemet, intolerant of foreign interference, and fearful that Geronimo, if released, might again prove troublesome to the Turks, strangled the unfortunate man.

Famagosta was defended by 7,000 Venetians, as well as by citizens aided by the Cypriote women of rank, who carried food and ammunition to the soldiers and rolled large stones down upon the enemy. The Turks made a large trench, thus preventing any communication between the Venetians and the surrounding country; while ten forts were erected from which a constant cannonade was directed upon the walls of Famagosta. Two successive explosions took place, each injuring the city to a great extent, followed by combats between the garrison and its besiegers, the former displaying remarkable bravery; all these had the effect of discouraging the besieged inhabitants and troops, who, exhausted by exposure and hunger, addressed on the 20th of July a memorial to Bragadino imploring him to accept such conditions of surrender as might protect their wives and daughters from dishonor, their sons from captivity and humiliation, and the entire city from general plunder. Bragadino at first rejected any suggestions to that effect, but finally, losing all hope of successful resistance, consented to a conference on the 1st of August, and hostages were exchanged. Favorable terms were arranged; the soldiers were to retain their property and arms, five pieces of cannon, and horses for the principal officers; conditions equally favorable were offered to the citizens, whether they chose to emigrate or to remain in their homes. As a token of sincerity, forty galleys entered the harbor at once and the troops began to embark on the day following.

On the 5th of August Bragadino sent a message to Moustapha, stating his readiness to give up the keys of the city; the Turkish general replied in terms so courteous that Bragadino, wearing his purple robes and shaded by an umbrella, the sign of his office, accompanied by his chief officers, with a guard of fifty soldiers, rode to the lines. They reached the Pasha's tent, and the little company was received with honors, after which, according to custom, they gave up their arms and were taken into the presence of Moustapha, who, with all the deceit, cunning and dissimulation of his nationality, treated them most courteously. Finally he asked Bragadino, very abruptly, what security he offered for the safe return of the galleys which would transport his troops to Crete; Bragadino replied that in the capitulation there had been no mention of security.

Moustapha had noticed a fine-looking young Venetian, Antonio Quirini, whose personal charms attracted Moustapha in the suite of Bragadino; he was the son of a famous engineer who had superintended the fortifications of Nicossia, and Moustapha demanded him as a hostage, which was instantly refused by Bragadino. Quirini belonged to one of the most illustrious Venetian families of the time. Moustapha flew into a violent rage, and as a pretext accused him of having murdered fifty Mussulmans who had been taken prisoners during the siege; this accusation was indignantly denied by Bragadino. Then with a sign to his eunuchs,

Moustapha had Quirini and the other officers dragged out from the tent and strangled before his eyes.

He reserved Bragadino, with all the refinement of cruelty, for a more terrible fate. Three times the sword was raised to strike his neck, and then withdrawn; after this, he was thrown to the ground, his nose and ears cut off, while the Pasha scornfully asked him why he did not ask his Saviour for assistance. He was heavily chained and thrown into a dungeon. This was followed by a massacre of the entire suite, as well as 300 Christians who, trusting the promises of the Turks, had gone into the camp. Two days after, Moustapha entered Famagosta and ordered Thiopolo, the officer in command, to be hanged. This was followed by an additional violation of the treaty, the entire garrison being condemned to the oars, as well as the Cypriotes who had embarked; while many of the noble Venetian families were destroyed by being placed in vessels, which were scuttled.

Ten days of agony and suffering were left to Bragadino. Every morning he was led out to labor on the batteries which he had formerly defended, and in passing Moustapha's tent was forced to kiss the tyrant's feet; then, taken to the sea shore and tied in a chair, he was hoisted to the yardarm of one of the Turkish galleys and thus exhibited to the sneers of the Mussulmans and the indignant sympathy of his own comrades. At last he was carried to the great square of Famagosta, stripped, chained to a stake and flayed alive. This inhuman spectacle was enjoyed by Moustapha with fiendish pleasure from an adjoining height, and in added revenge his skin was stuffed with straw, placed on a cow, and taken through the streets, then fastened to the mast of his galley as a trophy during the voyage to Constantinople. The national passion of avarice was exhibited in the enormous price charged by Moustapha for the skin of this martyr, when his family desired to purchase it some years after; it was placed in the sepulchral urn in the church of SS. Giovanni and Paolo in Venice. The veracity of this account, in all its gruesome particulars, cannot be questioned, as it was reported by a reliable eyewitness, the Conte Hercole Martenego, a member of Bragadino's suite, who owed his life to the intervention of a eunuch who concealed him. The eunuch afterwards accepted a ransom for his prisoner, and in the end he escaped.

The cathedral of Famagosta was changed by Moustapha into a mosque the day after he captured the city. This ferocious Mohammedan ordered the pavement, which was composed of mortuary marble slabs bearing the names and arms of the Italian noblemen interred beneath them, to be destroyed, while the bones of the occupants were thrown into the sea. Thus the island of Cyprus was captured by the Turks in August, 1571, at the cost of thousands of lives.

Cyprus, a large fertile island in the Mediterranean, near the coasts of Asia Minor and Syria, was taken by the Arabs A. D. 646; recovered by the Greeks A. D. 648; seized by Richard I. of England, A. D. 1191; sold to Venice, A. D. 1487, and subdued by the Turks, A. D. 1571; and under their unbearable yoke two insurrections broke out, but both were suppressed. One of them was followed by a general massacre of the participants. On the 4th of June, 1878, it was given by the Anglo-Turkish convention to the administration of Great Britain.

Before the close of 1570, the Venetian Senate attempted to treat with the Sultan; the King of Spain, being alarmed by this movement, closed his negotia-

tions with the Pope Pius V. and Venice. By this alliance a large army and a fleet were prepared for action. In the meantime the Turkish Admiral had laid waste the islands between the Morea and the Dalmatian coast, and insulted Venice in her own seas; but fearing that a longer stay there might cause his blockade by the allied vessels, he sailed for the Morea.

It was not until the end of September, 1571, that the allies, known as the Maritime League, of 212 vessels, formed through the efforts of Pope Pius V., with Spain, Venice, Genoa and Malta, were ready for action and had assembled at Messina. The command was given by Philip II. of Spain to his half-brother Don John of Austria, natural son of Charles V., who had already manifested those sterling qualities which were to rank him with the great commanders of his time.

The Turkish Fleet at Anchor in the Golden Horn.

Tidings were received of the arrival of the Turkish fleet of 240 galleys with 60 vessels of smaller size under the Captan Pasha Muezinzade Ali, in the Gulf of Lepanto, near Corinth. He was assisted by Ouloudj Ali, a French renegade, and Berlerbey of Algiers; Djaffer Pasha Berlerbey, of Tripoli; Mohammed Soroco, Governor of Alexandria; Hassan Pasha, the son of Khaireddin Barbarossa, with fifteen others Beys, while the troops on the fleet were under the command of Perstev Pasha. Muezinzade rejected the advice of Ouloudj Ali and Perstev Pasha, not to risk an engagement until his fleet was better equipped and more perfectly manned, which finally resulted in its total destruction.

Early in the afternoon of October 7th, the Christian fleet appeared near the entrance of the Gulf of Patras. As soon as the hostile fleet came in sight, Don John arranged his ships in the form of a crescent; the Spanish officials advised him to avoid a contest with such a formidable fleet. In reply the Prince spurned the

cowardly council, by saying, "Activity, and not advice, is wanted at such times as this," and displayed at his own mast-head the standard of the League, firing at the same time a gun as a signal for battle. He went in his shallop, from galley to galley, urging upon all his followers braveness in action, and loyalty to their flag. He was assisted by the Prince of Parma, the Admiral of Savoy, Caraccioli the Neapolitan admiral, the Marquis of Santa Croce, the Venetian Barbarigo, and Jean André Doria. Volunteers of noble birth came from all Roman Catholic countries to fight in this great enterprise under Don John, while special care had been exercised in equipping the vessels of the League and in the choice of their crews.

Don John, the brave and dauntless leader, took the central post of danger. He was supported on one side by Marc Antonio Colonna, the Papal commander, and on the other side by Veniero the Venetian. A gun was fired from Don John's ship as a signal. Immediately the sailors began to clear the decks for action, and every vessel was made ready to meet the enemy. Nearly every vessel carried 200 soldiers, besides the gunners and crews. The cannons were loaded with chain-shot, decks were decorated with flags and pennants, and drums and fifes were sounded. Priests walked here and there carrying crucifixes in their hands and stirring up courage and enthusiasm in the soldiers. Then with a blare of trumpets the whole fleet moved forward to meet the enemy.

The enemy were ignorant of the number of the Christian vessels. A Corsair had been sent to reconnoitre, but had been unable to see the whole fleet and had reported a much smaller number of galleys than were really assembled.

Confident of success Captan Muezinzadé Ali Pasha advanced with his vessels, and, approaching within a short distance of the Christian fleet, he invited a battle by firing a blank charge. Then for the first time the Christian vessels spoke. Don John's largest cannon sent balls into the enemy and almost immediately his whole line had followed the example set by the leader.

During the long and bloody battle that followed, both fleets showed much courage and valor. The Christians used mostly firearms, while the Turks preferred the more ancient crossbows.

Barbarigo, the Venetian, while cheering his men, was wounded by an arrow from the Turkish galleys and died three days later. His successor, Nani, a brave commander, conquered his enemies, and captured many of their vessels. The flagship of Siroce was sunk and the Admiral was picked up from the waves by the Turks and killed. This act, arousing the thirst for revenge in the Christian slaves who manned the Turkish vessel, and who had been released and armed, led them at once to attack the Turks and slaughter them in great numbers.

At another period in the melée the vessels of the two commanders Don John and Muezinzadé Ali clashed together and remained blocked for two hours. While the boats were in this position an obstinate encounter took place between the 400 arquebusiers of the League flagship and the 300 Janissaries and 100 arquebusiers of the Ottoman galley. Vaniero and Colonna kept close beside their brave leader. Thrice Don John boarded the Mussulmans' vessel and drove his crew to the main mast, and three times did Muezinzadé's brave followers drive the Spaniard to his own boat.

At last, when Don John and Veniero, both hard pressed by the superior force of men continually coming to the Pasha's aid, seemed beyond all hope of salvation or rescue, the Marquis di Santa Croce appeared on the scene with a welcome reserve and restored the equality of the fight. At the same time Loredano and Malipiero, two brave and devoted Venetian captains, rushed into the thickest part of the battle and drew the attention of the Turkish soldiers to themselves. They lost their lives; but Don John, finding himself released from his opponents, immediately renewed the fight with his distinguished adversary, Ali Pasha. He boarded the Pasha's galley once more and Muezinzadé fell with a bullet in his heart. His head was severed from his body, and mounted on a spear at the top of Don John's own mast. The crew surrendered at once, and the terror-stricken Mussulmans, recognizing the head of their leader on the Spanish commander's mast, allowed the fight to fall in favor of the Christians.

Zeibeks.
Turkish Bashi Bozouks.

The next galley to surrender was that of Perstev, and soon thirty Ottoman

ships were flying at full speed, and as their pursuers gained on them, the Turkish sailors leaped from all sides into the sea, a few gaining the shore.

The cry of "Victory" went up from the center line and was answered from the left when it was discovered that all the enemies' ships, in the center as well as in Siroce's division, had been either sunk or captured.

On the right wing, however, the fight was still raging with doubtful success. Doria, either from lack of numbers or from a desire to keep his squadron as much from danger as possible, had swept around to a wide distance from the rest of the fleet, leaving a breach in the Christian line. The advantage of the Turks was immediately recognized by the commander Ouloudj Ali, who at once bore down upon fifteen of their ships, and set fire to a Venetian and captured a Maltese vessel.

The captured ship was soon recovered, but the other burned and her crew perished.

Among those on board were three grandsons of Luigi Cornaro, the valetudinarian. One of them was mortally wounded and could not leave the burning galley, but his brothers shared his fate rather than leave him in his last hour.

Another incident which depicts the everchanging fortune of battle happened to Pietro Giustiniani, a Venetian who had the assistance of two Maltese ships. After sinking three Turkish vessels of Ouloudj Ali's division, he pursued a fourth, and, being overpowered, he received quarter from a Mussulman commander who boarded his ship. Later when he was recaptured by Doria he was able to do the same thing for his former generous conqueror.

Doria, attempting to regain the position assigned to him at the outset, was baffled on every side by the Algerine commander who had gained the wind and was able to fight or not, as he chose. However, the Turks did not long hold the advantage, for, perceiving the complete defeat of the armament in the center and finding that a large division of the conquerors was advancing upon him on one side while Doria was approaching him on the other, he dashed through the broken line and made a safe retreat with between twenty and thirty vessels.

With this small remnant, accompanied by an equal number of reserves that had taken refuge in the Gulf of Lepanto, he sailed for Constantinople, with all that remained of that vast Turkish fleet after a five-hour battle. Soon afterward he was raised to the rank of Captan Pasha and given the name of "Kilidj," which means "The Sword."

Sad, indeed, says Contarini, was the scene they left. The sea was red with blood and covered with corpses, while here and there numberless wounded wretches were tossed about by the waves. Turks and Christians implored each other for aid or fought fiercely to gain possession of a plank or spar. Shrieks, cries and groans filled the air, and as the darkness fell the horror increased tenfold.

Soon after sunset the Christian fleet with the captured Turkish vessels made its way to the harbor of Petala. Here it lay at anchor all night through a heavy gale.

The loss to the Christians amounted to nearly 5,000 killed. The Turkish loss

was greater, being estimated at 25,000 killed and nearly 4,000 taken prisoners. Among these were the two sons of Muezinzadé Ali, Achmet and Mohammed, who were given to the Pope.

About 12,000 Christian slaves were freed; 130 vessels were captured with their stores and equipments, and were brought to port; 130 were abandoned and destroyed and about 80 ships were sunk during the engagement.

The galley of Admiral Muezinzadé Ali, described by Knolles, who copies from Bizar, must have been the choicest specimen of shipbuilding at the time. It was "so goodly and beautiful a vessel that for beauty and richness scarce any in the

Sistovo in Bulgaria, 1830.

whole ocean was comparable with her. The deck of the galley was on both sides thrice as great as any of the others and made all of black walnut tree, like unto ebony, checkered and wrought marvelous fair, with divers lively colors and variety of histories. There was also in her divers lively counterfeits, engraven and wrought with gold, with so cunning a hand that for the magnificence thereof it might well have been compared unto some prince's palace. The cabin glistened in every place with rich hangings wrought with gold twist and set with divers sorts of precious stones, with certain small counterfeits most cunningly wrought. Besides this there was also found in her great stores of the Pasha's rich apparel wrought with the needle, so curiously and richly embossed with silver and gold that his great lord and master Souleiman himself could hardly put on more royal or rich attire."

Upon the soldier at whose hand Muezingadé Ali fell, a Macedonian in the service of the Venetians, Don John conferred knighthood. He also gave him as a reward a pension of 300 ducats and the casket of the Turkish Admiral, containing 6,000 more. Besides this the soldier received as his share of the booty a silver-gilt staff of the Pasha's standard bearing such inscriptions as "Allah guides and aids his faithful in worthy enterprises," "Allah favors Mohammed," and "There is but one God and Mohammed is his prophet." The Macedonian, on his return to Venice, sold his prize to a goldsmith, who in turn sold it to the Senate for one ducat for each ounce. This was accounted an exorbitant price, but the Senate paid it with a feeling of national pride in possessing the trophy.

Veniero immediately sent messengers to Venice with the news of the victory. Within ten days after the battle a ship bearing his messenger entered the port of Lido.

It came up between the two castles at the entrance just at the time when the Piazza di San Marco was thronged with citizens. Much excitement prevailed at the sight of the Turkish uniforms in which the soldiers and sailors were dressed, and which showed to advantage as the men crowded the decks. The vessel saluted and a cry of joy went up from the watchers when they recognized the Turkish colors dragging at the stern. The messenger was hailed with acclamation as he landed. Crowds pushed forward to touch his cloak or kiss his hand. So great was the mass of people about his door that his mother had to use cries and entreaties to reach her son and embrace him.

The Doge and his cortege at once proceeded to St. Marks, where the Te Deum was chanted and High Mass celebrated. Four days of holiday and solemn procession were granted throughout the Venetian dominion.

The history of the battle of Lepanto is one of great interest. While the reader naturally rejoices at the triumph of the Christian forces over those of the Moslem faith, yet it is sad to think how small the real results from it were. The Turks showed themselves to be defeated but not dismayed: wise in their day and generation, they built ships and strengthened their forces, while the Christians built churches and rejoiced over their victory. Admiral Piali Pasha, the aged hero of Djerbe, with Kilidj Ali, superintended the construction of a new and strong fleet of 250 vessels, which sailed forth the following June to assert again the Ottoman supremacy of the seas. Many indecisive encounters took place between the Christians and the Ottomans, but it was evident that the latter were there to remain. The Venetians, in order to obtain a treaty of peace, allowed the Sultan to retain Cyprus, and agreed to pay the entire expenses of the conquests. A most anomalous condition of things! The Venetian envoy Barbaro attempted to open negotiations at Constantinople several months after the battle of Lepanto. In speaking of the loss to the Turkish fleet the Grand Vizier said to him, "There is a great difference between our loss and yours: you have shaved our chin, but our beard is growing again. We have lopped off your arm, and you can never replace it." In the following year John, the son of Charles V., sailed with the Spanish fleet and subdued Tunis; which greatly enraged the Grand Vizier, who in May,

1574, with the newly constructed fleet, consisting of 250 vessels under the Admiral Kilidj Ali and Sinan Pasha, sailed to the African coast.

After a three-days' siege, Tunis was captured and many Spaniards were taken prisoners; in addition to which the Turks seized 200 guns and 33 standards. Thus Tunis, Algeria and Tripoli became provinces of the Ottoman dominion.

Besides Constantinople and Gallipoli, there were other naval stations in the Ottoman Empire, such as Nicomedia, Negrepont, and Avlona in Albania. The naval force of Turkey was chiefly composed of Greeks until the reign of Sultan Mahmoud II., when Christian prisoners were used as galley slaves for working

Mosque Laleli.

the oars; and there was also a maritime conscription throughout the Ottoman Empire. The Greeks were the best sailors in the Turkish fleet. After the disastrous defeat of the Turks by the Venetians in the battle of Lepanto, the number of guns in their galleys was doubled, but they were still unequal in strength to those of the Venetian ships. The Turks understood little of manœuvring in line; their tactics were to reserve their fire till they came to close quarters and then board the enemy. The chief officer of the fleet was the Captan Pasha. Besides having command of the sea forces, he had also the direction of the navy yard. It was the duty of this Admiral to go every summer on a tour in the Mediterranean Sea and collect the taxes from the different islands of the Grecian Archipelago. His dress

was the same as that of the Grand Vizier, save that his robe was of green instead of white satin.

The Christians throughout the Empire were in a miserable condition, and were so tyrannized by the Turks that they scarcely dared look them in the face, the only aim of their wretched lives being to raise sufficient for their maintenance, and to pay the Kharatch or poll tax; for the least amount beyond this would be seized by their merciless taxmasters. Constantinople was more desirable, as it had some advantages over the provinces in its opportunities for living, and the Greeks began to flock there in great numbers, so that towards the end of the sixteenth century there were over 100,000 Greeks in that capital. By their skill and ability many became wealthy.

Until the early reign of Abdul Medjid, Christians were not allowed to pass by the imperial palace on horseback, or with an open umbrella.

Selim, in the latter part of his reign, was greatly afflicted by the death of his second son, followed by that of the Sheik-ul-Islam Ebousououd, after a career of treachery, injustice, cruelty and immorality. The Sultan died on the 4th of October, 1574, in the fifty-third year of his age. He had indulged too freely in the delicious Cyprus wine, and being quite intoxicated, slipped on the marble floor in one of the thirty-two vast bath-halls he had built, and fractured his skull. After eleven days his mishap resulted fatally, and he was interred in one of the Turbehs outside of St. Sophia at the west circuit of the Mosque. In the dark record of his life, as a prince and as a sovereign, there is but one redeeming spot. After the battle of Lepanto, he was very zealous in the restoration of the Turkish navy, contributed freely to it from his own private purse, and used a portion of the water front of the pleasure garden of Ainali Kavak Kiosk on the Golden Horn for the construction of docks.

Selim had built a mosque at Adrianople. He left seven sons: Mourad, his successor; Mehemet, Souleiman, Moustapha, Djeanghir, Abdullah, Osman; and three daughters.

CHAPTER XIII.

MOURAD III.

1574–1595.

Mourad, Governor of Magnesia, received the announcement of his father's death, reached Constantinople on the 21st of December, 1574, and girded Osman's sword on the 2d of January, 1575, in the 28th year of his age. On the night of his arrival he ordered his brothers to be executed. They were conducted to the throne-room and were strangled in his presence; they were buried in their father's turbeh. The next morning the officers of the Seraglio stood around the new Sultan; in silence they were waiting eagerly for the first utterance, as among the Turks this is always considered indicative of the character of the coming reign. Mourad turned impatiently to the Agha of Eunuchs and said to him, "I am hungry, bring me something to eat." These words were supposed to foretell a scarcity of food during his reign; and it is an actual fact that they were subsequently followed by a severe famine in Constantinople.

Hostilities soon commenced between Hungary and the Sublime Porte, and lasted for a long period. In 1579 commercial treaties were concluded with France, Switzerland, Spain and England. Queen Elizabeth, as a stranger to Turkey, sent three English merchants, William Harebone, Edward Ellis and Richard Stapel, to Constantinople.

The pirates of Algeria, Tunis and Tripoli paid heavy taxes to the Sublime Porte, and disturbed the European coasts, principally those of Italy, Spain and Portugal. The Sherif of Fez had implored the aid of the Porte against the Moorish Pretender, whose claims were supported by the Portuguese, and the Governor of Tripoli was ordered to assist him in this extremity. A battle was fought near Alcazar Kebir, which proved disastrous to the enemy and a great blow to Portugal, King Sebastian with 20,000 being left dead on the field. This victory availed the Sherif of Fez but little, however, for his death soon followed, and his successor became subject to the Sultan.

In October of the same year, 1579, while the Grand Vizier Mehemet Sokolli was presiding at the council, a man disguised as a dervish approached him to present a petition, and, as he did so, stabbed him mortally; the murderer, a Bosnian, was condemned to death. The Grand Vizier was succeeded by Achmet Pasha, an Albanian who died six months after and was succeeded by Sinan Pasha, an Albanian who disliked the Austrians.

In the Divan he asked their ambassador, Pezzen, who had given authority to the King of Austria to appoint a common clerk as his representative. "My sovereign," he replied, "is as free to appoint a clerk to be his Ambassador as the Sultan is to make a swineherd his Grand Vizier." Sinan Pasha turned to the other pashas and said, "I am paid in a good coin by this giaour."

The Grand Vizier, like many others of his race, hated the Christians and did everything in his power to insult and annoy them. At one time he invited the Greek Patriarch to dine with a number of high Turkish officials at his house. The Patriarch accepted the invitation, and as he entered the parlor of his Mohammedan host found the wily Turk had covered the floor of the reception room with small wooden crosses. He stooped, took one up in his hand, and reverently kissed it; then walked over the others on his way across the room. The Grand Vizier mockingly asked him, "How is it that you, a Christian, tread on the emblem of your faith?" The Patriarch held up his cross, and said, "There is but one cross in which we believe, and the one that I hold in my hand at this moment represents it."

Hostilities between Turkey and Persia were commenced at this time; the death of Shah Tamasp and the misrule of his successors had inaugurated a reign of terror and anarchy which greatly aided the Turks in warfare, although their losses by sickness and the sword were considerable. Mourad, divining the strategic qualities of Kars, built in 1580 the Itch Kaleh (citadel), which stands to this day. This valuable military fort gave Osman Pasha, surnamed Ozdemir or the "Iron Nerve," the commander of the Turkish army, an advantage in carrying on the war with Persia which resulted in subduing Georgia; and with his troops he penetrated as far as Daghestan and the Caspian Sea.

During the reign of Mourad corruption and favoritism prevailed. Every appointment, civil, military or judicial, was bought, as the Sultan was spending large sums on his musicians, the parasites, dwarfs and buffoons with whom he spent the most of his time; he humiliated himself by partaking of a part of the bribes his courtiers received for such appointments. Incompetent men were appointed as generals or officers in the army; this brought insubordination on, and at last, in 1589, the Janissaries, being agitated by the debased coinage they received for their pay, attacked the Seraglio, where the Divan was assembled, and demanded the head of Mohammed Pasha Beylerbey of Roumania, and that of the treasurer, who was entirely innocent. Mourad was obliged to comply with their demands.

Mourad, during his reign, occasionally disguised, visited different parts of the city. One day he heard Ferhad, a cook, who was lamenting the bad administration of the city. Mourad, questioning him, approved his answers, and the following day sent for him and appointed him Grand Vizier; but, being inexperienced, Ferhad did not long hold his position.

Early in 1589 Persia was again invaded by the Turks, but they were defeated by a much smaller force of Persians; in consequence of this victory the Turks were kept in check during the reign of Shah Abbas, and their entire possessions formerly taken from Persia—Azerbizan, Georgia, Kurdistan, Bagdad, Mosul and Diabekir—were captured and again annexed to that empire.

The Georgians are a handsome race; the women, although of a darker complexion, rival those of Circassia. The imperial harems of Persia and Turkey were formerly replenished by both sexes. They are principally Christians belonging to the Greek and Armenian churches. In 1802 Georgia became a Russian province.

In 1583 Queen Elizabeth appointed William Harebone Ambassador to Constantinople; who in 1587 presented a letter to the Sultan from Queen Elizabeth dated November 9, 1587, in which he was implored to assist in the maritime warfare against Spain.

In the meantime the circumcision of the Prince Mohammed, eldest son of the

Sultan, took place; the ceremonies were celebrated near the mosque of Sultan Achmet, and lasted over a month. Amidst these festivities savage cruelties and sanguinary murders of Christians were enacted.

Prince Mohammed, already sixteen years old, was soon after married and was appointed Governor of Magnesia. The Grand Vizier Ozdemir Osman Pasha died during his expedition to Persia; he was succeeded by Mesih Pasha, who after six months was succeeded by others.

Mosque Nouri Osmanieh.

There was nominal peace between the Sublime Porte, Austria and Poland; still, the hostilities between them continued in a measure, caused by the vacant throne of Poland. The Sultan, while in Constantinople, organized a fleet and appointed successively three Grand Viziers, the last of whom was Sinan Pasha, 1580.

Sinan Pasha was an Albanian; he was appointed five different times as Grand Vizier; he was cruel, brave and avaricious. In 1589 he erected the Yali Kiosk on the Seraglio Point (according to another authority it was built by Souleiman I.). This palace was destroyed entirely by fire in August, 1863, and fortunately the conflagration occurred in the daytime, otherwise the

loss of life would have been great. Its inhabitants, consisting of 300 women as well as many eunuchs and servants, escaped in much confusion and with great difficulty. He built as well Indjili Kiosk, on the northern part of the Seraglio Point facing the Golden Horn. He introduced the plan of digging a canal uniting the Black Sea with the Gulf of Nicomedia (Ismid) through the Lake Shabunjeh. This project was also attempted during the reign of Souleiman I. and Mohammed IV.

In 1593 the Sultan declared war against Austria, but without much result; and in November, 1594, the sacred standard of the Prophet (Sandjaki Sherif) which had been kept in Damascus was conveyed with great pomp to Gallipoli, and afterwards sent to the Grand Vizier in Hungary in order to animate the Ottoman army.

Sandjak-i-Sherif or Sacred Standard, was used at first by Boureideh Sheshmeh, one of his followers, as a turban; in the excitement and exultation of a victory, it was unfurled and hoisted on a spear. It is green in color, old and very ragged, encased in forty valuable wrappers, one of which is said to have been used by Omar the second Moslem Caliph. It is deposited in a costly casket, which is never opened, and is kept in the most secure quarter of the old Seraglio. This flag was obtained by the Caliph of Bagdad from those of Damascus, thence transferred to Egypt, where it was found by Selim I. when he conquered that country, then taken back to Damascus, and during the reign of Mourad III. was conveyed to Gallipoli. Two years after, it was taken to Constantinople by Mohammed III.

The presence of this flag in battle has an inspiring effect upon the fanatical Turks, and animates them to fight for their Prophet, and, consequently, commit outrages of every kind and degree. Green is a most sacred color of the Mohammedans; true followers of Mohammed will not permit it to be worn even in the clothing of Christian women; as an instance, the daughter of a foreign consul, who wore a green dress, was shot by a Mussulman while she was inadvertently riding on horseback, and her murderer was not punished, as he was supposed to have simply done his duty.

The garrisons of different provinces mutinied on account of the rapacious tyranny of the governors who kept back their pay, and because of the wretched state of the kingdom. Mourad was taken sick, and, being thus indisposed, went to the residence of Sinan Pasha at Yali Kiosk, on the Seraglio Point, accompanied by his musicians. Two Egyptian vessels entered the harbor and fired a salute; the concussion caused by it shattered the glazed dome of the house. He considered this an evil omen, became very melancholy and expired on the night of January 16, 1595. He was interred by the side of his father Selim II. at St. Sophia.

Mourad III. had a large number of wives, forty of whom were Khassekis or mothers of sons; the most influential were four who had control over Mourad. His mother, Valideh Sultan Nour Banou, in 1582 built at Scutari the Eski Valideh Djami, with a medresseh and imaret attached to it. His most beloved wife was Safiyé or neat, the descendant of the noble Venetian family of Baffo, who was taken as a slave by the Turkish pirates on her way from Venice to Cercyra, of which place her father was governor. She was conveyed to Constantinople, and on account of her beauty was taken into Mourad's harem. Another was a Hungarian lady of surpassing beauty, the keaya or lady controller, who introduced to the Sultan handsome girls. He had one hundred and two children, of whom only twenty sons and twenty-seven daughters were living at the time of his death. All of the sons were killed by their brother Mohammed III., twenty hours after his arrival in Constantinople, and were interred near their father. In 1596 seventeen daughters died with the plague, and the rest were married.

Polygamy is a part of the Mohammedan religion as well as the cornerstone of Turkish society. The sensual character of the Turkish people is influenced by the teachings of their

Prophet Mohammed, and largely nurtured by his precepts. Within the last few years however, polygamy has been less prevalent than formerly, which is due, not to change in public sentiment but to lack of means; in consequence of this the Turks generally have but one legal wife, but they indulge in other unmentionable vices. Also at the present time the majority of the Moslems of higher rank practice monogamy; polygamy is widely spread only among the wealthier middle classes.

The antipathy of the Christians to the Turks is generally caused more by the dread of their sensual passions than by mere religious animosity. It is indicative of the character and civilization of the people, as well as a strong commentary on their morality, that so many of the women consider it an honor to be elected for the Sultan's harem. Many Turks of wealth prefer to marry fair slaves instead of the daughters of high officials, as the former would be more submissive. The monogamy enforced by poverty among the peasantry shows its good results in a more general soundness of character than is found in the official and wealthy class.

Alexandria, 1830.

The Slave Market in Stamboul, where tender young Christian girls were stripped for inspection, criticised and discussed as if they were horses at an agricultural fair, and sold to recruit the harem of the Sultan, Viziers, Pashas and other officials, is not in operation now openly as in previous years. Though Turkey does not officially recognize slavery, still Constantinople is the center of the secret slave market, without any authority daring to interpose.

"Avret Bazaar," the Old Slave Market in Stamboul, was an irregular quadrangle enclosure, with a gallery several feet above the ground, at the rear of which several small rooms were attached where the white slave girls were kept for inspection; while the black girls occupied the ground floor seated upon spread mats. On the gallery the Turks sat smoking and drinking coffee, and after a while proceeded to examine the merchandise and effect the purchase; among these agents were several old women who were more particular in examining the forms and features of the slave girls than the men. By an imperial firman Christians were not allowed to visit this slave market (except the representatives of foreign powers). It was situated near the summit of the Seventh Hill of the city, the "Xerolophos" of Byzantine days, and its site is marked by the pedestal of the column of Arcadius, styled by the Turks "Avret Tash."

There are now private marts—known by the authorities—quite as effective from a business point of view, where the beautiful young white slave girls are brought up with great care and attention and taught to play, sing, dance and to become agreeable, in the hope that they may some day be honored by royal approval. The price of these slaves varies with their beauty. The black are sold at moderate rates, according to their age and plumpness, and are used for domestic work. A maiden slave of excelling beauty from fourteen to sixteen years of age, is worth from $3,000 to $5,000; if she has some knowledge of singing, dancing, music, is attractive, she fetches more. A white boy is worth from $200 upward, and a black slave will bring from $70 to $90; and a eunuch from $300 to $400.

The black slaves are carried from different regions of Africa by Arabs and Turkish dealers, who raid the interior towns carrying away with them all the young girls between the ages of eight and twenty and the youths, whom they drive by forced marches, as cattle, to the Tripolitan coast and ship to Turkish ports.

A large portion of them perish in the hardships of the march or die soon afterward of homesickness. The tortures suffered by the slaves, who are packed in the holds of Turkish vessels in great numbers, are indescribable. Black slaves are exported also from Morocco, where negroes of both sexes and even young white women are bought and sold with more freedom than in any other Mohammedan country.

This traffic in slave girls and boys has always existed among the Turks, is one of the most profitable in Turkey, and is encouraged by the Sultan; for young girls with fair, fresh faces are in constant demand for the harems. The official who can procure a beautiful woman for the imperial harem is indeed a fortunate man. Often the governors of the provinces abduct beautiful Christian girls, who are sent as presents to the Sultan.

By law all the women of the Sultan must enter the harem as slaves, and the ruler of Turkey is therefore invariably the son of a slave. As soon as one of these women bears a child to the Sultan, she becomes free and advances to the rank of a princess. The Sultan, although his dignity will not allow him to enter into any matrimonial relation, has seven wives. The Koran in terms allows him but four; by a liberal construction, however, of this article, any number short of double the one specified is taken to be within its provision. These wives are called Kadin or Ladies, and when one of them becomes the mother of a son, she is called Khasseki Sultan, or Royal Princess; if a daughter has been born in the household, her mother is called Khassei Kadin or Royal Lady. Each of these Kadins has a dairé or private apartment with numerous attendants such as slaves, eunuchs, a head treasurer, secretary, etc. These seven bona fide wives of the Sultan can never remarry after his death.

The imperial harem, however, contains representatives from different nationalities, who are selected from among the most beautiful of the slaves brought to Constantinople, by the Yessirdji Bashi (Grand Master of the Slaves). They are admitted to the palace and are placed under the care of the Kalfas, who bring them up with the necessary acquirements of the harem life and act towards them as adopted mothers. These Kalfas are also slaves of different rank, whose long and faithful lives in the palace make them familiar with every etiquette and usage of the imperial harem. The Gediklis were a number of girls on whom in the harem devolved the personal service of the Sultan. Twelve of these, the most beautiful in form and features, hold offices and titles, and it is from these group the Sultan chooses his Ikbals or favorites, after which they are no longer servants but Kadins. Some of these beautiful women have the bright blue eyes and golden hair that are so rare among the Turks.

When the Sultan enters his harem the inmates are not allowed to conceal themselves, as he is the supreme ruler and owner of all, and therefore has a right to look at any one unveiled.

After their admission they are virtually prisoners, although their lives may be those of ease and luxury during the reign of the Sultan. In many respects, however, the gathering of these women into the harems, many of them beautiful and well born, from the various provinces under the Turkish sway, eventually tended toward the improvement of the race.

The women are under the orders of the Keaya Kadin or Controller, who is assisted by the Khaznadar Ousta or Mistress Treasurer, on whom the duty of supervision of the entire staff of courtiers and domestics devolves. She is generally an elderly lady who keeps intercourse with the outside world in her dealings through the eunuchs.

The Kizlar Aghassi has charge of all the women in the harem, and is a man of great influence, using his position often to his own pecuniary advantage, for his power in the palace is absolute and in rank he equals the Grand Vizier.

On the accession of each Sultan the majority of the women in the harem of his predecessor, since the reign of Medjid, are removed to one of the palaces. Formerly they were unceremoniously strangled, put into sacks to which heavy stones were fastened, and at night the unfortunate creatures were thrown through a small opening above a buttress near Hastalar Kapou, into the strong current of the Seraglio Point where the water is deep. This course is pursued, also, when there are intrigues in the harem, for such things do occur even within its massive walls,

and it is found desirable to dispose quietly of some of its ambitious and troublesome inmates. Thus, unseen and unknown, they are sent to a watery grave, or poisoned by a few ground diamonds or ground glass placed in the food of the offenders, which destroys the intestines and produces a lingering death that defies a *post-mortem*.

The mother of the Sultan, called the Valideh Sultan, is at the head of the harem, and her sway is as despotic there as that of her royal son in the world outside. Her word is law, extending even to the life and death of the women beneath her in rank; unhappy is the one who chances to offend her. If she dies, her place is taken by the Sultan's wetnurse; if she is also dead, the Khaznadar Ousta succeeds her.

Kizlar Aghassi in the Old Seraglio.

In the reign of Abdul Medjid a gradual change, which has continued, was inaugurated in the selection of the harem ladies; they were taken for their accomplishments as much as for their beauty, and it is not unusual now to find among them women of gracious manners possessing a knowledge of music. This is illustrated by the experience of a middled-aged Italian of noble appearance, formerly captain in the French army and millwright by trade, who had gone with some of his Italian colleagues to make an excursion on a beautiful summer day to Keat Khaneh, where the party dined. Afterwards, while they were enjoying themselves, a carriage containing ladies from the Sultan's harem, accompanied by two negroes on horseback,

came slowly up and stopped not far from them. These men were in a hilarious after-dinner mood, and therefore thoughtlessly saluted the occupants of the carriage, a privilege which is not granted even to the Turks; one of the negroes, horrified at this breach of oriental etiquette, called policemen, who placed the Italians under arrest and started to take them to the nearest police station. As they moved on, one of the men began to sing a popular Italian song, all joining in the parts. The ladies, delighted at hearing this beautiful music, immediately sent one of the two negroes to request the police officers to stop and allow the men to repeat it. This was complied with at once, and their appreciation of the music rendered by these finely trained male voices, although they were infidels, was such that they insisted on the complaint being withdrawn, and the men were released.

Often the Sultan, wishing to get rid of some of his women of whom he is tired, awards them to the high officials of the court, and the gift is considered a great honor. Too often, however, this cast-off lady will assume airs in her new home and lead her husband a sorrowful life in consequence of her former position, and threatens to complain of him to the Valideh, Sultan's mother.

A Kadin is sometimes given away as a wife to some high official of whom the Sultan is afraid, and the lady is commissioned either to spy on his actions or to dispose of him.

In the harems of Princes or of Pashas are found at present educated Turkish ladies with a knowledge of European languages, and of these not one was brought up in a Turkish school, but had foreign teachers. The old Turkish life has practically disappeared in most of the houses of the educated. The European governesses in the harems are often in danger and are obliged to change their employers suddenly from fear that the jealousy of the wives might result in their being killed by poison. The following is an example: Veli Pasha, one of the sons of Kiritli Moustapha Pasha, was appointed ambassador to France, who was some time after recalled by the Sultan at the request of his father, as he squandered almost all his wealth. On his return from Paris he brought with him a beautiful young French governess for his children, but through jealousy she was poisoned at his summer residence at Boyadji Keui on the European side of the Bosporus. The above-mentioned story was told to the writer by Hassan Effendi, director of Kiritli Moustapha Pasha's steam flour mill at Ayasma Kapou of Golden Horn.

It was customary, when the governesses accompany the ladies of the harem in public recreations, that they were obliged to dress themselves in native costume; but in 1901 Abdul Hamid issued an edict prohibiting the employment of Christian teachers in Turkish households, Turkish children from attending foreign schools, and the appearance of Turkish women in public accompanied by Christian women.

Mourad III. was of medium height, pale and thin, with black eyes, thick eyebrows, and beard reaching below his breast. He was superstitious, feeble and irritable. All his officers and servants of the Seraglio, even the Sultan's brothers and sons, were obliged to shave their beard, except the Sultan.

He was succeeded by his son Mohammed III.

CHAPTER XIV.

MOHAMMED III.

1595–1603.

The death of Mourad III. was kept secret by his wife, the Safiyé Sultan, until her son Mohammed received the tidings at Magnesia and came to Constantinople. He was twenty-three years of age when he ascended the throne.

He commenced his reign by a display of unparalleled barbarity, causing nineteen of his brothers to be strangled by the mutes of the Seraglio, that they might not attempt to rob him of his power, and ten of his father's concubines, who were pregnant, to be drowned, lest their unborn children might prove to be sons.

He distributed the customary donation abundantly in order to pacify a revolt of the discontented Sipahis; and eight days after his accession, in order to satisfy the ulemas and believers, Mohammed renewed a ceremony neglected by his father and repaired with great pomp to St. Sophia, there to offer up public prayers. He exiled Sinan Pasha and appointed as Grand Vizier Ferhad Pasha, an Albanian who was sent against Moldavia and Wallachia to proclaim them provinces of the Ottoman dominion. After this he was assassinated; Sinan Pasha, the Albanian, was reappointed Grand Vizier, and attempted to quell an insurrection in Wallachia, but was unsuccessful; he was removed from office and Lala Moustapha was appointed in his stead, but died three days after his appointment. Again Sinan Pasha was recalled, but retained the Vizierate for a short time, as his death soon ensued, and he was succeeded by Ibrahim Pasha, the Sultan's brother-in-law, who, after seven-months' service, was succeeded by Djigalizade Sinan Pasha.

Djigalizadé was the son of Count Cicala, a descendant of the noble Genoese family of Doria which settled in Sicily; his father was the captain of a force of privateers, and in connection with the Knights of Malta attacked Modon in the Morea in 1531, carrying off much spoil and a number of prisoners. Among the latter were 800 Turkish ladies, one of whom, a girl of rare beauty, was taken by Count Cicala, who had her baptized under the Christian name of Lucretia, and afterwards married her. They had several sons, the youngest of whom, Scipio, accompanied his father at the age of eighteen in the ill-fated expedition against Djerbé. Both were captured and taken in triumph by Admiral Piali to Constantinople; the Count died in prison, but the young Scipio Cicala, on account of his beauty, was taken by Souleiman and converted to Islamism. He was trained by Sinan Pasha, the Albanian, became Agha of the Janissaries, was successful in different battles; and by his marriage with the granddaughter of Souleiman, he became influential in the Seraglio. Cicala was promoted to the rank of Captan Pasha in the Turkish navy, and twice went to Messina demanding to see his mother and sister who resided there. The first request was refused by the Viceroy of Sicily, and Cicala retaliated by ravaging the coast of the island; subsequently he returned under a flag of truce, requested the Viceroy to allow him to see his mother, from whom he had been separated since he was taken prisoner to Constantinople in early youth. The Viceroy consented, and sent the Countess Cicala to the galley of her son the Captan Pasha, on condition that she should return at sunset. The Admiral kept his word, and sent his mother back at the stipulated time; then sailed with his fleet, leaving, perhaps for the first time, a Christian shore without devastation by fire or sword. Some years after, he died of fever after the defeat of his army by Shah Abbas.

Djigalizadé, after a short service in the Vizierate, was succeeded again by Ibrahim Pasha. The Turkish army in Wallachia and Servia met with many

reverses; the Imperialists under the Archduke Maximilian, with the Hungarian Count Pfalfy, aided the princes of the Danubian Principalities and defeated them frequently, capturing districts and strong fortresses from the Ottomans.

Safiyé, the Valideh Sultan, was an important factor in the imperial court and exercised a strong influence over her weak, impetuous and irascible son Mohammed. The Sultan's advisers were very anxious that he should join his army and command it in person. The Valideh, who feared the loss of her influence over her son, strenuously opposed his departure for the scene of action, and kept him infatuated with the beauties and pleasures of the harem. Public opinion and the announcement of further losses finally aroused the Sultan. He summoned the Mufti, who with rare good sense advised Mohammed by adroitly giving him a

Mevlevi Dervishes.

poem of Ali Tchelebi to read, which depicted strikingly the victories of the Hungarians, and the consequently pitiable condition of the Ottoman dominions.

This had the desired effect, and Mohammed immediately ordered a three-days' service of prayer at the Ok Meidan. Meanwhile all the Turks, including the historian Saadeddin, his tutor, the Mufti and the Grand Vizier, urged the Sultan to engage personally in the war against the infidels, while the Janissaries added to the pressure upon him by refusing to march in defense of their country without their ruler. This enthusiasm overruled the influence of the Valideh; in her indignation she forgot her Christian birth and the ties of early kindred, and proposed a massacre of the Christians in Constantinople, in which she was seconded by the

fanatics in the Divan. Wiser councils finally prevailed, and the banishment of all unmarried Greeks in the capital was the result of the fury of this powerful woman.

The form of the burial certificate which was given by the Bostandji Bashi or Kousktchi Bashi, when a Christian required interment was until the year 1676 as follow: "The bearer of the diabolical crown, attired in pitch cloth, rejected from the Divine presence called by the name high priest, who is the infidel of the infidels, reports me of a death; although the deceased has been an infidel, let a ditch be opened, thrown in it and trampled under the feet."

In June, 1596, Mohammed, accompanied by the Grand Vizier, left Constantinople in great pomp. This revived the martial spirit of the people, while the sacred standard of the Prophet, unfurled for the first time over the Turkish army, caused the troops to rally around it with the firm intention of fighting its enemies to the bitter end. This sacred relic was carried before Mohammed by 40 Sandjacdars, men assigned for that purpose, surrounded by 300 Emirs and Mollahs; when it was not unfurled it was conveyed on the back of a camel. The chief commanders of the army were the Grand Vizier Ibrahim Pasha, Hassan Sokolli Pasha and Cicala Pasha (Djigalizadé), while the historian Saadeddin was the companion and adviser of his pupil, the Sultan.

The Sultan's expedition was against Erlau, which he besieged and captured, and in spite of the capitulation the garrison of 5,000 men was cut down by the Janissaries. The Archduke Maximilian and Sigismund of Transylvania hastened with their forces to recover Erlau, and on the 23rd of October, 1596, the two opposing forces met on the plain of Keresztes, and a three-days' engagement ensued; victory at the beginning seemed to favor the Christians to such an extent that at the close of the first day Mohammed, who witnessed the ill-fortune of the Turkish army, including the loss of 1,000 Janissaries, 100 Sipahis and 43 cannons from his seat on the back of a camel, was frightened and wished to retreat.

Finally a council was held in the Ottoman camp; the Sultan with great cowardice proposed a retreat of the army, or that he himself should be allowed to return to Constantinople; Saadeddin was present, and strongly opposed it, and in great indignation said, "It has never been seen or known that a Padishah of the Ottomans turned his back to the enemy without the direct necessity." Again it was urged that the Sultan should leave, and that the Pasha Hassan Sokolli should command the army in the next attack upon the Christians. The irrepressible Saadeddin again said, "This is no affair for Pashas; the personal presence of the Padishah is absolutely indispensable here." The Sultan very unwillingly consented to remain with the army, and on the 26th of October the important and final attack was made. As before, the Sultan was greatly perturbed and exceedingly anxious concerning his own safety, but his faithful tutor Saadeddin entreated him to remain, and repeated for his encouragement the following verse from the Koran, "It is patience that brings victory, and joy succeeds the sorrow." The vacillating monarch holding the Sacred Standard was protected by his bodyguard and pages from the enemy, which rushed to attack and plunder the Turkish camp. Just at this time Cicala Pasha embraced the opportunity thus offered and ordered the large body of irregular Turkish cavalry to charge the enemy. In a very short time thousands of them were forced back into the river Cincia and its surrounding swamps.

It is said that the number of Germans and Transylvanians who perished at this time amounted to 50,000; also 95 cannons with the entire camp and treasure of the enemy. This remarkable victory was due to the combined efforts of Saadeddin and Cicala; the latter was promoted to the rank of Grand Vizier; but again the jealousy of the Valideh asserted itself and he was deprived of it. During his administration, however, his extreme severity to the troops which had been defeated in battle, made him very unpopular; they were termed by him Firaris or runaways. Their pay was stopped, and their property confiscated. Many were beheaded, others went to their homes, and the Firaris of Keresztes were prominent in the rebellion which afterwards desolated Asia Minor for several years. After this splendid victory, in which he had been simply a figurehead, Mohammed returned to Constantinople, and resumed more eagerly than ever his usual round of pleasures in the harem; however, the war in Hungary continued until the treaty of Sitvatoroc in the reign of Achmet I., his son and successor.

After the assassination of the Grand Vizier Khalil Pasha, 1453, the post of the Vizierate remained vacant for a year; it was conferred the year following by Mohammed, upon Mahmoud Pasha, a Greek by birth as previously stated. Since then almost all the Grand Viziers have been men of Christian birth, taken as slaves in early boyhood, and in consequence of their perfect forms and beauty were not assigned to the ranks of the Janissaries, but were trained for official positions, with successive promotions, until they reached the highest rank in the empire.

Several of these Grand Viziers, at different times, through their skill prevented the downfall of Turkey, while the nation continued to sink deeper into the grossest ignorance and superstition.

In the earlier days great homage was paid to the Grand Vizier. A large retinue of servants surrounded him as he rode through the streets, mounted on a beautiful Arab steed, with a gorgeous saddlecloth under him. The crowd made way for him as for a king. If he rode in a boat, five sets of oarsmen were at his service, while two servants sitting in front of him with folded hands in the bottom of the boat waited to do his bidding. His pipebearer behind was ready at a moment's notice to present his long-stemmed pipe of cherry or jasmine with diamond-studded amber mouthpiece.

Some of the Sultans of Turkey were in the habit of disguising themselves and visiting different quarters of Constantinople to learn the condition of things among the inhabitants; and if they chanced to meet any youths whom they considered suitable for the Seraglio, they were seized, confined and converted to Mohammedanism. This custom lasted until the death of Mahmoud II., who often visited different parts of Stamboul for that purpose.

In 1600 Kara Yazidji, or the black scribe, a military leader in Asia Minor, assisted by his brother Deli Hussein the Governor of Bagdad, formed an army of Kurds and Turcomans, revolted against the Sultan and defeated the Ottoman armies.

While all this was taking place in Asia, the Ottoman fleet under the command of Djigalizadé ravaged the coast of Italy and defeated the Spanish and Italian fleets which had tried to subdue the coasts of Algeria and Tunis.

Ahbas, the Shah of Persia, violated in 1602 the treaty of peace by retaking Tauris and other forts. As soon as the tidings reached Constantinople, preparation were made for another expedition against Persia, but Mohammed died from plague on the 22d of December, 1603, in the thirty-eighth year of his age. He was buried in his father's Turbeh outside of St. Sophia, and was succeeded by his son Achmet.

Mohammed showed his weak and jealous nature by the cruel death of his son Prince Mahmoud, who, having high military ability, wished to be placed in command of his father's troops, then operating in Asia Minor.

A dervish had predicted to Mahmoud that a new Sultan would soon ascend the throne, and Mohammed, hearing this and thinking his son was wanting to use his appointment to gain his throne, immediately caused him to be strangled; this not satisfying his diabolical nature, he caused the mother of the prince and all of Mahmoud's favorite companions to be thrown into prison. After a month they were put to death.

Mohammed was the son of Safiyeh, the beautiful Venetian. He left five sons: Achmet I., Moustapha I., Selim, who died before his father; Mahmoud, who through intrigues was strangled by his father's orders; Djeanghir, who died in infancy; and three daughters.

CHAPTER XV.

ACHMET I.

1603–1617.

Achmet I. succeeded to the throne at the age of fourteen years. Nineteen days after his accession to the throne he was circumcised at the house of the Grand Vizier; afterwards he became seriously ill with small-pox, but finally recovered.

According to the customary usage his only brother Moustapha was to be killed, but his life was saved by the humanity of Achmet's counselors. Moustapha's mental imbecility was a reason for saving his life; all lunatics in Turkey are regarded with superstitious reverence.

Lunatics and imbeciles are regarded by the Mohammedans with superstitious veneration as inspired beings sent as a blessing to them from Heaven, and are allowed their liberty unattended and treated with the most marked forbearance and kindness; dangerous patients only are under charge, an instance of which occurred during the reign of Sultan Aziz.

A Turk named Moustapha, a man of large frame, mute and mentally diseased, was in the habit of walking the streets of Constantinople summer and winter, barefooted and entirely nude, with shaven head and short beard. In this condition he would roam about, approaching only those who by their clothing were evidently men of wealth. When he met them they would open their purses and allow Moustapha to take the amount that he desired, in the belief that his touch on the purse would bring good luck to the giver. He would then place his hand on their heads and mutter a supposed blessing, which was highly prized. It must be left to the reader to decide which was the greater imbecile, the donor or the recipient. It was almost laughable to notice the effect upon the Turkish women, when Moustapha approached them; they would put

their hands to their faces and peep at him between their fingers, exclaiming, "Ah Moustapha geliyor" or "Moustapha is coming," and then motion to an attendant to bestow alms upon him. He was permitted to visit any place, even the coffee-houses, excepting Pera, the European quarter, it being debarred by the combined action of the foreign ambassadors. It is said that he gave all his money to his brother, who was living at Kassim Pasha, a village on the Golden Horn. Articles of clothing that were sometimes given to him, he would sell and give the proceeds also to his brother. After a number of years he disappeared very suddenly and was never seen again.

Mendicancy, also, is not restricted in Turkey and is practiced in every part of Stamboul and suburbs without fear of interruption. Almsgiving in Turkey is one of the obligatory duties of a Moslem, which encourages the profession of begging and causes mendicants to abound. Alms are often given for good luck. There are also Greek and Armenian mendicants, who on every fête day are always to be found on the way leading to the churches, soliciting alms. Mendicancy is organized into a trade guild, with a chief, with rules for the protection of its members; their chief is called Dilendjiler Keayassi or "Beggars' Overseer."

In 1605 two sons, Osman and Mehemet, were born to the Sultan, then only sixteen years old. On the 11th of November, 1606, a treaty of peace was concluded between Austria and the Porte at Silvatoroc, where the Turks acknowledged and observed the general principles and courtesies of international law. Their commissioners had full powers signed by the Sultan and the Grand Vizier; and they gave the Austrian sovereign the title of Padisha or Emperor instead of terming him as formerly "the King of Vienna."

Holland and Belgium also concluded commercial treaties with the Sublime Porte, the Dutch merchants being in this way able to introduce the use of tobacco into the Ottoman empire, and the Turks became such inveterate smokers that within fifty years a pipe was looked on as their national emblem. The clay bowls (lulé) of the pipes were manufactured by luledjis in the small shops under the barrack built by Selim III. at Top Khaneh; during the reign of Abdul Aziz some were removed to the main street between Sali Bazaar and Galata, and others to another quarter near Sali Bazaar.

During this time Mourad Pasha, surnamed Kouyoudji or "Well Digger," was appointed Grand Vizier. He marched into Asia, attacked Aleppo and Bagdad, and threw hundreds of their inhabitants alive into deep wells that were dug for that purpose. One instance of his cruelty is given in the following narrative. A number of insurgents had been thrown into a well; among them was found a boy, whom he ordered to share the same fate. No one was willing to carry out his order, therefore the inexorable man snatched the boy, strangled him with his own hands and threw him into the well, apologizing for this deed by saying that all of the insurgent leaders were boys before they became men.

In 1608–14 the mosque of Achmet I. was built on the plain of the Hippodrome, on the first hill; it still exists and bears his name.

This edifice, composed entirely of pure white marble, is the only mosque which is flanked with six minarets or slender lofty towers attached to a mosque and surrounded by one or more projecting balconies, from which the summons to prayer is cried by the muezzin. Achmet built his mosque with six minarets, equal to the number on the mosque in Mecca; the Sherif protested, and a seventh had to be added to the mosque of Mecca. Many of the antique remains of the Hippodrome were used in the erection, and, after St. Sophia, it is the principal place of worship in Constantinople. Here the feasts of the Mussulmans are attended with oriental impressiveness. On one side of this sacred edifice is a balcony, where all the Sultan's firmans (decrees) are read aloud.

When the Turks conquered a country, the territory was divided into three portions, i. e., into Vacouf, Mulk and Mirich. By the Vacouf revenues, almost all the mosques, charitable

institutions and public schools attached to them are supported. These Vacoufs or mortmain property (mosque property) are enormous in extent and are acquired in this way: if a citizen of Turkey dies leaving no male heirs, his Vacouf property can not be bequeathed to either widow or other relatives, but reverts to mosque property. The Vacoufs can be transformed into Mulks by paying sixty per cent., and then become transferable.

There are other lands of the Empire called Mulk (Freeholds), which are very limited in extent and in case of death are transferred to any relative, male or female, of the deceased owner, and they may be held by Turks, Christians, or foreigners. The Mirieh or Government lands include the private property of the Sultan and his family, also lands which are leased or sold for the support of the administration.

By means of the Vacoufs, a large number of lazy, sensual, fanatical and rascally vagabonds called Softas are maintained; these men are so numerous as to constitute a dangerous element in society naturally opposed to every sign of progress, and act as a check on any impulse toward reform. These softas, generally the son of peasants, come to Constantinople from different parts of the country, and enter themselves as students of law and divinity in medresses of the principal mosques, where they are required to go through a regular course of study. They receive no salary, but are supported by the "Imaret" or charitable institutions attached to all large mosques, and are gradually promoted to the rank of Imams, Ulemas or Mollahs. They are to be seen in different mosques seated crosslegged on the cold floor of some corner and repeating parts of the Koran aloud, while they rock back and forth from the waist up with their eyes closed. Sometimes children are to be found in the mosques sitting before their teacher and reciting to him the Koran.

From 1611 to 1614 no naval combats of any consequence took place, although the Ottoman fleet, under the command of Mehemet Pasha, the Sultan's son-in-law, had been unfortunate in several engagements, and he was succeeded by Khalil Pasha, a converted Armenian.

While the Ottoman fleet was in the Mediterranean, in 1613, the Cossacks seized the opportunity to pillage the town of Sinope on the Black Sea. This event was concealed by the Grand Vizier Nassuh Pasha, but it was communicated by the Sheik-ul-Islam to the Sultan, who ordered the Grand Vizier to be strangled, and Mehemet Pasha was reappointed.

Nassuh Pasha, the son of an Albanian priest, was taken when very young to the Seraglio, finally rose to the rank of Grand Vizier and became son-in-law of Achmet. He was a very handsome man, but avaricious and cruel. At one time he was sent to quell a revolt among the Kurds, and after conquering one of their forts, ordered that its 4,000 inhabitants, mostly women and children, should be forced into a subterranean passage and suffocated by smoke. In order to carry out his ambitious designs he plotted to kill his implacable enemies, the Mufti and the Sultan's Khodja or tutor, but was betrayed by his Keaya, and strangled on the 27th of October, 1614. His immense treasures of money, jewelry, etc., were confiscated to the imperial treasury.

Achmet I. was naturally kindhearted, just, and anxious to promote the welfare of his people; but his surroundings, both in the harem and in public, nullified all attempts at a better state of things. His inexperience was such that the Grand Viziers were constantly changed, while the officers in the Seraglio, especially the chief eunuch, had authority almost equal to that of the Sultan, thus making a central power, and a very corrupt one, within the empire, other than that of the legitimate ruler. His harem contained over 3,000 females.

On the 22d of November, 1617, Achmet died after a short illness, in the twenty-eighth year of his age, and was buried in his own mausoleum. He left a brother and successor Moustapha I., and nine sons: Mourad IV., Souleiman, Kassim, Osman II., Selim, Hussein, Mehemet, Bayezid and Ibrahim. Of these, Mourad, Osman, and Ibrahim reigned in succession; Mehemet was killed by his brother Osman; Souleiman and Bayezid were killed in 1635 by their brother Mourad IV., also Kassim in 1638; Selim died in infancy; Hussein died in 1613. There were a number of daughters who married men of rank.

During his reign a terrible plague visited Constantinople, which swept off about two hundred thousand of the inhabitants.

Achmet built in 1613 a mosque in the little village of Istavros on the Asiatic side of the Bosporus, between Kuzgundjuk and Beylerbey. Among the last acts of his reign was an order from him to appoint "Koran readers" in the Seraglio, who read the Koran every Friday, as well as the enactment of new rules called "Sultan Achmet Kanounnamessi."

CHAPTER XVI.

MOUSTAPHA I.

1617–1618.

Moustapha, brother of Achmet, was proclaimed Sultan at the age of twenty-five years. From his childhood until that time he had been confined in the Seraglio. It is strongly indicative of the condition of the church and state in the Empire at that period that it was possible to place such an idiot as Moustapha upon the throne. In appearance he was slender, pale, with a thin black beard, mustache and large black eyes. It was fortunate that he was not malicious, but docile is disposition, and was called by the sheiks a saint! He made, however, a good figurehead; and it is said that he was in the habit of throwing gold coin as food to the fishes of the Bosporus.

He was girded with the sword of Osman, with the usual pomp and ceremony, and distributed the customary presents to his army. On his accession to the throne he appointed two of his former pages as governors of Cairo and Damascus. During his short reign of three months he was under the joint control and guidance of his mother the Valideh, the chief eunuch, and the Sheik-ul-Islam. He was finally deposed, secluded again in the Kafess with a number of pages as his companions. Moustapha was the only Sultan who had an aversion to women, consequently he had a small harem. He was succeeded by his nephew Osman II.

CHAPTER XVII.

OSMAN II.

1618–1622.

Osman ascended the throne at the age of fourteen. He was robust physically, and brusk in manner. The Grand Vizier Khalil Pasha had been in Persia in command of the army, during which time the Shah sent Kassim Khan, surnamed Bournou or Hooked Nose, to negotiate with him. He was a man of great pride and vain boasting, and was admitted to the Turkish council at a time when there was a strong wind. Dilaver Pasha, a Croatian, wishing to change the

OSMAN II.

conversation, asked Kassim Khan if there was always a strong wind in Persia. Before Kassim could reply, Veli Pasha said very wittily, "Today the wind blows from Kassim Khan's nose, and that is the reason why it is so fierce." This caused all the Pashas to laugh heartily, and Kassim's boasting ceased.

At last peace was concluded between Persia and Turkey, on condition that the Ottomans should restore all the conquests made by Mourad III. and Mohammed III., and that the eastern boundary of the empire should be the same as it was during the reign of Selim II.

In September, 1620, as the Poles had broken their treaty of peace, Iskender Pasha marched against them and defeated them near Jassy.

The Grand Vizier Aali Pasha continued to persecute the Pashas and wealthy

Moslems and Christian citizens, confiscating their property to enrich the public treasury, a custom which lasted until the reign of Midjid I. He also treated the foreign ambassadors with great barbarity. In January, 1621, the Sultan killed his brother Mehemet; in the same year Aali Pasha died, and was succeeded by Hussein Bostandji Bashi.

After the destruction of the Janissaries the Bostandji Bashis or Chief Gardeners, who were Turks, were succeeded by Greeks who were more expert in their profession, under the title Baghtchevan Bashi.

The Sultan, being in only his eighteenth year, rejected the advice of his counselors, and followed his youthful impulses. In May, 1621, he invaded Poland, where he suffered a most signal defeat with the loss of 80,000 men, and was forced to consent to a disgraceful peace. He returned to Constantinople, entering the city in triumph, claiming to have won a victory; after this the Grand Vizier was removed and succeeded by Dilaver Pasha. In the meantime his beautiful Russian wife, who was his favorite, gave birth to a son, who died a few months after.

When a child is born to a Turkish family, the welcome accorded to it depends entirely upon its sex. A daughter is generally unwelcome on account of her doubtful future; while, on the contrary, a son is received with great joy. The first bath, often given by the Ebé-Kadin or midwife with more zeal than judgment, is of strong salt water, a Turkish custom called "salting" and which has been prevalent for centuries throughout the empire. A few weeks after, the mother invites some of her intimate friends to the public bath, at her own expense, and at the appointed day all assemble at her house, from which all go in a group to the bath, preceded by the Ebé-Kadin, who carries the baby in her arms.

The baby's dress consists of a skirt and quilted jacket, and is bound in a swaddling cloth which completes the tiny costume. A red cap with a pearl tassel and gold coins covers the little head; charms and amulets, consisting of verses from the Koran, horseshoes of blue glass and bits of alum and garlic are added to his apparel in order to ward off the influences of the evil eye. The little newcomer is then placed in a cradle, where he spends the greater part his time for the the next few months; this is simply a narrow wooden box ornamented, according to the wealth of the family, with rockers, a hard mattress and no pillows. A string is fastened to the side by which the mother, lying on her bed on the floor adjoining it, can move the cradle at her will. As bedsteads are not used by the Turks, the beds are made on the floor, and in the morning are put away in the large cupboards which most of the rooms contain. The imam of the mosque recites the Ezan, inviting the child into the Mohammedan faith, and repeats its name three times; all of which is whispered into the infant's ear before it is seven days old.

The Turks have some superstitions regarding infancy: if an infant has thick hair when born, that signifies that he will have hordes of slaves and be powerful; if it sleeps with its hands closed, it will be avaricious; if, on the contrary, a child sleeps with the palm open, it will be generous. The number of infants who die in Turkey through the ignorance of their mothers and fathers is prodigious.

Young Osman evinced a very cruel disposition, and was guilty of many acts of barbarity, among which was the use of prisoners of war as targets in order to keep himself in archery practice; if these could not be readily obtained, one of his own pages was taken out for that purpose.

Archery practice was a favorite pastime of several Sultans, each of whom tried to surpass his predecessors. When they were practicing, on their right side were drawn Government and Seraglio officials; on the left, a group of pages, who were ready to run after and pick up the arrows, and mark the spot on which they fell. Landmarks of marble columns and obelisks were raised with engraved inscriptions showing the distance from whence and where the imperial arrows fell. Some of the Sultans, it is said, accomplished about 400 yards, with the exception of Mourad IV., who reached 1,235 feet. Some of these columns can be seen at Ohlammour of Beshiktash at Nishantash and at Ok-meidan. A Turkish bow is still preserved at the Archers' Hall in Regents' Park since 1795, which belonged to Mahmoud Effendi, of the Turkish Legation in London, who accomplished 480 yards.

The great severity of the Sultan, the high price of provisions, the prohibition of wine and tobacco, and his seizure of the beautiful daughters of Perstev Pasha and of the Sheik-ul-Islam, as well as the loss of the Janissaries in the war with Poland, added greatly to his unpopularity with the inhabitants of Constantinople. Afterwards the Sultan planned to go to Syria in connection with his favorite Grand Vizier Dilaver Pasha, raise a large army of Kurds and Turcomans, return with it to Constantinople, and utterly destroy the turbulent Janissaries; but this bold stroke was betrayed, and finally caused his destruction.

The Turks are ignorant, bigoted, and so indolent and slow that nothing short of the strongest excitement will arouse them to action. "Patience belongs to God; haste to the devil" is a favorite Turkish adage. Their life is monotonous; they rise early and offer their morning prayers, called "Sabah Namaz," and then retire for an additional nap. They take but little exercise except to go to the market or to the coffee-house in their quarter. The Turks do not walk for exercise, but for amusement. They repose under the shadows of the linden or oak trees, near which clear brooks are often murmuring, and listen to the sweet song of the nightingale; this they call "Keyeff" or sweet idleness. The evenings, Fridays, and holy days are spent at the coffee-houses in gossip; coffee and sherbet are the principal beverages. Pork and wine are strictly prohibited by the Koran, but it says nothing of Raki, a spirit distilled from grape "must" and flavored with gum mastic, and which is in consequence called all over Turkey "Mastica," and is now used on a large scale as an appetizer. Neither does it make mention of all the fancy drinks of European manufacture, these intoxicating liquors being then unknown. Through European influence very many Moslems have lost their religious scruples on that score, and not only secretly but openly indulge in spirits; yet the great bulk of the faithful refuse even to make use of the proceeds of the sale of wine. Wine shops are not allowed in the Turkish quarters, near imperial palaces, kiosks or mosques.

Smoking the water-pipe or nargheleh (huble-bubble), bathing, lounging for hours cross-legged upon a cushion or sofa (for chairs are not used except among the higher classes), are the principal occupations of the Turks. The fountains are not merely for ornament, but, as the Turks are enjoined by the Koran to take numerous ablutions, it has been considered a religious duty to erect them for use and practically every mosque is supplied with one. A true Mussulman must make his ablutions and offer his devotions five times a day. The ablution before prayer is called, in Turkish, "Abdest," and the prayer itself "Namaz," consisting mostly of genuflexions and prostations. The five daily prayers are styled, viz.: Sabah Namaz, or morning prayer; Olen Namaz, or noon prayer; Kendi Namaz, or afternoon prayer; Axam Namaz, or evening prayer; Guedjé Namaz, or night prayer. At the time fixed for such service the Muezzin or Crier to Prayer ascends to the lofty minaret, and appears in the circular balcony up near the tower's top. He covers his ears with his hands, so as to exclude all terrestrial noises, and sounds in a melancholy, piercing voice the Ezan or invitation to prayer, five times a day, from four different points, beginning first from the East and ending at the West.

The cry of the Muezzin is "God is great; I confess there is no God but God; I avow Mohammed to be his prophet; come to prayer; come to Salvation; God is great." The Muezzin's call always summons the Mussulmans to their devotions, and it is promptly obeyed, whether it finds them at home or in the street, whatever may be their rank or employment. They engage in this solemn duty of spreading their handkerchiefs and kneeling in any clean place upon the ground with the face turned toward Mecca, leaving every earthly business until their prayer (dua) is ended. They are wholly indifferent to the curious gaze of the passer-by. Their belief is that their prayers will not avail if offered in soiled under-linen. They are, therefore, careful to have on clean nether garments before prayer, which is always preceded by ablutions. The hands, arms, face, ears, mouth, the top of the head, and lastly the feet are washed; if shoes are worn which are not easily removed, the exterior of them must be washed; when it is not possible to obtain water for that purpose, as in the desert, they are allowed to use, sand instead. The ablutions before prayer are more than custom, they are a religious rite, for they who are washed are cleansed from all sins, and thus rendered worthy to offer prayer to God. So one sees row upon row of Turks taking their ablutions in front of the several water-taps outside of each mosque.

The devout Moslems finish their prayers by drawing the palm of the hand over the face Their belief is that paradise will be for them only. There every luxury will be found, and the few sinners who may be among them will be sent for a short time to hell, until they are cleaned and prepared for heaven; while hell itself is intended for only the Giaours or unbelievers. Every Mohammedan believes that he is always accompanied by two guardian angels who record

all his acts, whether good or bad. All devout Mussulmans use prayer-rugs, which are made specially in some of the Turkish provinces.

They take very little interest in the current events of the day. They are fond of all kinds of delicacies, and are excellent confectioners. The dining-table consists of a large metal disk usually made of copper, tinned within and without, or brass, which rests on a low stool about a foot high. They all seat themselves on the mat or rugs, or, if rich, on cushions around the table. Before eating they all use the word "Bismillah" (in the name of God). Generally during the meals little conversation is carried on. Their meals are generally composed of a number of articles in small copper bowls with round covers tinned within and without, each of which contains but little. Yet, altogether, food is offered in many varieties and quantities. They all eat from the same dish, and use their own fingers instead of knives and forks; each one, stretching out his right hand, deeply scoops up with thumb, first finger and middle finger held together, several mouthfuls from each bowl; and when they relish a dish they smack their lips. If soup is served, wooden spoons are used, except by some of the wealthier classes who have metal or silver spoons. Neither pitchers nor bottles are used at the table, but each individual is provided with a glass of water, which he drinks when he is through with his meal. No knife must be used on bread, and the loaves are broken up and handed around, the crumbs are carefully picked up lest anyone should step on them, as bread is venerated as almost supernatural; if bread is seen in the street by a Mohammedan, he picks it up and puts it in a place where no human being will be likely to put his feet on it.

After their meals they wash their hands in a basin, the water being poured from a ewer, and the more cleanly among them do it also before meals. Both ewer and basin are made of either copper tinned, or of brass. The pashas use silver basins and ewers, and their napkins are embroidered with gold. The basin has a double bottom whose upper plate is perforated to let the water through and rises to a flat center made to rest the soap upon. They hold their hands in turn over the basin, and the servant or slave pours water upon them from the slender spout of the ewer. They then wipe their hands with the towel which hangs over the arm of the servant. Then sitting with their feet tucked under them on the "minderlik" or low sofas, they light their tchibouks narghelehs, or cigarettes; coffee is served, and then the story-telling begins. The oldest of the number, if qualified, commences, telling a story of the Arabian Nights, or some of the stories of Nazreddin Khoja, who is regarded in Turkey as a kind of patron saint of Turkish humor, and almost every Turk knows his stories. It is said he lived in the fourteenth century in Asia Minor. Silence prevails during his narration, and there is scarcely any interruption either by question or applause, for the latter custom does not exist among the Turks. When he has concluded, the others in succession contribute their quotas.

The Turks are invariably taught from their childhood to show the greatest respect for their parents and kiss their hands with veneration on different occasions; they obey their superior and have strong veneration for their elders. It is a well-known fact that they have greater respect for a man wearing a beard than for one who is close shaven, or deprived of it by nature. In order to emphasize a statement they place their hand upon their beard and say, "By this I swear." The Mohammedans are as conservative of their beards as the Jews; it has been supposed because the Prophet himself never used a razor. Of late years, however, since the Turks have mingled more with the people of the West, the observance of the custom of not shaving has been considerably modified. The bigoted Turks shave their heads, with the exception of a small tuft on the crown, which is left so that the Angel of Death may seize them by it at their decease and thereby draw them into Paradise.

The Turks and all subjects of Turkey wear a red fez with blue or black puskul or tassel. It was introduced into Turkish use by Mahmoud II. the Reformer, and it is worn by all classes in the Turkish empire. It is said to derive its name from the African city of Fez. It is never removed except on going to bed, when it is replaced by a white cotton cap. On entering their homes their shoes are taken off and left just inside the street door. Their salaam or salute is "Salaam Aleicoum" or "Peace be with you," and the answer is returned "Aleicoum Salaam," or "With you be peace," while the body is bent until the right hand touches the ground; it is then brought to the breast, then to the mouth and afterwards to the forehead. Their parting salutation is crossing their hands on their breast and making a profound obeisance.

A Turk never commits suicide, for he does not despair, but accepts all his misfortunes in the spirit of the inevitable, as coming from God. The Mohammedans believe in Kismet or fatalism*, that everything is predestined by Allah, and that mishaps cannot be prevented or avoided. "What is to be, will be." "He who is born to be hanged will never be drowned." The doctrine of fatalism was a device of Mohammed, their Prophet, who resorted to it to inspire his followers with courage.

The Turk in his private life is honest, and fair in his labor and dealings, but as soon as he gets official position his honesty diminishes and his necessities and vices increase.

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*That which God writes on the froehead, that will come to pass.—*Koran.*

The Turks of Constantinople are not of pure blood; they are descended from different Asiatic and European nationalities.

On the 20th of May, 1622, Osman was dethroned and was succeeded by the former Moustapha I., who during the interval had been confined in the Seraglio; Daoud Pasha, a Bosnian, was appointed Grand Vizier by the Valideh, Moustapha's mother.

Osman, who, in his alarm at the formidable insurrection, had fled for protection to the residence of the Agha of the Janissaries, was dragged from thence, placed partially dressed on a horse, an old cap on his head, and was taken by the

A Kurd.

Janissaries to their barracks at Et-Meidan, derided and insulted by the large mob which followed him. On the way thither Hussein Pasha was murdered in sight of the sovereign whom he had served so faithfully. Osman, seeing his corpse, wept and said that "Hussein was not guilty, because if I had listened to his advice, this evil misfortune never would have happened."

After his arrival there the unfortunate Sultan made a last appeal to the Janissaries. "Forgive me if I have offended you unwittingly," he said with sobs. "Yesterday I was a sovereign, today I am stripped bare. Let me serve as an example, for you also will experience the caprices of fate. My Aghas of Sipahis,

and you, the seniors of the Janissaries, my fathers; through great imprudence as a young man, I have listened to bad advice of Khodja and Kizlar Aghassi, but why do you humiliate me thus? Will you have nothing more to do with me?" "We will have neither your domination, nor your blood!" was the prompt reply of the insurgents. From thence Osman was conveyed to the State prison of the Seven Towers, the doors were fastened. Inside were the Grand Vizier Daoud Pasha, the Sultan's Keaya or factotum, Omer Djebedji Bashi, commander of the arsenal and armory, and the chief of police Kalendereglou, who made three ineffectual efforts to strangle him; finally Djebedji Bashi passed the bowstrings around his neck, assisted by Kalenderoglou who crushed his generative organs in spite of Osman's efforts to defend himself, and thus the cruel deed was accomplished on the 5th of June, 1622. The Grand Vizier Daoud Pasha, then wishing to announce the Sultan's death, cut off his ears and sent them in a box to Moustapha's mother. Osman II. was buried in the Turbeh of Achmet I.

CHAPTER XVIII.

MOUSTAPHA I.

1622–1623.

During the early part of the seventeenth century the Ottoman power had fallen so low in the estimation of all Europe that the empire could easily have been dismembered and thus brought to an end if the great powers had acted unitedly in regard to it. But they were divided. The Turks realized this, and since then have never lost their habitual nonchalance or their national arrogance. An incident which illustrated this occurred during the reign of Abdul Aziz. The astute Grand Vizier Aali Pasha was at one time in conversation with a foreign ambassador and said, "We are not afraid of the European powers: if one is against us, the other will be with us, for each is jealous of the others, therefore they cannot agree."

In the latter part of the same century there was difficulty between Turkey and France, and in September, 1672, a letter, afterwards published in the "Levant Herald" of December 2d, 1881, at Constantinople, was sent to his sovereign Louis XIV. by the French Ambassador, the Chevalier d'Arbieux, whose extensive knowledge of the interior of the Turkish empire enabled him to write with authority:

"Your Majesty may bring the Grand Vizier and the Porte to reason without incurring any other expense than that which you habitually incur in the Mediterranean, and if you adopt my plan your Majesty will find the Turks ready to please your Majesty in all things, and to renew the ancient capitulations (which had been in jeopardy) according to your pleasure. Now my plans are as follows: Your Majesty has fifteen men-of-war, which are always cruising in the Mediterranean.

These will suffice for my purpose; but you can, if you will, increase them to twenty, fireships included.

"You should then direct them to anchor altogether unexpectedly at the entrance to the Dardanelles; and you should order the officer in command to detach three ships of war and two fireships to the Princes Islands, where the envoy, who bears your Majesty's demand, ought to reside until your demands have been granted. Your Majesty's envoy should then inform the Porte that unless your demands are granted without an instant's delay, all your subjects will

Palace of Beylerbey.

be ordered to quit Turkey at once, and that all your friendly relations with her will cease. This declaration, if firmly made, will terrify the Sultan and his Ministers. They will know that they cannot resist your power, and that, if you blockade the Straits for eight days, there will be a famine in the capital; that the soldiers and the people will rise, and that the Ministers' heads will not be safe on their shoulders. If they do not yield, they will be starved, as they never have any store of provisions in the capital. If the result of the measures which I commend should be a war between France and Turkey, you may become master of all the islands of the Archipelago in a month or six weeks. The inhabitants of the islands long for this

auspicious moment, and burn to be emancipated from the Turks, who inflict upon them continual outrages, and take from them a fifth part, not merely of the income which they possess, but of that which the Turks suppose them to possess. I have conferred with the magistrates of the islands, and they have assured me of their concurrence. With twelve guns you may destroy the fortifications of Smyrna, and your troops may then take the town, which is very rich, with ease. If a single shot be fired before Scio, the keys of the citadel will be brought to the commander of your fleet, and a panic will spread throughout Asia Minor. Your Majesty should be careful to select officers who are familiar with the country, and it is essential that your plans should be kept secret, for it is difficult to beat the Turks unless they be taken unaware. It is certain, Sire, as I have had the honor to represent to your Majesty in my first report, that the Turks are the most arrogant and haughty of men. They believe that everything is their right, and that our civility towards them is not so much the result of our natural politeness as of our fear. Long experience has taught me that they are friendly only to those who illtreat them, and that they yield nothing except to force. They will not hear reason except it roars from the cannon's mouth. Those who threaten them should be careful to let the blows follow close upon the menaces; but it is better still to imitate the Germans, who strike before they threaten."

Moustapha, on his second accession to the throne, distributed again the imperial gifts to the army. Soon after, the Janissaries, who were the real murderers of Osman, regretted their course in the matter, and accused the Grand Vizier Daoud Pasha of causing it. They succeeded in having him and his accomplice Kalenderoglou strangled in the same chamber of the Seven Towers in which they had strangled their master, and their bodies were thrown into the sea. Four appointments to, and removals from, the vizierate were successfully made, all of which was in accordance with the requests of the army and with the consent of the Valideh Sultan.

During this reign the provinces of Asia revolted through the treasonable efforts of the Pasha of Eyzeroum. In addition the condition of uneasiness and general anarchy in Constantinople, caused by heavier taxes, was constantly increasing until the Janissaries, aware of the condition of things, urged the appointment of a Grand Vizier, who proposed the deposition of Moustapha, to be followed by the accession of Mourad, the eldest son of Achmet. This being accomplished, they relinquished the gifts usually received from a new Sultan.

Moustapha was compelled to resign, confined in the Seraglio where he was strangled in June, 1639. He was buried in the ancient Baptistery at St. Sophia.

Moustapha was succeeded by his nephew, son of Achmet I., as Mourad IV.

CHAPTER XIX.

MOURAD IV. GHAZI THE VICTORIOUS.

1623–1640.

Mourad ascended the throne September 10, 1623, at the early age of twelve; but for several years he was entirely under the control of his mother, Machpeiker Sultan, a woman of remarkable talent and energy, and the Grand Vizier Hafiz Pasha.

MOURAD IV.

A short while after his ascension he visited the treasury and found it entirely empty with the exception of 30,000 piastres. "Inshallah" (please God) said the Sultan, "I will replenish this treasury with the wealth of those who have plundered it." In the meantime the Government, fearing the plunder of the Imperial Ottoman Mint (Zarb Khaneh) by the revolting Sipahis and Janissaries, transferred it from the Forum of Theodosius II., the space that now covers the Seraskaret or War Office, to a location by the old Byzantine Church of St. Irene. This church was built on the first hill by Constantine the Great; after the fire in Justinian's days it was rebuilt. It was consecrated, not to the Virgin martyr named Irene, but to the Peace of God. It was shaken by an earthquake in the days of Leo III.

the Isaurian (717–741), and was probably built by him. It is now used as an armory (Djeb Khaneh), where exists a large collection of Saracenic armor which has been kept there since 1517 by the orders of Selim I., keys of conquered cities, bags of earth in token of conquest, swords of the Janissaries, and fragments of the great chain which stretched across the Golden Horn. Among the articles of great interest are the kettles belonging to the Janissaries, which, when turned bottom upwards while in use, were a sign of revolt. This is the only Byzantine church that has not been transformed into a mosque, and access to it has been hitherto strictly forbidden. The parents of the writer, both father and mother, visited this church twice at the early part of the reign of Abdul Medjid. Outside of St. Irene there are two Sarcophagi; it is said that they were brought there from the Church of the Holy Apostles.

In the above-mentioned Imperial Ottoman Mint there exists a peculiar custom which is kept by every Sultan. Every Muharram or Mussulman New Year, new Turkish gold and silver pieces are struck specially in this mint, which are presented in silk purses to the members of the household and superior state functionaries, who go to the palace to present their congratulations to the sovereign and express their wishes for the prosperity and long life of his Imperial Majesty.

Coin of Mourad IV.

In the same year Bagdad was taken by the Persians after a sanguinary attack, and, soon after, Hafiz Pasha marched against the governor of Erzeroum Abaza Pasha who had revolted and defeated him near Caramania. Abaza fled, while his wives and children were taken slaves. Hafiz Pasha, wishing to quell the revolt in these provinces, again acknowledged Abaza Pasha as governor of Erzeroum on conditions which he instantly accepted.

In 1626 a Cossack fleet, consisting of 150 small vessels with 3,000 men, appeared in the upper Bosporus, landed at Buyukdere, Therapia and Yenikeui and plundered these villages; but they were repulsed. Consequently in 1628, Mourad built the castle of Roumeli Kavak, directly opposite to that of Anadolu Kavak, an old Genoese castle; from these two castles, walls ran down the hills to projecting moles on either side which diminish the width of the strait. During the war with Russia a chain was stretched between these two moles, thus preventing the Russians from entering the Bosporus.

In the above-mentioned three villages, inhabited mostly by Greeks, the various foreign embassies maintain summer residences: the Greek and Austrian at Yenikeui; the German, French and British at Therapia, the noted health resort, and the Italian and Russian at Buyukdere. Their yachts and dispatch-boats lie at anchor almost in front of their gardens. The Austrian Embassy at Yenikeui, a magnificent white stone building, was built by Djezaerli, a wealthy Armenian, then director of the Custom House at Constantinople. This property and all his wealth were confiscated by the Turkish government during the reign of Mahmoud II., and presented by Abdul Hamid II. to the Austrian government. The French embassy, a large frame building,

belonged to Alexander Ypsilanti and during the reign of Selim III. was confiscated by the Turkish government and presented to France in return for services rendered by General Sebastiani, then French Minister to the Sublime Porte. That of the British belonged to the family Mourousi (or Mavroyeni). The German embassy belonged to the Soutzo family; it was confiscated by Mahmoud II., and presented by Abdul Hamid II. to the German Emperor. The Montenegrin legation is situated at Emirghian on the Bosporus; after the death of Kiritli Moustapha Pasha, the owner of the building who for many years was governor of the island of Crete, this mansion was bought by Abdul Hamid II. from his sons, furnished elegantly and presented to the government of Montenegro.

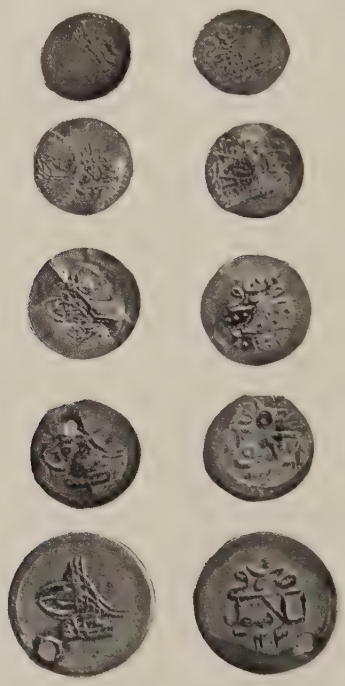
When Mourad was seventeen years of age he was in the habit of going around the streets in disguise at night, accompanied by an executioner, to learn something of his people and their opinion of him as their ruler.

In 1632 a large number of Sipahis who returned to Constantinople from the unsuccessful campaign against Bagdad were privately incited by Redjip Pasha to mutiny and bring about the ruin of the Grand Vizier Haviz Pasha, his implacable enemy. In February these mutinous Sipahis were gathered at the Hippodrome, whence they approached the gate of the palace demanding the heads of the Grand Vizier Haviz Pasha, the Mufti Yahia, the Defterdar and other favorites of the Sultan, seventeen in all. The officials of the palace promised them that they should get satisfaction on the morrow. The following day again the rebels arrived there and seeing the Grand Vizier Hafiz Pasha, they attacked him with stones; but he was saved by his followers, who helped him, to the inner part of the Seraglio; one of his followers was murdered and another wounded. The Sultan advised Haviz Pasha to escape. He took a boat at the water gate of the Seraglio and crossed to Scutari. In the meantime the rebels obtained access to the second court and demanded that the Sultan appear. He complied with their demand and asked what they wanted. They answered that they wished to have the seventeen heads or it would be worse for him. As they did not wish to listen to anything else from the Sultan, he, seeing that it was useless to plead with them, began to draw himself back; the rebels followed him, but the numerous pages of the Sultan saved him by taking him into the interior of the Seraglio and barring the gate. Redjib Pasha, the instigator of this mutiny, arrived just at this time at the Seraglio, and advised the Sultan to comply with their demand. The Sultan, seeing that there was no redress, sent for Hafiz Pasha, who returned to the Seraglio, made his ablution preparatory to death, and requested to be buried, after his death, at Scutari. Then he faced the rebels, approached them and knocked to the ground with his fist their leader; upon which, the rest sprang on him and stabbed him with seventeen mortal wounds. A Janissary struck his head off and at last they retired. The Sultan wept bitterly and said that all concerned should feel his vengeance when the appointed time came.

A short while after, he resolved to end the disturbances in his capital by putting the Grand Vizier Redjip Pasha secretly to death, and appointed the Albanian Tabaniyassé Mehemet Pasha as his successor, with orders to punish the revolters at once. Through the energy of the Sultan and the new Grand Vizier the most of the Janissaries placed their swords at the disposal of the Sultan, as they were tired of the terror and anarchy that existed in the city, as well as six

squadrons of horseguards, whose loyalty could be trusted. They succeeded in subduing the rebels, and all their ringleaders were slain and their bodies floated thickly on the Bosporus. Hundreds of innocent people were likewise butchered to gratify the caprices of the tyrant.

In the following year he made an expedition into Asia, at the time when there was much discontent among his subjects. When a short distance beyond Nicomedia he sent for the chief judge of that city and hanged him because the roads were not in good order. This act caused great indignation in Constantinople among the clergy and others, of which he was informed by his mother the Valideh Sultan. Mourad returned suddenly to Constantinople and executed the Chief



Turkish Silver Coins.

Mufti, the only instance of such an act by order of the Padishah; this filled the Ulemas with terror, and they were quiet during the remainder of his reign.

In March, 1635, the Sultan marched in person to Persia, seized several cities and then returned to Constantinople. During the following winter the Shah, aided by the severity of the weather, retook them, for which reason the Sultan with his Grand Vizier Kara Moustapha, a Hungarian by birth, went again to Asia, and in 1638 captured Bagdad for the second time, after a siege of forty days. Mourad ordered a general slaughter of the Persians; the whole garrison of 30,000 men, after they had laid down their arms, were butchered. They also put the defenseless inhabitants to the sword. Since then it has remained under the sway of the Ottomans. After the subjugation of Bagdad the Sultan returned in tri-

umph to Constantinople, and built the Kiosk of Bagdad, which is the exact copy of the one which existed at the conquered city. In a short time a treaty of peace was concluded between Turkey and Persia.

The Greek Patriarch of Constantinople, Cyril Loukaris, through intrigues was strangled in one of the towers of Roumeli Hissar in July, 1638, by the orders of the Grand Vizier Mousa Pasha, who was regent of the empire while the Sultan was absent in Asia.

In February, 1640, Mourad was suddenly taken ill. His physicians, influenced by the pashas and the courtiers who hated him most cordially, opened his veins, which terminated his life in the twenty-ninth year of his age. He was buried in the turbeh of his father, Sultan Achmet.

During his last illness Mourad ordered the execution of his only surviving brother Ibrahim, the heir to the throne and the last of the race of Osman. It is uncertain whether this was occasioned by the delirium of fever or by his natural cruelty, but the Valideh shielded Ibrahim and then deceived the dying Sultan by the assurance that his order had been obeyed. Mourad with a ghastly smile endeavored to rise from his bed to look at the supposed corpse, but was prevented by his attendants. The iman came in from the next room, and as he commenced his prayer for the dying, the spirit of the once powerful Sultan passed before a just tribunal.

The physicians in regular attendance at the Seraglio were Hebrews and skilled in their profession; until the medical schools at Montpellier in France, and Salermo in Italy, were organized, the Jews were almost the only physicians in the whole of the then known world. During the reign of Hamid I. and of his successor Selim III., Dr. Lorenzo, a Florentine, was the incumbent of that important position. By his tact and skill he succeeded in obtaining the confidence of the reigning sovereign and retained it to such a degree that he was able to appoint pashas at pleasure. In 1813, at the age of eighty, he was found strangled. Since that time the medical attendants of the palace have been Greeks and Armenians, who, like their Hebrew predecessors in office, have been fine practitioners. There are also Turkish physicians employed in the palace with high rank, graduated from the Imperial Medical School of Constantinople. Within the past few years European physicians have visited the palace.

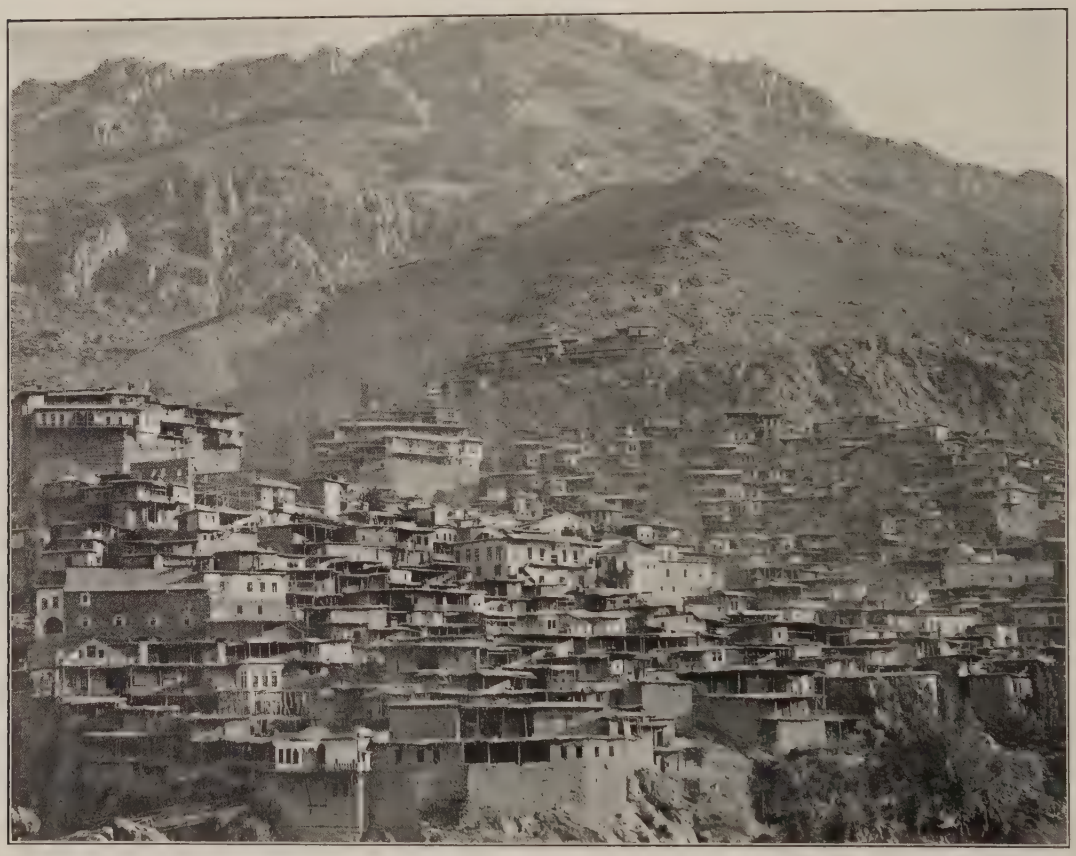
The chief musicians of the Seraglio, until the reign of Mahmoud II., were Jews, as well as the actors who performed indecent comedies for the amusement of the Sultans.

Mourad was greatly disliked for his atrocities, many instances of which have been related. He was in the habit of entering St. Sophia through its northeastern porch, and on one occasion shot with his arrow and killed several Armenians there, who, in the presence of the Grand Vizier, were disputing with the Greeks concerning the possession of the Holy Sepulchre at Jerusalem. One of them, an Armenian priest, who had led the discussion, was instantly by order of the Sultan executed on the spot where he stood.

The Armenians are a very ancient people. In the latter part (280) of the third century, during the reign of King Tiridatis Dertad, Christianity was introduced into Armenia. The king sent a request to Leontius, the Greek Bishop of Cæsarea, requesting him to ordain Gregory, a learned Armenian, as bishop. Gregory, having become a bishop, returned to Armenia and baptized the king, and by the royal wish all his subjects also received the same sacred rite in the river Euphrates. They recognize as their highest religious authority the Patriarch of Etschmiadzin, in Russian Armenia, but the Patriarch of Constantinople occupies an equally important position, as he is the acknowledged representative of the Armenian nation and Church at the Sublime Porte. They are bright, practical, industrious, moral, and of a very peaceable disposition and as loyal as any oppressed subjects could be expected to be; they have kept their faith

from time immemorial, amid constant and severe persecutions from the ferocious Turks and the wild, inhuman and bloodthirsty Kurds. For the last two centuries they have been increasing in numbers, wealth and intelligence. During the sixth century Armenian traders emigrated from Asia Minor and settled in Byzantium, where some of them through their skillfulness and efficiency were elevated to the imperial throne.

At another time he saw a number of Greek women dancing in a meadow. Their innocent merriment annoyed him, and he ordered them to be seized, bound and drowned. A boat with several Christian women passed one day near the walls of the Seraglio Point, which to the bigoted mind of the ruler of the vast



Zeitoun,
The noted Armenian Village.

empire seemed improper. He ordered the officers of the Seraglio to fire upon them; and in his sight they all sank to a watery grave in the Bosporus.

There is a popular tradition among the Turks that the Sultan has a right to put to death seven men each day without cause, save that it is his pleasure to do so; and if the victims yield without resistance, it is supposed to give them a title to eternal felicity. Many occurrences can be found in the reigns of different Sultans, where thousands were executed only by royal command. Hence the title "Hunkiar," "the Manslayer."

Among the many coldblooded massacres of his reign, estimated at 100,000, were those of his three brothers, with others of the royal family. Contrary to the

teaching of the Koran, he was very intemperate, and during the latter part of his life his irascible temper, which had often led him to diabolical acts of cruelty, was greatly aggravated by his constant intoxications. One of his boon companions was a man of low origin named Moustapha Bekir, with whom he often passed his nights in disgraceful orgies even while hundreds were dying daily of the plague, during the summer of 1637.

Mourad had an appalling effect on all that came in contact with him; the expression of his features was indeed inhuman because of the savage gleam of his pale eyes enhanced by the extraordinary growth of beard and hair. He was an excellent equestrian, having performed marvelous feats with the javelin while riding the most spirited horses of that time. If any good was to be found in his character, it was neutralized by his lust for human blood; his murderous soul found pleasure in killing and tormenting any that might displease him. He built a small tekeh at Ok Meidan.

One of the sports that pleased him best was to run about the streets of Stamboul at night with a drawn sword, cutting and slashing at everybody whom he met.

He had six daughters, who married Pashas; and four sons, Achmet, Souleiman, Mohammed and Alaeddin, none of whom survived him.

CHAPTER XX.

IBRAHIM I.

1640–1648.

The successor of Mourad was his brother Ibrahim, who had been confined for many years in the Seraglio. When the message was brought to Ibrahim informing him of Mourad's decease, and consequently of his heirship to the throne, he would not believe it, and, terrorized by the surrounding circumstances, he refused to receive the congratulations of the Seraglio officials, and barred his door, believing them to be executioners, until the Valideh Sultan was compelled to have the corpse of the late Sultan brought within sight of the heir-apparent.

The change of rulers made no improvement in the condition of affairs in Turkey; after Ibrahim's accession to power matters grew worse. His earlier years had been passed in forced seclusion and in constant dread of the executioner's sword; it was almost a natural sequence, therefore, that the fostered immaturity of youth, combined with the strength and passion of untrained manhood, should form a character weak, voluptuous, selfish, cruel and despotic in the extreme. He was regardless of the welfare of his subjects, amused by his buffoons, and controlled by the beautiful and capricious women in his harem, whose desires were excessive and extravagant, and whose whims, however slight, were instantly gratified. One

of the extravagant favors demanded by a lady of the Seraglio was, that Ibrahim bedeck his beard with jewels. He immediately complied with her wish, appearing in public thus adorned. He was exceedingly fond of perfumes and amber; he had also a mania for costly sable furs, and not only wore them, but used them as upholstery covering for sofas and divans, and as carpets.

His Grand Vizier Kara Moustapha Pasha, a Hungarian by birth, unlearned but intelligent, brave and energetic, tried hard to check these enormous excesses; but at last he was removed by the influence of the Keaya Kadin (governess of the harem), who had sent a requisition to him to supply the department of the harem with 500 carts of wood; but as Kara Moustapha was busy with the affairs of the troubled provinces he neglected to send the fagots. A few days after, while he was presiding in the Divan, an order came from the Sultan commanding him to dismiss the Divan and appear before him. The Grand Vizier obeyed, and appeared before the Sultan, who abruptly asked why he did not comply with the order of the Keaya Kadin, and send the 500 loads of wood to the harem. "They shall be sent," replied the Grand Vizier. Then, imprudently, he asked the Sultan if it was advisable to dismiss the Divan, where he was discussing very important affairs, and attend to the 500 loads of wood. This, with the knowledge of a con-

Copper Coin of Ibrahim I.

spiracy of Kara Moustapha to ruin through intrigues his implacable enemy Youssouf Effendi, who was a warm friend of the Sultan, completed the Vizier's downfall. As soon as the Sultan heard of it, he sent for Kara Moustapha, who, appearing before the Sultan, was ordered to be executed. Kara Moustapha at once escaped to his residence, where he was pursued by his executioners; he armed himself with a sabre and fought desperately. At last he was overpowered, disarmed and strangled. He was succeeded by Sultanzadé Mohammed Pasha, who flattered and encouraged every cruelty, caprice and passion of the Sultan. Ibrahim transformed, north of Balouk Bazaar of Galata, a church into a mosque, which is named Kermakes Kara Moustapha Djamessi.

The Count de Cezy, the French Ambassador at Constantinople during the reign of Ibrahim, relates that he saw Ibrahim stab with his own hand without the slightest form of trial, a minister who was accused of misconduct. Often the Sultan's mother remonstrated with him against the corruption and frivolity of his conduct.

Austrian and Hungarian deputies arrived at Constantinople, and succeeded in renewing their respective treaties with the Porte in June, 1641. In January of the following year two sons, Mohammed and Souleiman, were born to him. The prohibition of tobacco was continued, but the use of snuff as a substitute for it was introduced into Turkey during this reign.

An old Turk, fond of the fragrant weed and fearing discovery, was in the habit of descending every day into a dry well to use his pipe; at last the Sultan heard of it, went there, and found his information to have been correct, for the venerable transgressor of the Turkish law was quietly puffing away in his comfortable retreat. "How dare you violate my command?" was the imperious query. The old man replied, "Son of a female slave, your dominion is only over the *surface* of the earth; I am smoking *in* it, where your control does not reach." The Sultan was amused by the old man's repartee, to which probably is due the fact that he was not instantly executed.

In the same year the first expedition, which proved to be unsuccessful, was sent against the Cossacks who, five years before, had taken the Crimea.

In 1644 the chief eunuch of the Seraglio, Subulus, through the intrigues of others, was obliged to go to Mecca, but on his way from Constantinople to Egypt was attacked by Maltese pirates and killed. The members of his suite, among whom were ladies of the highest rank, were taken prisoners, one of them being a Sultana, a favorite wife of Ibrahim, with her infant son Othman. The pirates fled with their prizes to the south coast of Crete. In contrast with the civilized custom, the prisoners were forcibly kept; the mother died of a broken heart, the child was baptized, and finally became a Dominican monk under the name of Padre Ottomano.

The fury of Sultan Ibrahim on the receipt of this intelligence was ungovernable. He breathed vengeance against all Christians in his empire and determined to exterminate them. The command for their massacre was given, then revoked; but for a long time they were in constant fear of sudden death. The Sultan then told the ambassadors of the different Christian powers that he held them responsible for this insult, and imprisoned them in their houses, ordering the places of business controlled by foreigners to be closed and a levy to be placed upon all their vessels. After this the Sultan was preparing to attack the Knights of Malta, but through the influence of the Grand Vizier, who advised him not to renew the scheme in which Souleiman did not succeed, of conquering Malta, he decided instead to direct his forces to the capture of the wealthy island of Crete.

Mecca is visited annually by Hadjis or Pilgrims from all parts of Asia, for the Koran enjoins every Mussulman to make this pilgrimage, if possible, at least once in his lifetime. If, for various reasons, he is debarred from making it, he will send a Wakil, or representative, to pray in his name at the Kaaba. On returning, the Wakil hands over the Ihram in which the pilgrimage was accomplished; this, his patron will use as his shroud. Women are not excluded from doing so, but the law prescribes that they must be accompanied by their husbands or male relatives. In consequence thousands arrive annually on the pilgrimage. The chief caravans are from Syria, Egypt, Barbary, Persia and Yemen. A political and religious necessity impelled Abdul Hamid II. to build the Hedjag Railroad from Damascus to Medina and Mecca, which commenced in 1900 and was completed in 1909. The necessary funds were subscribed by Moslems, and the Sultan himself headed the list with a donation of $250,000. The road was constructed by the skillful German engineer, H. Meissner Pasha. At the approach to Medina the European engineers withdrew, as their presence might have inflamed religious prejudices. Consequently the task was handed over to Mukhtar Bey, an accomplished Moslem engineer who built the road from Medina to Mecca by exclusively Mussulman labor. Hereafter the Mohammedans will make the pilgrimage to Mecca by rail instead of by caravan, the latter method being costly, dangerous and wearisome.

The freight traffic of this new line will consist largely of corpses, as each Mohammedan is convinced that if his remains are conveyed to Medina or Mecca for interment, he is assured of eternal salvation and of paradise. Those that have been able to afford the expenses have forwarded corpses there in coffins slung on each side of camels. No Christian is allowed to set foot in the holy cities of Medina and Mecca. If discovered he forfeits either his religion or his life.

According to tradition Mecca is visited every year by storks, which are favorites of the Turks. They return in summer to the northern regions of the sea of Marmora, extending to the

Balkan Mountains and to the Danube. Along the north of Marmora, as well as in Constantinople, the stork builds its nest on the top of chimneys, which in the East are always covered, the smoke issuing from side windows or openings. The nests are very rude in appearance, about as large as a two-bushel basket. Sticks as large as a finger are skillfuly woven into them. They are made soft and nice with moss, cotton and wool, or whatever the skilled bird thinks will make her parlor comfortable. Happy is the Turkish household on whose roof the stork builds its nest and rears its little ones; no fire, plague or any untoward event can visit it.

A Cretan Warrior.

Ibrahim finally declared war against Venice, to which Crete belonged, and with a fleet of over 300 galleys and 50,000 men commanded by Captan Youssouf Pasha left Constantinople in the latter part of May, 1645. He arrived at Crete on the 24th of June, and, landing at Khania, suddenly besieged that city. The inhabitants being ignorant of their approach, the siege lasted about fifty-seven days, and

after many assaults the city was captured. Youssouf Pasha was a Dalmatian by birth, a man of excellent stature and appearance; shortly after his return from Crete, through intrigues, he was executed by the orders of the Sultan. In the following year the Turks took Rethimno, a city with 10,000 inhabitants; before the gate of Suda they piled 5,000 Christian heads in pyramids; and in the spring of 1647 besieged Candia, the capital of the island.

In this emergency Venice implored the assistance of other European nations. Cardinal Mazarin, who was the ruling power in France, had disputed with the Venetians the sway and commerce of the Mediterranean, while at the same time he was unwilling that the Turks should control it by getting possession of Candia. The Republic of Venice was finally allowed to recruit soldiers in France, followed by varying successes and defeats for twenty-five years, more than fifty thousand Frenchmen being employed by Venice and serving her flag.

The condition of affairs became such that the army, the Ulemas and the Mufti sent delegates to confer with Ibrahim, who refused to listen to them; however, they appointed as Grand Vizier Sofi Mehemet Pasha, their favorite, and Ibrahim was obliged to accept him. A short time after his appointment he resigned, the cause of which was that when he appeared for the first time before the Sultan he was struck in the face several times by Ibrahim. At last the same delegates went to the Valideh Sultan imploring her to use her influence with him in their behalf, but she was unable to do so. The Sheik-ul-Islam then assembled all the mollahs and the officers of the Janissaries and the Sipahis in the Orta Djami (Regimental Mosque) at Et Meidan (destroyed by Mahmoud in 1826), where he declared to the public the horrible crimes of Sultan Ibrahim and with the consent of the public he issued a fetva for his deposition. The officials then went to the Seraglio, where the Valideh allowed them to take her grandson Mohammed, the eldest son of Ibrahim seven years of age, as the successor of his father. The principal dignitaries of the empire paid homage to him; only a few were admitted at a time, lest a crowd should frighten the child.

Ibrahim was then dethroned, and on August 8, 1648, was taken into custody and kept in the infamous Kafess or cage, consisting of two gloomy rooms, whence after ten days he was dragged, weeping, cursing and imploring from his last refuge behind two of his favorite wives, to his doom. He was strangled by the executioner Kara Ali and his helper Hammal Ali, in the presence of the Grand Vizier Sofi Mehemet Pasha, Kadi Asker, Yenidjar Agha and the Mufti Abdul Rahhym, who in revenge caused his death because Ibrahim had ruined his beautiful daughter by abducting her from the public bath, taking her into his harem, and in a few days sending her back to her parents.

The Kafess, or cage, was originated during the reign of Mohammed III. It consists of twelve pavilions in a part of the Seraglio, each of which contains several rooms, surrounded by a high wall which also encloses a little garden. In these pavilions all the imperial princes, brothers, nephews, and sons of the Sultan were secluded and kept under strict supervision lest they might attempt to rob him of his power, and were also kept in complete ignorance of the doings of the world. A pavilion was assigned to each prince; he was attended by two or more odalisks, who proved by the physicians of the Seraglio to be barren, also by two or more pages, and by a eunuch, who was also his tutor.

A custom prevailed among them for centuries past, which however is not peculiar to them. The imperial princes are always required to learn a trade or to master a profession, instead of acquiring knowledge which would fit them to rule. Souleiman the Magnificent, it is said, made good slippers; Mahmoud I. manufactured ivory toothpicks; Osman III. was an expert cabinet-maker; Mahmoud II. manufactured straw mats; Abdul Medjid I. was an artist; Abdul Aziz, a comb-maker; while Abdul Hamid II. amused himself as carpenter, and during his reign he established a complete joiners' factory at Yildiz in which he superintended the manufacture of all sorts of furniture for the palace.

Ibrahim I. was interred in the mausoleum of Moustapha I., before the gate of St. Sophia. He had seven sons: Mohammed IV., his successor; Souleiman II., Achmet II., Selim, Osman, Djeanghir and Bayezid, of whom the last four died in infancy; his five daughters all married men of rank. During his reign copper coins were struck in Turkey for the first time.

CHAPTER XXI.

MOHAMMED IV.

1648–1687.

Prince Mohammed was not seven years of age when he ascended the throne with the customary ceremonies. He was dressed in silk clothes trimmed with gold and precious stones, and wore a white turban in which the imperial aigrette of heron's feathers was fastened by a clasp of enormous diamonds. Being yet in minority, he was under the guardianship and control of the Valideh Sultan. The first year of his reign was marked by disturbances in Constantinople and Asia Minor, which however were soon quelled. At this time the Grand Vizier Sofi Mehemet Pasha was removed, exiled and strangled on the 22d of May, 1649. He was succeeded by Kara Mourad Pasha, an Albanian who treated the foreign ambassadors with great barbarity; he imprisoned Bailo, the Venetian ambassador in the castle of Roumeli Hissar, and also hanged the first dragoman of another embassy, a relative of the Prince of Moldavia. It must be remembered that the Ottoman Ministers always refused to rise on the presentation of a foreign representative. All the Christian representatives of the European powers were obliged to implore the haughty Ottomans, either for peace or commercial treaty, and accompany their petitions with valuable presents; often they were insulted, and sent away with contempt.

The reception of the foreign ambassadors from Christian countries until the reign of Mahmoud II., was thus described:

A British ambassador with his suite, entering the gates of the Seraglio, was obliged to pass through different companies of Janissaries and Kapudjis, who were in array. He was led into the room on the right of Orta Kapou or Middle Gate of the Seragho, where the officials of the court were ready to receive him, before he was allowed to approach the "shadow of God upon earth" (Zil-Ullah), as the Sultans have always called themselves. Then he had to wait until the chief master of ceremonies could announce to the Sultan that an infidel from the island called England had come to offer his Majesty some choice presents and to rub his face in the dust of his august footsteps. Then the Sultan, or the Possessor of Men's Necks, would command that

he be treated in the usual manner, which was as follows: Water and towels should be passed around by the Ajem-Oghlans, young pages, for his ablution and those of his suite; then fur cloaks were given to the ambassador and his suite to cover their unwelcome persons, and they waited, seated on low stools; there they were fed previous to entering the audience room.

When everything was ready for the reception, the ambassador was conducted to Arz Odassi, or the throne-room, built by Souleiman I., into the presence of the Sultan by two white eunuchs, one on each side grasping each arm, as a precaution against his using a concealed weapon, resembling more a deserter from the army than an ambassador. The Sultan reposed on his throne upon an elevated platform among cushions. Behind him stood the Ak Agha or chief of the white eunuchs with the imperial pages, youths of great beauty attired in costly robes. On the right of the throne stood the Silahtar Agha holding his Majesty's sword upright, and on the left the Khaznadar or Lord Steward; behind them stood several other officials of the Seraglio.

The ambassador with a short address delivered his credentials; in reply the Sultan referred him to the Pashas, and the ceremony was over. On leaving the room he was compelled to face the Sultan, walking backwards until he reached the door; he and his suite mounted their horses and returned to their abode, accompanied by Janissaries and their Agha. On their arrival at their home the ambassador was compelled to distribute liberally to the Janissaries and their agha the accustomed bakshish,

The Sultan often postpones the receptions of the ambassadors until such times as his Mounegim Bashi or Astrologer through astrological calculations appoints the proper time.

Insults too shameful for public print have been constantly heaped upon native Christians and Europeans.

In 1879 a daring attempt at abduction took place in Constantinople. The wife of Demetrius Xanthopoulos, chief of the bureau of the mixed council of the Greek Patriarchate, consisting of civilians and clergy, went with her pretty Greek servant to the public bath, and on her return in the afternoon near Gul Djami, in a Turkish quarter, was seized by the Softas of the mosque, when the young girl adroitly escaped, leaving her mistress in the hands of these ecclesiastical ruffians. The girl's beauty had attracted their attention early in the day, and they determined to capture and convert her forcibly to Islamism, like many others before and since. Immediately after her escape she went to Phanar and apprised her master of what had befallen his wife, upon which he took several firemen attached to the Greek Patriarchate Volunteer Fire Brigade, strong and desperate men, and with difficulty rescued his wife from the Softas. For a long time she was ill from the effects of this shock.

A similar case occurred in January, 1900. The daughter of an Italian citizen in Constantinople, named Sylvia Gemeli, fifteen years old, by some obscure means was lured into the harem of a Turkish officer in Broussa. Her father despairing, heart-broken, appealed to the Turkish authorities. They contemptuously kicked him into the street. As a last resort he went to Sig. Panza, the Italian Ambassador, who, becoming interested, took up the case.

Abdurrahman Pasha, the Minister of Justice, refused to interfere on the ground that the girl had become a Mohammedan and also that she arrived at an age when, under Turkish law, she was no longer a minor, and was beyond parental control. Sig. Panza communicated with his Government, and was instructed to go to extremes if necessary.

Then he handed in an ultimatum threatening that if the girl were not given up before February 1st diplomatic relations between the two governments would be severed. The Sublime Porte did not like it. But he did not care to fight, and on January 31st the girl was conducted to the Italian Embassy, where she was handed over to her father. The lives of both father and daughter were threatened. They had to leave Turkey to escape assassination.

After the death of Ibrahim the Venetian republic, on the presumption that a change in the executive might lead to a change in the councils of state, made proposals of peace which were haughtily rejected, followed by outrages upon its Minister Resident at Constantinople, and on members of his official family, with the exception of his chief dragoman.

The war between the two countries was a protracted one; in the naval combats, success seemed to follow the Venetians, often against the larger numbers and better equipped vessels of the Turks, a fact attributed to the superior skill and prowess of the Venetian marines. There were frequent blockades of the Dardanelles; and many incidents have been given by the historians of that period, which prove that the claim of Venice to naval supremacy was well founded.

At one time a Venetian ship under the command of Tomasso Morosini parried successfully the attacks of forty-five Turkish galleys in the strait of Negrepont, during which Morosini was killed. His ship, though boarded, was not seized, for the opportune arrival of four Venetian vessels put the entire Turkish fleet to flight with the loss of several galleys, many prisoners and the death of its commander.

In 1649 the Turkish admiral with his fleet of eighty three vessels, in the effort to elude, not to fight, a squadron of twenty Venetian vessels under Giacopo Riva,

School Teacher and Pupils.

was driven to Fochia with heavy losses. Several thousand Turks were killed, and 1,500 Christian slaves were liberated by the victors, whose own loss did not exceed fifteen killed and ninety wounded. After this Riva sent to Venice a British ship bearing his flag, the "Elizabeth Mary" commanded by Capt. Thomas Middleton, which was pursued by thirty Turkish vessels; her brave commander raised the standard of St. Mark, repulsed the enemy and proceeded safely to his destination.

An instance of bravery has been related by Diedo, in which the British ship "Il Soccorso" defended herself singly against the entire Turkish fleet at the entrance to the Dardanelles, killing 400 men before she was captured.

After the appointment of several successive Grand Viziers, Mehemet Kiupruli was appointed through the recommendation to the Valideh Sultan Tarkhan of his friends for the firmness of his character, his activity, his experience, and as a man who might possibly restore tranquillity to the suffering empire. When he accepted the position he was over seventy years of age, and before giving his consent he made an agreement with the Valideh Sultan to have full authority and power in appointing capable men in official places, in punishing the unruly without interference with or comment upon his actions; to which the Valideh swore in accepting all these conditions.

Mehemet Pasha was the grandson of an Albanian who had migrated to Asia Minor; he was surnamed Kiupruli from his birthplace, a town near the mouth of the river Halys. In his youth he was a kitchen boy and later became cook; and twenty-five years after he became steward of the Grand Vizier Khossev Pasha, a Bosnian by birth, and under his successor he was made Mir-achor or master of the horse. Later he was appointed governor of Damascus, Tripoli, and Jerusalem and one of the Viziers of State. He was appointed Sandjak Bey of Giuzdendil in Albania, where he led an armed force against the insurgents of that region headed by Bardar Pasha, and was taken prisoner; he was later redeemed from captivity by Ypshir Moustapha Pasha, who took him to Constantinople; the latter was appointed Grand Vizier, but soon noticed that Kiupruli, through some friends, began to be favored in the court, and considered him as a dangerous rival. Ypshir Moustapha Pasha acted with all severity and cruelty toward his enemies, and the Sipahis and Janissaries mutinied and assembled at the Hippodrome, where they demanded the dismissal of the Grand Vizier and the Mufti; the latter was then exiled, and the Grand Vizier Ypshir Moustapha Pasha was strangled in the Seraglio.

Mehemet Kiupruli Pasha, during his administration, had slaughtered 36,000 men. Among them were Janissaries, Sipahis, pashas, judges, dervishes, ulemas, palace eunuchs and other court officials and their heads were exposed upon stakes before the Gate of the Seraglio. Kiupruli died on the 31st of October, 1661. It is said that Kiupruli's maxim was, that rage and reproach are always useless, and often dangerous for the possessor of power; that it is foolish for a government official to lose his temper, but should let the victim slumber, the safest way of killing him.

In July, 1656, the Venetian Admiral Lazaro Moncenigo with his fleet defeated the Turks in the narrowest part of the Dardanelles; in this battle the admiral lost one of his eyes. Several Turkish galleys were captured; many Christian slaves found on board were taken to Malta, liberated, kindly treated by the Knights of that island, and finally assisted to return to their own homes. After this victory the Venetians advanced and took Tenedos and Lemnos, which however in a short time were recaptured by Mehemet Kiupruli Pasha. In 1659 the Sultan decided to fortify the Dardanelles with two new castles, Sestos, now called Sed-il Bahr, on the European, and Abydos, Koum Kaleh, on the Asiatic shore, as it was an important point controlling Constantinople and the surrounding country.

The Dardanelles, ancient "Hellespont," is a narrow strait separating Europe from Asia and uniting the Sea of Marmora with the Ægean Sea, having a length of about forty-five miles; it probably derives its name from the ancient city of Dardanus on the eastern shore. It is strongly fortified on each side with Krupp guns of the largest calibre and the most modern construction, thus guarding Constantinople from the approach of an enemy from the Mediterranean; and no vessels are allowed to pass the forts of the Dardanelles after sunset. The scenery on both the European and Asiatic shores is beautiful.

On entering the Dardanelles every vessel must obtain pratique (certificate) before it is allowed to proceed over the Marmora to Constantinople. On arrival at Constantinople shipmasters may either stop here or, if the wind be fair, proceed to Buyukdere, where there is a health office. Here the bill of health, viséd at one of the stations in the Dardanelles, must be procured. Steam tugs may also be had outside Seraglio Point.

All vessels arriving from the Black Sea in the Bosporus must take pratique at Kavak on the Asiatic side of the Bosporus or at the office in Buyukdere Bay. Vessels neglecting to do so are heavily fined.

On coming down the Dardanelles vessels are obliged to heave to, sending their firman or pass, which the shipmasters must procure from their consul, and two dollars (in their own boat) to the steps, where the Turkish flag is flying, on the receipt of which by the officer appointed, who does not detain the boat five minutes, the vessel is allowed to proceed. The various European consuls have offices here, upon which their respective flags are always hoisted.

Constantinople is also well guarded in entering the Bosporus from the Black Sea, where several powerful fortresses are erected on both sides of the mouth of the Bosporus, namely, the fortress of Miveanitza and the light-house of Asia. Near these fortresses is a cluster of rocks called the Cyanean, from the bluish-black color. Also the Symplegades or Clashers, both of

which are very dangerous to navigation; the fortress of Karibjeh on the right was built in 1773 by the French General Tott, and that of Fil Bournou on the left. The fort of Roumeli Kavak as well as that of Anadolu Kavak, both guard the southern entrance of the basin or harbor of Buyuk Liman, which is a commodious refuge for ships escaping the storms of the Black Sea; the Deli Tabia, Mahdjar Bournou and Kirech Bournou and other fortresses below help to secure these waters.

From ancient times Turkey refused to grant permission to foreign vessels of war to pass the Dardanelles and Bosporus, which are considered the two gates of Constantinople. This policy of the Ottoman Empire became, by the treaties of London of 1841; of Paris, 1856; of London, 1871, and the declarations at Berlin in 1878 part of the public law of Europe. The only exception was, that the Sultan reserves to himself, as in past times, the right to deliver firmans of passage for light vessels under flag of war, which shall be employed as is usual in the service of the missions of foreign powers.

The last operations of the war progressed slowly, and the siege of Candia had not been pressed with vigor. Venice solicited aid from Louis XIV., and in 1660 4,000 infantry and 200 cavalry were sent to Francisco Morosini, Generalissimo of the Republic; but nothing effective was accomplished, a part of this force being wasted by disease, while the remainder perished by the sword. Later two picked regiments under the Marquis Villa went out.

The siege was commanded by the Grand Vizier Kiupruli; while the strongly fortified city, garrisoned by 9,000 men, was entrusted to Francisco Morosini, assisted by skillful engineers. The Turks made many attempts to undermine the city at night, but they were greatly harassed, and frequently stopped in their work, by its inhabitants, who threw out strong grappling irons in the form of hooks with sharp points, which would catch the men by their bodies or clothes and draw them up quickly and most unceremoniously within the walls, from whence, it is safe to say they did not emerge again. In 1668 the brave Marquis Villa was recalled by the Duke of Savoy, after which the garrison was again reinforced by 3,000 Imperialists.

The duration and fluctuations of this war had drawn to it the attention and interest of other European nations; some of the young nobles of France, belonging to its oldest and most honored families, longing for fame and full of religious zeal, determined to combat the infidel Turks. Accordingly they sailed from the coast of Provence, carrying the banner of the Grand Master of Malta, under the command of the Duke de la Fueillade, and arrived in Candia late in November. Louis XIV., it is said, added his name to this list of young volunteers of noble birth, 600 in number, and then commuted his personal service by a contribution of 40,000 gold ducats. They were welcomed by Morosini, who gave them the charge of an advanced outpost, a position of honor and danger, but it did not satisfy these impetuous and enthusiastic young Frenchmen thus *to await attack*, they longed to rush into the thickest of the fray. In vain Morosini represented the futility and utter folly of a general sortie, and the inadequacy of his own forces to support it; they were obstinate and would not listen! Finally, the 16th of December was appointed for an attack; the night previous was spent "in making clean conscience," and two hours before daylight the little band, accompanied by 100 Venetians, 450 in all, descended from the ramparts and proceeded in single file through a narrow breach, and gained the trenches, each nobleman accompanied by a page carrying a brace of pistols and a spontoon. Crouching down, they waited the

signal to advance, when Fueillade, armed with only a whip, rushed forward to the trenches, and they surprised 2,600 Turks who were guarding them. More than one-half were killed, the rest fled precipitately, and thus, after a contest of only two hours, the French held seven redoubts. The Turks soon rallied, however, and by constant cannonading dealt destruction and death to this gallant little band, who were forced to retreat, and entered the city in the same manner in which it had been left. The leader, the Duke de la Fueillade, with three severe wounds, was the last to leave the trenches. One hundred and twenty of their number were left dead on the field, and, as is usual with the Turks, their heads were mounted on pikes and placed in full view of the garrison. One of them, the Marquis of Douradout, had a delicate complexion and flowing tresses which even in the rigor of death attracted the attention of Kiupruli, who set it apart for the inspection of his friends, and finally placed it on the apex of a ghastly pyramid which had been formed from the heads of his comrades.

Of the 600 young men, well born, enthusiastic and daring, who had entered Candia but one short month before, only 230 remained, 50 of whom, wounded and disabled, returned to France. The misfortune which had attended this effort did not daunt the French, but only served to arouse them to further action. A second expedition, under the sanction of the king, consisting of 6,000 men commanded by the Dukes de Beaufort and Navailles, sailed for Crete early the next summer. The main body of these troops entered the city of Candia by night; but the royal guard, contrary to all advice, waited until daylight, so that an attack might be made in full sight of the Turkish batteries.

As before, the Turks were driven from their intrenchment with great loss, but the unfortunate explosion of a tumbril terrorized the assailants, and they fled most precipitately, leaving 500 of their number dead upon the field; the heads of all these, which included that of the Duke of Beaufort and many noblemen, were displayed on pikes that evening before the walls of Candia. This repulse so disheartened the remainder of the French troops that they returned to their native land soon after, notwithstanding the entreaties of Morosini and the inhabitants of the city. Thus Morosini was left with only 3,000 men in the garrison, rendering further resistance entirely hopeless. With admirable diplomacy he arranged the terms of capitulation on a basis of peace, stipulated that amicable relations should be renewed by the surrender of all Crete, excepting the forts of Karabusa, Suda and Spinalonga with their ports; and on the 27th of September, 1669, the keys of Candia, the metropolis of Crete, were presented to the Grand Vizier, and the island of Crete fell under the Ottoman power after twenty-five years of almost unremitting warfare, during which 30,000 Christians were slain, while the Turks lost about 120,000 men.

After the capture of Crete a number of Greek girls were presented to the Sultan by the victorious commander; one of these, a young Greek woman of remarkable beauty from Rethimno, was named Rembieh Gioulnouz Oummedoullah by Mohammed IV., and she became the mother of Moustapha II. and Achmet III. She built a mosque at Scutari called Yeni or Djedid Valideh Djamissi.

In December, 1649, the circumcision of the Sultan and of his three brothers took place, a ceremonial which was celebrated with great pomp. The disturbances of the Janissaries still continued. The Albanian Achmet Pasha surnamed "Melek" or angel, a name given to him in boyhood on account of his great beauty, was appointed Grand Vizier; but being an inexperienced man, he was deposed, and Siavuz Pasha, a Christian by birth, was appointed instead. These disturbances caused also the death of Machpeiker Giuzel Sultan, the favorite wife of Achmet I. Through the intrigues of the new Valideh Tarkhan, her daughter-in-

A Dancing Slave Girl.

law and mother of Sultan Mohammed IV., a woman of Russian or Polish descent, Machpeiker Sultan was dragged from her bed to Orta Kapou and strangled in 1651 by the itch-oglans or imperial pages. She was buried in the Turbeh of Sultan Achmet. She was the exceedingly beautiful daughter of a Greek priest, and mother of the Sultans Osman II., Mourad IV., and Ibrahim; also grandmother of Mohammed IV. She built at Scutari the Tchinilli Djami, 1640–1643, and other public buildings.

Machpeiker Sultan laid in 1615 the foundation of Yeni Valideh Djami or the new mosque of the Valideh Sultan, which was destroyed by fire before its completion. Until then this section of Constantinople was occupied by Jews; later it was rebuilt by the new Valideh Tarkhan in 1663. It is a beautiful marble structure situated on the second valley between Bagtcheh Kapou and Balouk Bazaar; its circuit is occupied by small shops which form a market for different articles. Here are the Keatibs, public scribes or letter-writers, a very important feature of the street life in Constantinople; they can be found also in shops, coffee-houses, near the Sublime Porte, in the outer courts of the mosques, and in other places, seated crosslegged on benches all day long. There are various grades of them, and their services are in constant requisition among the Turks and chiefly Turkish women, for all sorts of writing, petitions, contracts, letters, etc., for which a reasonable charge is made. They are occasionally asked to advise their customers on points of Turkish law or etiquette. The writers are equipped with small tables on which are the kalems or reed pens, inkhorns, and penknives and paper; they write after the custom of their ancestors, upon their hands, thus requiring no desks.

Revenue stamps are affixed to business papers, on the lower left-hand corner, upon which the petitioner uses his own private stamp in such a manner that one-half of the impression is on the paper, the other on the government stamp. This is the Turkish law on the subject. A Turk never uses a pen in signing his name to a letter or document; it is invariably done with a seal, which every Turk is obliged to possess for his individual use, and which is always carried in his pocket; it bears his own name as well as the date of its manufacture. The method of procedure is this: with his first finger he will apply the india ink to the seal, then the small finger of the same hand will be set on his tongue and applied to the required spot, or he will lick it with his tongue, and then press the seal upon it.

Valideh Tarkhan built also the Valideh Khan in 1615–20, of white stone, which still exists in Constantinople, and is the largest of all; it has always been occupied by Persian merchants, who keep small shops around the walls of the square, and it is in appearance one of the most eastern

Turkish Seal of Warren Hidden.

quarters of any in the Turkish capital. It is in this Khan that the Persian festival takes place every year on the 10th of the month of Muharram in memory of the Prophet's grandsons Hassan and Hussein, who were slain. In this festival many of the Persian fanatics hack themselves with swords and knives or lash themselves with chains in memory of the above-mentioned saints.

There are about two hundred Khans (oriental inns) in Constantinople, which are large quadrangle buildings each surrounding a square courtyard upon which the stables and storehouses for merchandise front. They are two and three stories high, with galleries running around the four sides of the buildings, and with a row of rooms in the rear for the accommodation of travelers. They are provided with strong iron gates and window shutters, which during fire are closed and protect the buildings, the occupants and merchandise. At present, most of the Khans of Constantinople are used entirely for offices and warehouses. The oldest Khan in Constantinople is the Vizier Khan, built in the middle of the fifteenth century. In Asia Minor such Khans are maintained by the community, and are generally two stories in height. The walls are strong to resist attacks. Each traveler is obliged to carry with him his food and bedding.

These alterations of the Grand Vizier, with the disturbance of the Janissaries, caused the failure of the Ottoman arms against the Venetians.

Mohammed IV., after the birth of his sons, desired to secure the succession to them, which could be accomplished only by an adherence to the iniquitous law of the Home of Osman in the murder of his brothers. The two younger princes had been saved several times through the efforts of the ministers and the Valideh Tarkhan, who finally decided, at the risk of her own life, to place them in an inner room of the Seraglio which could be entered only by passing through her suite of

rooms. One night the Sultan quietly entered his mother's apartment while she was asleep, being watched by two pages, who did not dare to speak in his presence, but one of them touched and thus awakened her; she sprang out of bed and, throwing her arms round her son, begged him to kill her before shedding the blood of his brothers The Sultan finally yielded to his mother's entreaties and left her, but the next day killed the pages who had thus frustrated his purpose. It was never carried out: whether through weakness or regard for his mother's wishes, it is difficult to say.

In 1657 the Greek Patriarch Parthenius III., a native of Scio, through the intrigues of the Jesuits and with the assistance of the Khan of Crimea, was treacherously accused of holding private communications of treasonable character with the Russians against the Sublime Porte, and by the orders of Kiupruli, the inexorable monster, the Patriarch was hung at Parma Kapou; three days after, his body was thrown into the Bosporus, where it was picked up by some Greek fishermen and buried at Khalki, one of the Princes Islands.

The frequent changes in the Vizierate occurring almost monthly, and the gifts attending the accession of each one, made it an inconvenient and costly affair to the French Ambassador De la Haye.

When Mehemet Kiupruli was appointed Grand Vizier, De la Haye delayed in sending the customary gifts, thinking that his, also, would be a short term of office. This angered the Vizier, and, soon after, letters written in a cipher, between De la Haye and the Venetians, were intercepted, and this gave Mehemet Kiupruli the opportunity which he desired. He summoned De la Haye to court, but the ambassador was ill and sent his son instead; on his arrival at Adrianople he was ordered to read these letters, but replied: "The secrets of the King, my master, must be kept." In a rage Kiupruli said to one of his attendants, Kiopek, "Strike that dog," a gross insult used in general by the Turks to the Christians, and the young man was badly injured and thrown into a dungeon, while the secretaries and dragomans of the embassy were threatened with death. "I can not," said the Grand Vizier, "receive from the ambassador's envoy, although he may be his son, that which I would not receive from the ambassador himself." De la Haye soon after hastened to Adrianople, but would not decipher the letters; meanwhile the Vizier went to carry on the war in Transylvania, ordering De la Haye to be watched and his son kept in prison. When these tidings reached France, Mazarin sent a letter from the king by a messenger named Blondel, demanding the dismissal of the Vizier, and that reparation should be made for the treatment of the ambassador. This envoy did not succeed, for Kiupruli threatened to dismiss De la Haye and complained of France for her communications with and aid to the enemies of the Sublime Porte. Blondel was unable to present his letters to the Sultan; and returned to Mazarin, who recalled De la Haye in 1661 and left the affairs in Constantinople in the care of a merchant named Roboli.

Just before the death of Mehemet Kiupruli Pasha in 1661, he sagaciously advised his sovereign to free himself from the demoralizing influences of the harem; to affiliate more with his people and to keep his troops busy. Mohammed

asked him whom he considered the most fitted to carry on his work; Kiupruli replied, "I know of no one more capable than my son Achmet." In accordance with the suggestion of the dying man, Achmet Pasha was appointed to the Vizierate; he in June, 1663, crossed the Danube and besieged Neuhausel, the key to Hungary. His army consisted of 120,000 men, 135 guns, 60,000 camels and 10,000 mules, with a reserve cavalry of Tartars. In March, 1664, the Grand Vizier seized several forts, and on the 1st of August of the same year a severe battle was fought near the convent of St. Gotthard, which stands on the right bank of the river

Mosque of the Sweet Waters of Europe.

Raab, a short distance above its junction with the Laufritz. The Christian army consisted of Austrians, Hungarians, French and Germans with their respective commanders, under Count Raimondo de Montecuculi, an Italian nobleman and one of the greatest generals known in modern history, employed by the Austrian Government. Extensive and most careful preparations had been made for this encounter, which resulted in a complete victory over the Ottomans. Among other incidents it is related that the general of cavalry, John Spork, afterwards made a count by the Austrian Emperor for his services, and who was sometimes called the Austrian Ajax, knelt on the ground in front of his men and in a loud

voice prayed: "Oh mighty Generalissimo, who art on high, if Thou wilt not this day help thy children the Christians, at least do not help these dogs the Turks, and Thou shalt see something that will please Thee." As the French army came forward with their shaven faces, Kiupruli asked scornfully "Who are these young girls?" But he soon found that the "young girls," as he termed them, regardless of the Turkish battle cry of Allah! rushed upon them and cut them down, calling out as they did so, "Allons! Allons! Tue! Tue!" The Janissaries who escaped that carnage remembered long afterward the French cry of Allons! Tue! In this memorable battle more than 10,000 Turks perished; 15 pieces of cannon and 40 standards were captured. The next day a solemn service of thanksgiving was celebrated on the battlefield of St. Gotthard, and a chapel was erected there, which is still standing as a memorial of the victory won, after many defeats, over the Ottoman forces.

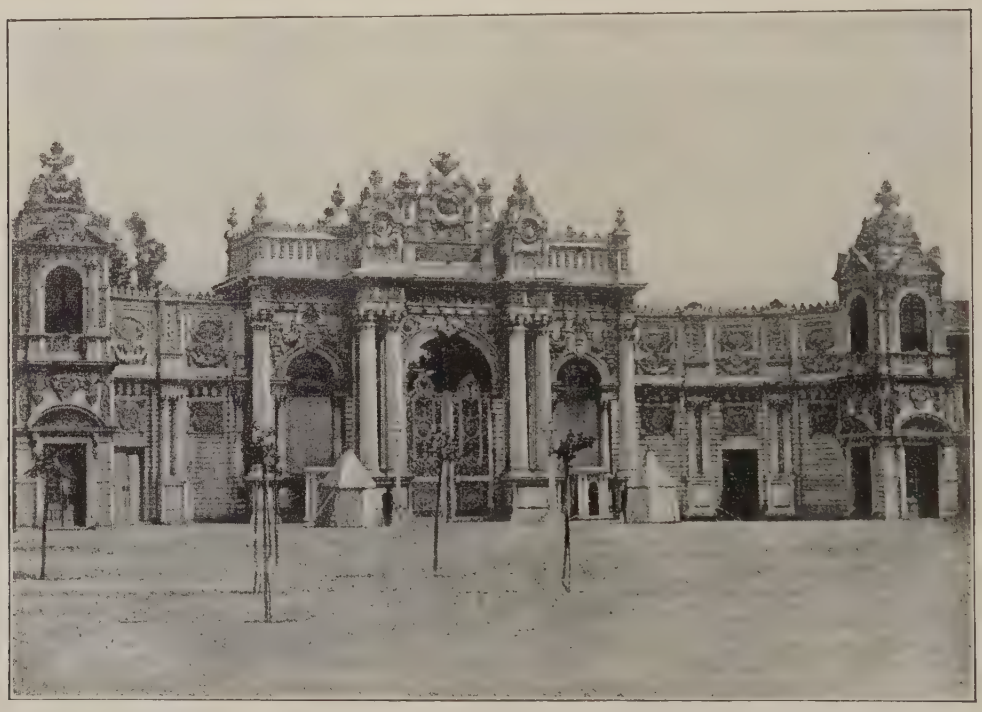
In 1666 a certain young Jew, Sabbathai Levi (or Zevi) of noble appearance appeared at Jerusalem and proclaimed himself "Messiah." He was born in 1641 at Smyrna. A boy of extraordinary gifts, he had at the age of fifteen already mastered the Talmud. His extraordinary personal beauty and his fiery eloquence soon brought the most influential Jewish inhabitants to his side.

The supreme rabbinical council thereupon excommunicated him and at eighteen they caused his expulsion from Smyrna, and he went to Salonica. Under the title of Messiah he sent circulars to all the Jewish synagogues of the Ottoman Empire, telling of the miraculous power he possessed. Thousands of Jews credited his message and flocked to him, not only from Constantinople, Smyrna, and other Turkish cities, but from different parts of Europe. Some of the Rabbis opposed him, and on account of this the Jews of Jerusalem, Cairo, Smyrna and Constantinople caused disturbances. After Sabbathai visited Palestine and Alexandria he went to his native place, Smyrna. The Turks were watching carefully all this tumult, as they believe that in the last days of the world the Dedjal or Antichrist will appear. At the same time another young Kurdish impostor proclaimed himself in Kurdistan a prophet, Mahdi, and caused thousands to follow him.

As soon as Sabbathai arrived at Constantinople, the Grand Vizier Achmet Kiupruli in order to prevent further trouble caused him to be seized and imprisoned. One of the Sabbathai's opponents reported to some of the Sultan's ministers that he was inciting revolt among the Jews. Sabbathai was brought before the Sultan in order to be examined; he was ordered also to stand as a target before one of the Sultan's archers to prove his miraculous power. But as soon as Sabbathai saw the archer getting ready to pierce him with the deadly arrow, he lost courage and prostrated himself before the Sultan begging for mercy, declaring at the same time that he was nothing but a poor Rabbi and in no respect different from any other man. The Sultan then, through the advice of Mufti, proposed to him to accept Islamism, which he earnestly did. He became a Mohammedan named Mehemet, and instead of being punished he was made doorkeeper in the Seraglio, and several years after he was banished to the Morea, where he, it is said, was executed in 1677. Sabbathaism still exists as a sect of Judaism.

The young Kurdish Mahdi (prophet) was captured by the Governor of Moussul and sent to the Sultan, who pardoned him on account of the clever answers he made to his interrogator; he was also appointed an attendant of the treasure chamber of the Seraglio.

Doroszensko, the hetman of the Cossacks of Ukraine, seeking a powerful protector as he was surrounded by Poland and Russia, went in 1672 and offered the suzerainty of the Ukraine to Mohammed IV., who invested him with the title of Sandjak Bey. The King of Poland, hearing of this voluntary submission of the Cossacks, sent an army into their country. The hetman asked through the Khan of Tauris the assistance of the Sultan, who sent to the King of Poland a threatening



Gateway of the Dolma Bagtcheh Palace.

letter. As the King of Poland paid no attention to this warning, war was declared and the Sultan marched against Poland in June, 1672, and arrived at Kaminiec, a well-fortified town in Podolia, which was captured by the Turks on the 27th of August; soon after, the city of Lemberg also fell into their hands. King Michael of Poland was sorely frightened and asked for terms of peace; but it was granted to him only on very humiliating conditions by the treaty of Bucsacs on the 18th of September, 1672, by which Poland was to cede Podolia and the Ukraine, and pay an annual tribute to the Porte of 220,000 ducats. The Poles protested against the treaty, and refused to ratify it by paying the annual tax demanded; in consequence of which Mohammed IV. marched again with a large army of Turks and

Tartars to Poland and was met by Sobieski, who had been elected by the Poles as their commander-in-chief and who defeated them with a loss of 25,000 men at Kotzim November 11th, 1673. Meanwhile Michael, the King of Poland, died, and the brave John Zobieski by general acclamation succeeded him on the 19th of May 1674. Through the mediation of the Tartar Khan a treaty of peace was concluded in 1676, at Daoud Pasha near Constantinople where Mohammed II. had his headquarters during the siege of Constantinople; this was followed by the death of the Grand Vizier, October 30th, 1676, and Kara Moustapha Pasha was appointed to the Vizierate.

Moustapha Pasha was surnamed Kara or Dark, for his cruelties. He married the sister and then the daughter of Mohammed IV., but having been unsuccessful at the siege of Vienna, was beheaded in January, 1684, at Belgrade. His harem consisted of over 1,500 concubines attended by as many girls, also slaves; this large household was guarded by 700 black eunuchs. His servants, horses and cattle numbered thousands. To enable him to meet the vast outlay which was necessary for his large and extraordinary household enumerated above, Kara Moustapha used all kinds of extortions, in some cases of a most cruel nature. Not only did he sell government positions, barter justice, and charge for audiences with the Sultan, but made his price to foreign representatives for the renewal of capitulations.

The last levy of 3,000 boys as recruits for the regiment of Janissaries was made in the usual manner, generally from the Christian subjects of Albania, Bosnia, Greece, Bulgaria and Hungary, in 1676, by Achmet Kiupruli; and ever since the Kharatch poll tax has been imposed upon every Christian male, in lieu of military service.

While the Polish war of 1677 was in progress, the hetman of the Cossacks, Doroszensko, proffered his services to the Turks, but through pride or otherwise their assistance was declined, whereupon the hetman, in a spirit of revenge, with his entire people became Russian allies. When this news found its way to Constantinople, Mohammed IV., planning to circumvent the result of this manœuvre, took from the prison of the Seven Towers, George Kiemielniski, who was the son of a former hetman, and nominated him as hetman for the vacant district; but the Cossacks rebelled against his authority. The Porte at once took drastic measures by sending 40,000 troops into the provinces of Moldavia and Podolia, and was advancing towards Cehryn in order to besiege it, and in the meanwhile the Tartars had hurried up from the Crimea to join this army. The army of the Russians and Cossacks, consisting of 60,000, were entrenched at Cehryn and in order to prevent the junction of the two armies fell upon the Tartars and entirely destroyed them. The Turks, on learning of this disaster, retreated across the Bug.

Of course this forced the Divan to open negotiations with the Russians, but Kara Moustapha Pasha opposed this course so emphatically, that he was allowed to take command of a new army thoroughly equipped to regain control of Poland. This expedition was joined by 30,000 Tartars sent by the Khan of the Crimea and the total army then besieged Cehryn, which fell after a long and painful siege (1678).

The return of the Turkish army through the wild fastnesses of the mountains was taken advantage of by the Russians, who attacked them unawares and slaughtered the soldiers and captured the baggage and artillery. Eventually this horrible war came to an end in 1681.

In 1673 the chief dragoman of the Sublime Porte, the erudite Greek Panayoti Sykussis, a native of the Island Scio, was succeeded by Alexander Mavrocordato, of noble family.

An incident is related on good authority, of that period, which is said to have occurred near the wall of Eghri Kapou.

In the year A. D. 549, when the Emperor Justinian went from the palace of the Acropolis to the Hebdomon, he lost from the imperial crown a diamond of 25 carats. It is natural to suppose that anxious search was made for the precious gem; but the diamond lay concealed, and so remained during 900 years of political convulsion, with their consequent changes, while wars and bloodshed, the sack of the palace by the Crusaders and others, followed by the fall of the Greek Empire, swept over and desolated the spot. Then the diamond came once more to light and was found by a little shepherd lad. He picked it up among the ruins and loose rubbish and used it in the "chuck furthing," a game still popular among the Moslem children. His father, however, wisely estimated the value of the shining stone, obtained an audience with the Sultan and received in return for the almost priceless jewel the post of chief shepherd of the imperial flocks; the child was educated at the expense of the Padishah or Sultan, and became in time a person of eminence.

The diamond received the name of "Tchoban Tashi," or Shepherd's stone, and was placed among the most precious jewels of the Sultan's treasury. This "Shepherd's stone" is clearly a jewel with a destiny, for it comes once more into notice, helping this time, not to make a poor lad's fortune, but to take a rich man's life. In the reign of Mohammed it was necessary to reset the diamond, and therefore it was confided to an aged Armenian jeweler of great renown. The old man was bending anxiously over his work, duly impressed with the importance of the occasion, and of the fatal consequences of any accident to the stone, when his hand slipped, and before his terrified sight appeared a thin line, seemingly a crack, crossing the precious jewel! The shock was too great, and the unfortunate jeweler with an exclamation of despair fell back and expired. Terror had blinded him to the fact that it was only a hair from his eyebrows which had fallen on the diamond, and given it the appearance of having a flaw.

In 1681 a treaty of peace between the Sublime Porte and Russia was signed at Badzin, securing Kief to the latter.

In 1688 a conspiracy against Leopold, Emperor of Germany and King of Hungary, was formed through the oppression of his Hungarian subjects, which was detected and suppressed; but the consequence of it was the death of the principal Hungarian nobility on the scaffold. In 1678 Count Emmerich Tekeli, whose father had fallen under the hands of the executioner, and who was one of the noted noblemen of that oppressed country, possessing much military talent, at the head of 12,000 troops attacked and defeated the Austrian generals Counts Wurmb and Leslie in upper Hungary. Tekeli entered into an alliance with the Turks. Leopold attempted a compromise with Tekeli, but without success. At the same time he sent a showy delegation to Constantinople, for the purpose of renewing the treaty of Vasvar, but without effect. In reply Mohammed notified him that the Hungarians were the allied subjects of the Porte, and he demanded the withdrawal of the Austrian troops from Hungary, on pain of being considered an enemy.

Leopold I. in despair requested the assistance of the Poles, but Sobieski declined to furnish any assistance to the proud and overbearing Emperor. Later on he consented, through the influence of the queen. Leopold consented to give up his claims to the salt mines of Wicliczka, which had been pledged to the Emperor by Casimir as a security for 5,000,000 florins, and to pay in advance 1,200,000 for the war expenses. Sobieski objected to all these, unless the Emperor styled him his Majesty, which Leopold for a long time persistently refused. The demand being complied with by Leopold, Sobieski allied with him, and promised to aid him with 58,000 men.

In the spring of 1683 Mohammed IV. led an army of 270,000 men and 300 pieces of artillery to Belgrade, where the Grand Vizier Kara Moustapha Pasha took full command of the entire army. When arriving at Essek, Tekeli formed a junction with the Turks.

Moustapha's march through Hungary was unobstructed and he proceeded to attack Vienna, where he arrived without striking a blow.

The proud Leopold, being greatly depressed, in despair fled precipitately from

A Croatian.

town to town followed by his court and 60,000 citizens. In addition to his other troubles the Empress, who accompanied him and was then pregnant, was compelled to sleep one night in a field on a bed of straw. In his flight he could look back and see the homes of his poor subjects in flames, of which he was the cause; but he suffered no remorse. He abandoned his capital to the mercy of the hordes of advancing Turks.

Kara Moustapha Pasha, on arriving at Vienna, halted to the south of the city and occupied the plain, which is nearly three leagues in extent. The Duke of Lor-

raine, Leopold's brother-in-law, was in command of the imperial troops and sent a part of his infantry to defend the city.

The Turks began the bombardment on the 8th of July. Count Rudiger von Stahremberg was in command with 11,000 troops; he also armed the university and citizens. The Turks by their incessant attacks were enabled to advance by the 22nd of July, close to the walls.

The Duke of Lorraine dispatched a messenger who informed Count Stahremberg of speedy relief. This messenger was successful in delivering his message by swimming across the Danube, but on his return he was captured by the Turks with his message, which was thrown back on the point of an arrow with another letter, in which complaints were made against the Emperor for breaking the treaties, and other grievances against the Austrians were enumerated.

The Emperor dispatched a letter to Sobieski begging him to come and take command of the forces of the city, stating that only his presence would dismay the enemy, as his power was well known by them and would cause their defeat.

The Polish army, marching along the banks of the Danube, met no resistance. They were joined with the forces of the Duke of Lorraine and other German commanders, with the brigades. The German commanders expressed a doubt as to the result of the contest, but Sobieski abruptly answered, "Consider the general you have to deal with, and not the multitude he commands. Which of you, at the head of 200,000 men, would have permitted the bridge of Tuln, which the Duke of Lorraine had erected for the passage of troops within five leagues of his camp? The man possesses no ability."

The Polish army crossing the bridge made a very fine appearance; their horses and uniforms were superb, except one battalion which was poorly clad. One of the generals, perceiving this battalion, made a remark to the king about their degraded appearance, but Sobieski replied that this battalion was invincible, and pledged to wear no other clothes than what they captured from the enemy.

The Poles crossed the bridge without meeting any resistance, and all the imperial troops were gathered on the western side of the Danube by the 7th of September, amounting to 70,000.

During the siege, Vienna was reduced to the last extremity in provisions and ammunition. Her garrison began to diminish by killed, wounded and diseased, and would have been captured if the commander-in-chief had not been a competent officer and repulsed all attacks; even the women and children rendered aid. When the news of the arrival of the Poles reached the Turkish commander, he laughingly made a derisive remark of the King of Poland and his army; he also put to death a large number of captives, among whom were thousands of unfortunate women, who had already suffered the cruelest treatment from the soldiers.

The Governor Stahremberg lost every hope of withstanding the siege much longer, though he promised to the Duke of Lorraine he would shed the last drop of blood to defend the place. The imperial army commenced their march on the 9th of September, for Vienna, a distance of fourteen miles over mountains, where the Germans were compelled to abandon their cannon; whereas the Poles were

more persistent and succeeded in dragging twenty-eight pieces over the mountains, which were all they had to oppose the 300 of the enemy.

On the 11th of September John Sobieski, King of Poland, reached Mount Kahlemberg. From this hill he observed that the Grand Vizier Kara Moustapha Pasha was badly encamped and everything was in confusion; he said, "This commander knows nothing of war, we shall certainly defeat him."

Kara Moustapha Pasha called a council of war; his officers advised him to retreat, as the army began to complain on account of the length of the siege and losses by disease, but Moustapha Pasha insisted on fighting.

On the following day the attack on the city was resumed with his picked brigades. He instructed the light cavalry, the Sipahis, the Tartars and other irregular troops to oppose the enemy's advance, as he miscalculated the strength and valor of his enemy. All this force was under the command of Ibrahim Pasha, who was prized by the Turks as one of the best generals, who had opposed this war and its plans. At eleven o'clock the Christian army was drawn up in a line of battle; Kara Moustapha Pasha, realizing that the strength of the Christian army was underestimated, took the command of his forces. His position was in the center of his army. About five o'clock in the evening Sobieski's infantry arrived and seized an elevated position which commanded the Grand Vizier's position; Kara Moustapha Pasha, on account of this unexpected manœuvre, ordered all his infantry to protect his right wing and threw the line of battle into confusion. Sobieski attacked them, and also ordered the Duke of Lorraine to storm the center, which had been weakened. During this charge Sobieski was recognized by the Tartars. "By Allah!" they exclaimed, "The king is with them." Also, through superstition, the eclipse of the moon on the previous night caused them to lose their courage. At the same time the terrible Polish cavalry made a desperate charge, and panic seized the immense Turkish army, which was routed, and Vienna was saved. At about six o'clock Sobieski had taken possession of their camp. The loss of the Christian army was very small. An immense booty amounting to more than 17,000,000 crowns was left in the camp, with their artillery, equipments and provisions, all of which fell into the hands of the victors. The share of the King of Poland was 4,000,000 florins, and in a letter to his wife he said, "The camp of the enemy with its artillery and its enormous riches is ours, and we are driving before us a host of camels, mules and Turkish prisoners." The gallant Sobieski was received by Count Stahremberg in the magnificent crimson tent left in haste by the Grand Vizier Kara Moustapha and was most warmly greeted by his host as the deliverer of Vienna.

Sobieski, inured to life in the tent and on the field, was not unfamiliar with its more luxurious phases; yet he was astonished at the evidences of effeminacy and voluptuousness visible on every side of the gorgeous headquarters of the Turkish commander-in-chief, so hastily vacated on the approach of the enemy. A fitting commentary on the dismay, loss and defeat of the army under his command!

The next day Count Stahremberg and Sobieski entered the city of Vienna, receiving an enthusiastic ovation from its inhabitants as they proceeded together

to the Cathedral of St. Stephen to return thanks to Almighty God for their deliverance from the dreaded Ottoman yoke. It was on this occasion that the preacher selected as his text the words, "There was a man sent from God, whose name was John." This Cathedral is one of the most remarkable Gothic edifices in Europe. Its tower contains a very large bell cast from bronze cannons taken from the Turks when they raised the siege of Vienna.

A Peasant Girl of Greece.

Leopold, Emperor of Austria, returned to his capital on the 16th of September, and in accordance with the etiquette of his court received with great coolness the brave military commanders who had saved his country from the impending horrors of subjugation by the Ottomans.

Sobieski pursued the enemy again, but sustained a defeat at their hands at Parkany on the 2nd of October; two days after, aided by the Duke of Lorraine, he won a signal victory in which 15,000 Turks were killed or drowned. His campaign terminated on October 27, 1683, with the capture of Gran, which had been held by the Ottomans for one and a half centuries.

Mohammed was then compelled to retire in disgrace through the intrepidity of John Sobieski, and, being enraged by these misfortunes, ordered the execution of Kara Moustapha at Belgrade and the appointment of Ibrahim Pasha.

In the spring of 1684 the Holy League was formed by the Pope; it comprised the coalition of the Emperor of Austria, the King of Poland, the Republic of Venice, with the addition in 1686 of Ivan Alexiovitsch, the Czar of Russia. The war thus carried on was called the Holy War, and lasted with intervals until 1699, great efforts being made by the allied states to weaken the Ottoman power. The Grand Vizier Ibrahim was deposed and succeeded by Souleiman Pasha, who marched against Hungary in May, 1686. Buda, which had been for 145 years under the Turkish sway, was assaulted and captured by the Duke of Lorraine on the 2nd of September of the same year.

Souleiman Pasha wintered at Belgrade, and in the following year was defeated on the 12th of August, at Mohacs, losing 20,000 of his army, while Francesco Morosini and the Swedish Count Konigsmark subdued the entire Peloponnesus; which was followed by the conquest of extensive provinces in Greece; they abandoned Athens with the exception of the Acropolis, and it was at this time that the Parthenon, that magnificent relic of antiquity, which was used by the Turks as a powder magazine, was destroyed by the explosion of a Venetian bomb. These defeats caused the deposition of the Grand Vizier; for the army revolted and on the 16th of October, 1687, proclaimed Siavoush Pasha as his successor. This change, however, did not prove beneficial; the uneasiness and discontent continued, and on the 8th of November culminated in the deposition of Mohammed IV., in the forty-sixth year of his age. He was thrown into prison, where he died five years after; he was succeeded by his brother Souleiman II.

Mohammed was fond of historical writers, and liked to see them at his court; he often corrected their work. The historian Abda was one who was honored, as he gave him the special duty of writing the annals of his reign. One evening Mohammed asked him, "What hast thou written today?" Abda answered that nothing of interest had occurred that day. The Sultan, hearing this, wounded him with a hunter's spear, saying, "Thou hast something to write about now."

Mohammed IV. was interred in the mosque of his mother Yeni Valideh Djami. He left four sons, Moustapha II., Achmet III., Bayezid and Souleiman; and four daughters, all married.

CHAPTER XXII.

SOULEIMAN II.

1687–1691.

Souleiman had passed thirty-nine years in compulsory seclusion before he was proclaimed Sultan, which time he devoted to the study of law and religion.

The disturbances continued, and the efforts of Siavoush Pasha, who was still in the Vizierate, were ineffective to restore peace and tranquillity. On the 6th of January, 1688, Siavoush fell dead at the entrance of his harem, which had been attacked by the insurgents, over one hundred of whom were killed by this brave man and his servants before they were overcome. Regardless of the Moslem creed, without any sense of honor, and with the usual blind fury of mobs, they burst into the haremlik, dragged the wife of Siavoush Pasha, daughter of Mehemet Kiupruli, and his sister naked into the streets of Constantinople, and, after suffering untold indignities, these unfortunate women were killed.

The mutinous Janissaries, who were proceeding to the looting and plunder of other mansions and shops, were resisted by the inhabitants, who were inspired by the horror of their atrocities. The prelate of the mosque of Souleimanieh and other members of the Ulemas successfully animated the well-affected citizens by displaying the Sacred Standard over the center gate of the Seraglio; the true believers gathered around the holy symbol of the Prophet. The Mufti and some of the principal Ulemas who were friendly disposed towards the mutineers were deposed; men of integrity and intelligence were appointed in the places of assassins and pillagers, who were seized and executed.

During the month of June the Sultan collected an army and marched against Hungary.

The disturbances in the Ottoman Empire greatly benefited the Austrians and their allies, who had continued to deal blow after blow effectively. Three renowned generals, Charles of Lorraine, Louis of Baden, and Prince Eugene were directing the imperial army against the discouraged Turks. The important city of Erlau in Hungary surrendered on the 14th of September, 1687, after having been for a century under Ottoman sway. Gradiska, on the Bosnian frontier, was captured; Belgrade was surrendered on the 20th of August, 1688, after a bombardment of twenty-one days. Stuhweissenberg was stormed on the 6th of September; and city after city surrendered to the various Austrian generals.

The following year the Sultan resolved to continue his campaign, which proved equally disastrous to Turkey. With his army he proceeded as far as Sophia, but the tidings of defeat and occupation of Nissa by the Austrians caused the Sultan to retreat to the city of Philippopolis. The best part of Bosnia and Servia was occupied by the victorious Austrians. The great General Morosini of the Republic of St. Mark completed the conquest of the Morea. All these defeats

took place during the administrations of two Grand Viziers in succession, Ismail Pasha and Moustapha Pasha. The last mentioned was a Christian by birth and had served as Yenitchar Agha. He was succeeded by Kiupruli Zadé Moustapha, surnamed Fazyl or the Virtuous.

The Turks won some advantage against the Poles and the Russians.

Kiupruli Zadé Moustapha Pasha, through experience, perceived that cruelty to the Rayas (Christians) hastened the downfall of Turkey. He noticed that the Christian subjects under the Turkish yoke sympathized everywhere with the Christian European invaders, and therefore tried to win their affections. He sent strict orders to all the governors of the provinces to treat the Christians kindly, and not to exact any extra payment but the capitulation tax, which Kiupruli divided into three classes, according to their income. The first paid four ducats, the middle class two ducats, and the lowest one ducat a head. Also, Kiupruli took the wise and shrewd step of appointing Liberius Yerakari, a Mainote Greek, Bey of Maina. He was set at liberty after seven years as a Turkish galley slave. He was sent to the Morea to prevent the Greek population from supporting the Venetians, who had alienated the Greek Rayas from the Turks.

Though Kiupruli Zadé Moustapha Pasha was a bigoted Mussulman, he was a better politician than his brother, and also than the subsequent Grand Viziers. As there was no money in the treasury, he obliged the high officials to deliver their silver utensils and use instead copper; also, the unnecessary silver and gold utensils of the Seraglio, all presents from the European Ambassadors, and all his own were sent to the imperial Ottoman Mint to be coined.

In August, 1690, Kiupruli took command in person of the Ottoman army and captured Nissa, Semendria and Belgrade, and after having expelled the Austrians from Servia, he returned to Constantinople.

On the 10th of May, 1691, Kiupruli started on the second campaign after receiving for the second time the Sacred Standard from the hands of Souleiman II., who died just before the campaign was opened. His interment took place in the Mausoleum of Souleiman the Magnificent. He built a mosque at Adrianople and one at Broussa.

CHAPTER XXIII.

ACHMET II.

1691–1695.

Achmet, brother of Souleiman II., after a long confinement in the Kafess, ascended the throne in July, 1691, and was girded with the sword of his illustrious ancestors at Eski Djami in Adrianople.

The Grand Vizier Kiupruli Zadé Moustapha Pasha, brother of Achmet Kiupruli, marched against the Austrians with a force more than double theirs in size, and met them on the 19th of August, 1691, near Salanckaman. Though the Turks fought desperately, the day was decided against them, by the death of the Grand Vizier while cutting his way through the Christian ranks. His corpse was never found. The loss of the Ottomans was 28,000, and that of the Austrians 6,000; the spoils which fell into the hands of the victors were very great, 150 cannons, 10,000 tents and the magnificent pavilion of the Grand Vizier with all the treasures and stores of the Ottoman army.

Elmas Mehemet Pasha succeeded as Grand Vizier. During his reign pestilence and famine visited his empire. A great earthquake destroyed a part of Smyrna, and in 1693 a conflagration ravaged Constantinople.

On the 6th of February, 1695, Achmet II. died of dropsy, in the fifty-third year of his age, leaving twin sons, Ibrahim and Selim, and one daughter.

He was passionately fond of music and literature, but had a melancholy disposition.

CHAPTER XXIV.

MOUSTAPHA II.

1695–1703.

Moustapha, son of Mohammed IV., after his successsion resolved to take the field in person. Accordingly he advanced to Temesvar and recaptured the fortresses of Karansebes, Lipna, and Lugos; and in September of the same year, 1695, he defeated near Lugos the Austrians under General Veterani, who was captured and beheaded. The Sultan returned to Constantinople in triumph.

In May, 1697, Moustapha with his army arrived at Belgrade, where he held councils, and decided to attack Peterwardein. But he was disappointed, as Prince Eugene of Savoy, a Frenchman by birth who entered the service of the Emperor Leopold I., had fortified it well. At last he resolved to attack Szegedin,

at which place Eugene also left a strong garrison, and with the rest of his army was following the Turks, intending to attack them at a favorable opportunity. At the same time the Austrian hussars captured a Turkish Pasha named Djafer, and through him the Austrians were informed that the Sultan had given up the scheme of attacking Szegedin, and that he intended to cross the Theiss near Zenta, and march his army to Upper Hungary and Transylvania. As soon as Eugene heard this he at once marched his troops towards Zenta, hoping to attack the Turkish army while it was crossing the river. On the 11th of September the Turks perceived that their enemy was approaching, but the Sultan with the cav-

Geuk Sü or Sweet Waters of Asia.

alry and a part of the artillery had passed over the river on temporary bridges, while the infantry was still on the western side protected by several cannons. As Eugene approached, the Turks formed their columns into line for attack. At this critical moment a courier arrived from Vienna with positive orders not to risk a battle; but the brave Eugene determined to disobey his Emperor's orders. He attacked them and the battle proved a most destructive one.

Prince Eugene, after two hours of fighting, gained a complete victory, 20,000 Ottoman corpses covering the battlefield; 10,000 more were drowned in the river in their flight. The Grand Vizier Elmas Mehemet Pasha was killed and the Agha of the Janissaries and several Pashas were also found among the slain.

The booty of this victory was large and varied, among which was the magnificent pavilion of the Sultan, the imperial seal of the Ottoman Empire, which is kept in the museum of Vienna; and the treasury of the army, consisting of 3,040,000 florins; also all the artillery, the stores, 9,000 wagons, ammunition, provisions, thousands of camels, oxen, horses; and lastly, though not least, ten of the Sultan's wives.

The Sultan saw the destruction of his army and fled to Temesvar, whence he retired to Constantinople. In September, 1697, a new Grand Vizier, Hussein-Pasha, was appointed; he was surnamed Amoudja-Zadé, which means "son of the uncle." He was the son of Hassan Kiupruli; who was the younger brother of Mehemet Kiupruli and the uncle of Achmet Kiupruli. Hussein Pasha had passed his early life in debauchery and idleness; but after the disastrous expedition of Turkey, he reformed and was appointed Governor of Dardanelle, later of Caramania, Belgrade, and at last he was promoted to the Grand Vizierate. Finding the treasury empty he devised a scheme through which he raised money: he obliged all the high officials of the government to contribute an income tax; also he appropriated a part of the large sum from the revenues of the mosques, and put a tax upon coffee.

He raised an army large enough to defend the European provinces. He sent a Turkish fleet to the Black Sea, and another one into the Mediterranean. Although Turkey had suffered several disasters at the hands of Austria, still the most formidable enemy was Russia.

Peter the Great, wishing to conquer Azoff, which was well fortified by the Turks, attacked it with 60,000 men in 1695, but was repulsed by the Turks with a loss of 30,000 men.

In the following spring the siege was renewed; he was successful, and Azoff was surrendered on the 28th of July, 1696. Thus Turkey being threatened from different parts, the Porte accepted the offer of the English Ambassador, Lord Paget, to act as a mediator for peace. After some conference Lord Paget's secretary was sent by him with the letter of the Grand Vizier to Vienna, where the Austrian Government was willing to treat for peace.

The proposition was that each Christian power should keep whatever places it had conquered. Peter the Great objected to this, as he wanted to secure Kertch in the Crimea, an important city. At last, after many delays and difficulties, five belligerent powers, Turkey, Austria, Venice, Russia and Poland, and the two mediating powers, England and Holland, sent their representatives to the congress at the town of Carlowitz on the 24th of October, 1698. The Turks wanted Austria to give up Transylvania, Venice to restore the captured places, Russia to evacuate Azoff, Poland to restore Kamience; while the imperialists demanded the custody of the Holy Sepulchre to be given to Franciscans, and made other similar demands.

Austria asked Turkey to surrender the Count Tekeli, the Hungarian chief, who took refuge there. This was refused, but Turkey promised that she would keep Tekeli and his followers in subjection, and would not let them molest any

part of Austria. On the other hand Austria agreed to return the confiscated dowry of Helen Zrinyi, Tekeli's wife, and she should be allowed to join her husband. At last, after many weeks of argument, all the powers except one agreed in concluding a treaty on the 26th of January, 1699. Russia refused to accept anything else but an armistice for two years.

In September, 1697, the Government gun-powder magazine mills, which were in a crowded part of Constantinople, exploded; many were killed, hundreds of houses and much property were destroyed; in consequence of which the powder mills were transferred further up in the city opposite Mevlea Khaneh Kapou. In 1760 they exploded again with the same result, and they were removed outside of Yedi Kouleh in the gardens of Iskender Tchelebi, and later to Makrikeui, a suburb of Constantinople, where they have remained.

In February, 1700, Ibrahim Pasha went to Venice as a special envoy from the Sultan, with valuable presents for the Emperor Leopold, who received him graciously; in return, he sent an envoy with gifts to the Sultan.

In the same year the newly appointed ambassadors of France and England, Ferriol Marquis Dargental and Sir Robert Sutton, arrived at Constantinople, and went to the palace to present themselves to the Sultan, through the chief dragoman of the Sublime Porte, Alexander Mavrocordato. Both were in court dress, and covered with the imperial caftans or cloaks. They were ordered to put aside their swords, as no one was allowed to enter the Sultan's presence wearing one, not even the Grand Vizier.

The English ambassador readily complied with the request of the dragoman and was received by the Sultan; but Terriol refused to do so, threw off the caftan, and indignantly left the palace with his suite.

In 1701 a special envoy was sent from St. Petersburg to Constantinople, one of whose instructions was to obtain the concession for his Government of free navigation for Russian vessels in the Black Sea. But in this he was unsuccessful.

Towards the close of the same year Tolstoi was sent as an ambassador to Moustapha, with instructions to forward to his own Government such information as could be obtained concerning the Porte. His arrival disturbed the Turks, as they were suspicious of a hidden purpose in this new movement, and the majority of them succeeded in making his life, both private and official, very uncomfortable.

The door of the Embassy was guarded by two Janissaries which prevented the freedom of his movements, and Tolstoi wrote to the Czar complaining of the difficulties of his position, saying, "They illtreat me in a frightful way; my difficulties increase, no one dares to visit me, and I can go nowhere; it is with great trouble that I can send this letter."

Tolstoi asked permission to return to Russia, but his services were so essential that Peter sent him an autograph letter requesting him to remain longer, which was so flattering to his vanity that he banished all thought of resignation. Tolstoi was successful, however, in obtaining from the Sultan the long-delayed ratification of the treaty of 1700.

Kiupruli Hassein, after this, tried to check the disturbances of the Empire; he also tried to introduce different reforms in the administrative departments of the army and navy, in the finances, in the schools, and in regard to the better treatment of the Christian subjects in the Turkish Empire. But through jealousy of some favorites of the Sultan, and on account of the death of his nephew Ali Bey, which was caused through the intrigues of the Kizlar Agha, he tendered his resignation in September, 1702.

A Peasant Girl of the Island Spezzia.

He was followed in succession by two others; the latter, Rami Mehemet Pasha, through the revolt of the Janissaries, fled to Adrianople.

Rami Mehemet Pasha was born at Eyoub of the Golden Horn. He was a scholar and was promoted in 1703 to the Vizierate. He introduced many improvements; also tried to propagate coffee in Constantinople, by seed and plants, but was unsuccessful.

After the conclusion of the treaty of Carlowitz, Moustapha sank into an effeminate sensuality and abandoned the welfare of his subjects. An insurrection

broke out in Constantinople in 1703, which lasted for several weeks; the cause of this revolt was, that the Janissaries wished to abandon their ancient rigid discipline, to carry on commerce and live in houses. This was followed by the dethronement of Moustapha, which occurred on the 3rd of September, 1703, and soon after he died of melancholia at the age of forty-one. He was buried in the Turbeh of Valideh Tarkhan of the Mosque of Yeni Djami. Moustapha II. was succeeded by his brother Achmet III.

CHAPTER XXV.

ACHMET III.

1703–1730.

Achmet ascended the throne in 1703, at the age of thirty, and commenced the exercise of his authority in attempts to quell the revolt.

In his first visit to the mosque he was surrounded by the insurgents, who demanded the execution of the Mufti Feizullah, who was already in exile. A fetva was necessary in order to legalize the execution of a minister of religion; after it was issued, every effort was made by the populace to carry it out in as painful and humiliating a manner as possible. Clad in priestly robes the unfortunate Mufti was placed on a horse with his face towards its tail, and led through the city, exposed to their jeers. After his execution his body was seized by the rabble, and literally torn to pieces.

Achmet soon realized that in order to retain his throne, the leaders of the rebellion must be severely punished; he finally succeeded in placing them in prison, after which they were executed. The Grand Vizier Nishandji Achmet Pasha, a Russian by birth and reared in the Seraglio, was exiled to Lepanto, his property confiscated, and Damad Hassan, a Greek by birth, was appointed his successor. His first act was indicative of his character: he removed the officers, the Mufti, and the most turbulent of the Ulemas, and placed them on a ship without communicating with their associates. This act was barely completed when he, too, was deprived of his office, and was succeeded by Achmet Pasha, whose administration lasted only three months. He, in turn, was followed by Baltadji Mehemet Pasha, who had originally been a woodcutter in the Seraglio.

Peter the Great of Russia, desirous of conquest, captured the Crimea, erecting strong forts at the entrance of the Sea of Azoff. The Porte, suspicious of the professed friendship of Russia, sent a fleet of galleys every year to cruise in the Black Sea to watch the movements of the Russians; fortified Kertch and Yenikalé, and built a castle on the Asiatic side of the Straits of Kertch near Taman. Achmet sent a letter to Peter the Great complaining of the menacing preparations in his southern provinces, and declaring that he no longer placed any reliance in Peter's friendship.

Charles XII. and Mazeppa, hetman of the Cossacks, were defeated on the 8th of July, 1709, at the great battle which ensued at Pultowa, by Peter the Great, and they fled to Bender, a fortified town in the province of Bessarabia.

It is a maxim of the Turkish Government to treat all refugees with kindness, considering their person as sacred, and to supply them, while in the country, with all the comforts suited to their rank. In accordance with this, Charles XII., the King of Sweden, on his arrival at Bender was received with a military salute, and as he preferred to live outside the town limits, the governor caused a magnificent

King Charles XII. of Sweden.

tent to be erected for him on the banks of the Dniester; the same provision was also made for his attendants. Later, a house was also erected for his personal use, also for his officers, and a barrack for his soldiers. Their numbers increased to several hundred men by the return of the scattered forces, which consisted of Swedes, Poles and Cossacks. Charles with his retinue was maintained by the liberality of Achmet. The Turks and neighboring Greeks, who came thither in crowds, all respected and admired him for his good habits.

As soon as Charles XII. reached Bender, he dispatched to Constantinople Poniatowski who was always dressed in Turkish costume and had free access to

all officials; thus he knew much of what transpired in the Empire. And the Khan of Tartary, who had come to Constantinople to assist Charles, continued with Poniatowski to urge the Porte to hostilities against Russia.

Achmet presented a purse of 1,000 ducats to Poniatowski, and the Grand Vizier Tchorlulu Ali Pasha consented to his desire, which fact was transmitted to Charles through his agent; still, the love of the Czar's money changed the views of the Grand Vizier, and war with Russia was abandoned. The King of Sweden, surmising that the Sultan was ignorant of the treachery of the Grand Vizier, determined to familiarize him through Poniatowski, who presented a petition written in Swedish to the Sultan on Friday, on his way to the mosque. This petition on being received was translated, and made the Sultan familiar with its contents. In reply the Sultan sent to Charles a complimentary letter accompanied with a present of twenty-five Arabian horses; one of these was used by the Sultan, the saddle of which was decorated with precious stones. This petition hastened the banishment of the Grand Vizier to Kaffa in Crim-Tartary, and the seal of the empire was given to Nououman Kiupruli Pasha, who also did not consent that war be declared against Russia; but he enlarged the generosity of the Sultan to the unfortunate king. He sent him 800 purses containing 500 crowns, and advised him to return to his own dominions, either through Germany or in some of the French vessels which then lay in the harbor of Constantinople.

But the haughty and inflexible Swede still believed that he would succeed in leading a powerful Turkish army to Russia and dethroning the Czar.

The Grand Vizier Nououman Kiupruli Pasha, who had zealously opposed all the designs of the King of Sweden, was dismissed from his office after two months and the seal of the empire was given again to Baltadji Mehemet Pasha, who, on his arrival at Constantinople from Syria, found that the Valideh Sultan, the Kizlar Agha and the Agha of the Janissaries were all for war against Russia.

At last the Sultan was incited to war by advice of Charles, assisted by his friend Count Poniatowski, by the Khan of Tartary, and by the French ambassador at Constantinople. Their persuasions, in addition to the fact that the Russians occupied Azoff, finally led Achmet on the 28th of November, 1710, to declare war against Russia; and in accordance with the Turkish custom, Count Tolstoi was arrested in the streets and imprisoned with his suite in the Seven Towers.

The cause of imprisoning a foreign ambassador in the Seven Towers as a hostage upon the declaration of war, was to secure the good treatment of Ottoman subjects, in case there were any in that country with which Turkey was at war; also to keep the ambassador from imparting any information in regard to the Turkish dominion.

The Seven Towers, Yedi Kouleh, were built by Mohammed II. in 1457; they stand near the southwest angle of Constantinople; two of these towers are dilapidated by neglect, and one was demolished in the eighteenth century by an earthquake. Until the reign of Sultan Selim II. all the treasures, archives, etc., were kept in the Seven Towers; after the time of Selim they were used as a prison for distinguished persons.

Early in 1711 the Czar, not waiting for his whole army, which was to be rein-

forced by 50,000 Calmuk Tartars and 20,000 Cossacks, resolved not to wait any longer and marched with only 40,000 strong. Before starting, the Czarina Catherine, a pretty Livonian captive, a fine-looking woman of good sense whom he had raised to the throne, insisted on accompanying her husband, and after some difficulty this request was granted through her affectionate entreaties. Her presence at the head of the army increased the enthusiasm of the soldiers, to whom she was always kind and generous in case of sickness or wounds. In consequence of this favor being granted, the other officers requested the same privilege to be extended to their wives, which was granted.

Peter the Great arrived at Jassy, the capital of Moldavia, and entered into an alliance with Brancovan, Prince of Wallachia, who promised to provide him with an army and provisions. The Sultan, discovering the secret agreement, deposed him, also Mavrocordato, who was the Hospodar of Moldavia, and appointed Demetrius Candimir, Prince of Wallachia, with instructions to capture Brancovan and send him to Constantinople a prisoner. Also, the Sultan ordered him to build a bridge over the Dniester to facilitate the passage of his troops to attack the Russians.

Prince Candimir, being a Christian and well knowing the bad faith of the Turks, felt it his duty to side with the Czar. The provisions and assistance which Peter expected from Brancovan did not arrive as per agreement; also Candimir, who wished to join him, honestly acknowledged that his Moldavian subjects were faithful to the Porte.

The Grand Vizier, Baltadji Mehemet Pasha, having heard that the Russian army arrived at Jassy, started with an army of 100,000 and crossed the Danube. He dispatched Count Poniatowski with the request to come and inspect his army, but Charles insisted that the Grand Vizier should visit him first. Poniatowski returned and delivered the message to the Grand Vizier, who, addressing the Khan of the Tartars, remarked, "This is just what I expected, that the proud infidel would act in this manner."

The Russians, arriving near Jassy, met Prince Candimir with his suite, as the Wallachian and Moldavian troops deserted him in fear of the Turks. The Russians, finding that the Turks were crossing the Pruth, sent a detachment of troops with twelve pieces of artillery, which arrived too late to prevent their passage. The Russian army attacked the enemy forthwith, but the Turks were trying with their great body of cavalry to surround the Russians and drive them back from the river; but this plan was frustrated by the Russians. On the other side of the river the Tartars were strongly posted, and in every attempt of the Russians to reach the river for water they were driven back by shells.

The Russian army on its march through barren country met with many difficulties, such as shortage of provisions, forage and water, also shortage of ammunition, and was almost surrounded by the enemy. Although in this confused state, not a soldier deserted or murmured; all were willing to do their duty as usual, being fearless of danger, and devoted to their faith, their Czar, and their commanders. They were cool and kept their ground, as always is the case, with great courage, no difficulty being too great to be overcome.

The Russian army, though surrounded by the enemy, was formed into a hollow square, the wagons within for the protection of the women. The Turks attacked the Russians successively for three days and nights, and reduced them to a very critical situation; they had nothing left with which to fight or make terms of surrender. The Czar was apprised that his ammunition was exhausted, and in despair he entered his tent, giving orders that no one should be admitted into it.

The Russians suffering from lack of provisions and water, worn by heat and wearied by battle, with no hope of aid, the Czar with his army would in all probability have been captured but for the wise and conservative policy of the Czarina Catherine. She realized her husband's peril, accompanied by depression and despair. She entered the Czar's tent, though it was forbidden, and, throwing herself at his feet, she made a suggestion, which was accepted by the Czar; and a council of war was called of the Russian officers to make terms with the Grand Vizier Baltadji Mehemet Pasha, commander of the Turkish army.

Accordingly a trumpeter was sent with a letter from Marshal Scheremetoff to the Grand Vizier. This document suggested that as the war had been caused by outside intrigue, it was desirable to cease hostilities and agree on terms of peace. No reply was made. A second letter was sent by Scheremetoff to the same effect, adding that otherwise he would make another attack and break through the Turkish lines; the answer to this was delayed, and consequently the Russian troops began the advance.

The Grand Vizier, though little skilled in military affairs, was sensible of the danger of driving to despair a body of 35,000 brave and disciplined troops headed by a gallant prince. Immediately the Grand Vizier sent a messenger to the Russian camp, stating that he was willing to make terms of peace, and requested the Czar to send an envoy with full power to conclude the same. The Vice-chancellor Shaffiroff, accompanied by another officer, went in response to this request with instructions from the Czar to make the best possible arrangement, Catherine at the same time promising to furnish money obtained from the Russian officers, in addition to her own jewels. Peace was finally concluded on the 23d of July, by which the Czar promised to restore Azoff to the Porte, to level the fortifications of Kamenka, Samara, and Taganrog, to avoid all interference with the Cossacks, and to allow Charles XII., the Swedish king, to return quietly to his own dominions; also that Shaffiroff and the son of Scheremetoff should remain with the Turks as hostages; after which Scheremetoff informed the Czar that his army might retreat at once.

When the Czar with his army was first in this position from which escape was impossible, Poniatowski, who was with the Grand Vizier, dispatched a messenger to Charles, urging him to come at once and witness the ruin of his adversary. He arrived there as the Russians were marching off; Poniatowski met him with a dejected countenance, and informed him of the peace. Baltadji Mehemet Pasha, knowing the haughty character of Charles, sent two Pashas to meet him, and received him near the door of his own tent. Charles, inflamed with resentment,

immediately commenced to reprove him for not capturing the Czar and leading him in chains to Constantinople, while it was in his power to do so, adding that if he could now have 20,000 troops he could regain the lost opportunity. "I have a right," said Baltadji calmly, "to make either peace or war; and our law commands us to grant peace to our enemies when they implore our clemency." After more reprimands from Charles, the Grand Vizier haughtily replied, "And who would have governed his empire in his absence? It is not proper that all crowned heads should leave their dominions." Charles answered by a sarcastic smile, and, throwing himself upon the sofa, stretched out his foot and caught Baltadji's robe with his spur, thereby tearing it. The Grand Vizier paid no attention to this splenetic insult, but appeared to consider it only an accident. The King of Sweden, mortified by this nonchalance, mounted his horse and sorrowfully returned to Bender. When the news of the treaty reached Constantinople, the conduct of the Grand Vizier received praise, accompanied by great public rejoicings; the Russian ambassador was released, and the two hostages, Shaffiroff and the son of Scheremetoff, were received with honors. Though the Sultan was well pleased with the treaty concluded with the Czar, still through the intrigues of Poniatowski and the other agents of Charles, he was soon persuaded that his interests had been betrayed. The Grand Vizier was exiled, and a short while after he died.

The greatest obstacle to the fulfillment of the treaty was the presence of the Swedish king, who refused to go out of the country, while the Czar would not surrender Azoff until Charles was sent out of Turkey. This place consequently was not given up, and the Russian ambassador was again imprisoned in the Seven Towers. As Shaffiroff and his companion had not left Constantinople, they promised that Russia would soon evacuate Poland. Azoff was surrendered the next year, 1712, and a new treaty was made, during which time Shaffiroff and the son of Scheremetoff were detained in Constantinople, and did not return to Russia until December, 1714.

Achmet endeavored to hasten the departure of the King of Sweden, who had proved a very expensive and troublesome guest; but Charles was determined to remain in the hope of leading an Ottoman army to conquer Poland and Russia. His host, then, decided to use force in the matter.

A messenger was sent to Charles proposing a safe return to his kingdom, through either Poland or Germany, but Charles in reply threatened to hang him as he did not wish to listen to his propositions. The Sultan thought it advisable to send him a complimentary letter in which, after styling him the most powerful among the kings who worship Jesus, brilliant in majesty, and a lover of honor and glory, he requested him to depart in care of Providence, and promising that he should be accompanied by a noble escort, supplied with money and every other necessity. Charles accepted the 1,200 purses, but was in no haste to depart. The Sultan perceived that only force could compel him to return to his country. A decision of the Divan to force him to leave Turkey was sent to the Pasha of Bender, who at once waited upon the King of Sweden and made him acquainted

with it. "Obey your master if you dare!" said Charles "and leave my presence instantly!" Charles proceeded to plan a defense, erecting intrenchments and other works. Shortly after this his camp was surrounded by a large number of Turkish troops.

His generals and chaplains entreated him to have some regard for a life so valuable to his country, but their entreaties were ignored, and to the chaplains he

A Chief of the Russian Cossacks.
By permission of Underwood & Underwood.

remarked that it was their business to pray, and that he did not want their advice. In all his defenses he appointed commanding officers, even assigning all his help to different posts. The Turkish commander, surprised at the courageous determination of Charles, notified him, giving him three days to decide whether to surrender or to fight to certain death. The Janissaries that were assigned by the

Turkish Government to his service refused to attack their benefactor; even the commander of the army was unwilling to assail, and wanted to arbitrate, but the Sultan objected.

The Turks attacked the trenches of the King of Sweden, and in short time 300 Swedes had surrendered, thinking that discretion was the better part of valor, and that they might save the life of their king. This act of his troops did not discourage him a particle; but with a few general officers and domestics he took refuge in his house and began to attack the Turks from within, killing about two hundred of them and bravely maintained his post. The Turks, becoming enraged at the loss of numbers of their men at the hands of only a few desperate infidels, were ordered by their commander to set fire to the house, which at once was in flames. In this extremity a sentinel named Rosen cried out that the chancery house, which was only fifty yards distant, had a stone roof and was fire-proof; that they ought to sally forth, take possesssion of the house, and defend themselves to the last extremity. Charles, hearing this, exclaimed, "There is a true Swede!" The Turks, who all the while surrounded the house, were struck with fear and admiration to see the Swedes continue in it notwithstanding it was all in flames, but their astonishment was greatly increased when they saw the doors opened and the king with the desperate inmates sally like maniacs with swords and pistols charging the Turks, who recoiled above fifty paces. But soon this little troop was surrounded, and Charles accidentally tripped and fell to the ground; he was seized immediately by the Janissaries and, realizing that he was to be captured, at once threw his sword away into the air, so that he would not be compelled to deliver it up. The Turks carried him by the arms and legs to their commander's tent. His officers were taken at the same time, and stripped by the Turks. The Pasha of Bender gave Charles his own apartments, and he was guarded by a body of Janissaries. The following morning, when one of his officials went to visit the king he found him asleep on the sofa (he had refused to sleep on a bed), bareheaded and in boots; his hair and eyebrows was singed off, and his body covered with dust and blood. He was conveyed to the castle of Demirtash, near Adrianople, and shortly afterwards was sent to Didimotico. He succeeded, through intriguing with the Ottoman court, in taking revenge upon the Pasha of Bender, who captured him. He caused him to be exiled to one of the Grecian islands. Also the Mufti who gave the fetva for his expulsion was deposed, and the Grand Vizier was strangled. Charles finally, losing all hope of accomplishing anything with the Ottoman government, consented to leave Turkey on the 13th of October, 1714, and was escorted to the frontier by Turkish soldiers; but, impatient at their slow progress, he disguised himself as a courier by wearing a gold-laced hat, a black wig and a blue coat; and with two companions started on in advance of his guard. He was the most renowned warrior of his age.

While the Russians were preparing for this expedition, Catherine by the sweetness of her disposition, her vivacity, gentleness and amiability, acquired a strong influence over her powerful but erratic husband the Czar, and finally

accompanied him on this perilous campaign. It was a fortunate thing for Russia that she did, for by her diplomacy she undoubtedly saved him from capture and ignominious death, and his army from total defeat and annihilation; her appearance, on horseback by his side, always pleased and animated the troops. The officers being aware of her influence over the Czar, besought her to procure from him the permission to have their wives accompany them, which was granted by Peter the Great.

The following pathetic incident has been related in connection with the fact:

General Bruce, a military officer of great ability, who enjoyed the esteem and confidence of the Czar, and was sent by him to Constantinople, relates the following story: "On our return from the Pruth, Colonel Pitt had the misfortune to lose his beautiful wife and daughter by the breaking of a coachwheel, which left them far in the rear, and they were captured by the Tartars, and sent to Constantinople for the Seraglio. The Colonel, hearing this, went to that city in the vain hope of rescuing them; he finally succeeded in making the acquaintance of a Hebrew physician, a regular attendant at the Seraglio, who informed him that two ladies answering to that description has lately been presented to the Sultan, but that no inmate of the Imperial Harem was ever allowed to leave it. Notwithstanding all this, the unfortunate husband used every possible means to recover his wife, if not his daughter; until, maddened by repeated failures, he was placed by the Turkish authorities in a dungeon, and finally released with great difficulty through the intercession of the foreign ambassadors.

During this time Constantine Brancovan, Voivode of Wallachia, was accused by the Porte of having supplied the Russian army with provisions, as well as accepting the title of Prince from the Emperor of Austria, and the decoration of the Order of St. Andrew from the Czar of Russia. The fact was, however, that the Porte, being pressed for funds, was determined to use this accusation as a pretext to replenish the imperial treasury by confiscating the property of Brancovan. Accordingly, a Capudji Pasha arrived at Bucharest on April 4, 1714, and proclaimed Brancovan deposed. He was conducted to Constantinople and the unfortunate Prince with his wife, his four sons Constantine, Stephen, Rodoulo, Metheu, and his son-in-law John Vakareskulo, were dragged to the Seven Towers. On the 15th of August, 1714, they were taken by order of the Sultan to the palace of Yalikiosk; here the Mufti urged upon them the abjuration of the Christian faith as essential to their pardon and release. Prince Brancovan and his wife rejected the proposition and bravely beheld three of their sons beheaded before their eyes; the fourth and youngest, terrified by the scene, promised to embrace Mohammedanism, and his execution was stayed until the Sultan could be informed; but Achmet rejected compliance caused only by the fear of death, and the young prince was executed immediately. Brancovan was beheaded next, and the horrid tragedy ended by the strangulation of his wife, the princess; the bodies of the entire family were left unburied during the day, and at night were thrown into the sea. John Vakareskulo, his son-in-law, and other members of the family were then exiled to Kutahia, and their entire property went into the treasury.

After the conclusion of the war with Russia, Achmet, losing faith in the Moldavian and Wallachian Voivodes who administered the Danubian principalities, appointed Greeks from Constantinople as Hospodars or viceroys. They were selected from the most wealthy and refined Greek families from the village Phanar of the Golden Horn in Constantinople, whence they derived the familiar

name of Phanariotes. It appears that they were originally descendants of such noble Byzantine families as escaped the fury of the Turks. Besides the Hospodarship and the whole civil service of the above-mentioned two provinces, this Greek aristocracy had a practical monopoly of the two important offices of Dragoman of the Sublime Porte and of the navy.

The last Dragoman of the navy was Nicholas Mourouses, who was cruelly assassinated at the Admiralty at Kassim Pasha in 1821, while the Sultan was returning from Keat Khaneh.

It is customary, while the Sultan goes to Keat Khaneh or the Sweet Waters of Europe, by water in his imperial caique, instead of passing under the two bridges, they open, so that no human being may tread over him.

The epoch of Phanariote rule lasted more than a hundred years. Moldavia and Wallachia have been united under one prince and one administration since December 23, 1861, and officially bear the single name Roumania. Roumania, formerly subject to the Porte, proclaimed its own absolute independence in 1877. In 1881 it was proclaimed a kingdom.

In 1714 the Montenegrins revolted again. Their leader fled to Cattaro, belonging to the Venetians; but as they refused to surrender him to the Ottomans, war was declared against Venice by the Porte. The Venetian Baylo, at Constantinople, was informed by the Grand Vizier Damad Ali in December, 1714, that it was the intention of his master to conquer the Morea at all hazards, in consequence of which he was ordered in the rudest manner to leave Constantinople in three days. It was also ordered that all Venetians should quit Turkish territory in less than three weeks. Before the expiration of the time first mentioned, Baylo was seized and confined in the castle of the Dardanelles, while his suite of forty-two persons were imprisoned in the Seven Towers, as hostages for Turks under Venetian rule.

In 1715 the Grand Vizier Damad Ali Pasha was sent to the Peloponnesus with a large fleet and a force of 100,000 men. Unfortunately Venice, during her sovereignty, had not succeeded in winning the affection and loyalty of her Greek subjects there, and their subjugation was consequently accomplished without much effort on the part of the Turks. Tinos, an important island, a Venetian possession, surrendered without making any defense. The Turks attacked Corinth, which they stormed several times. The garrison, being weakened, capitulated. While negotiations were pending, one of the magazines in the Turkish camp wherein they had 600 barrels of gunpowder blew up by accident, and 700 Turks were killed. This enraged the Grand Vizier so much that he broke his promise and stormed the place with great fury, took it, and put the garrison to the sword with Signor Minotti, the governor. The isthmus was easily forced; Egina, Modon, Argos, and Malvasia were captured without any resistance, and Napoli was stormed at night with a great slaughter, after a brave defense. In a short time the whole of Morea was reconquered; the men as usual were put to the sword in cold blood, the women and children were sold into slavery.

In the same year, 1715, the three Cretan forts Karabusa, Suda and Spinalonga, successively capitulated.

In 1716 Prince Eugene of Savoy, allying with Venice, informed the Grand Vizier that, according to the treaty which had been signed at Carlowitz, the Sublime Porte was compelled to pay an indemnity to the Venetians; but as it was refused, war was declared. Damad Ali Pasha took command of all the forces, which numbered 150,000, of whom 40,000 were Janissaries and 30,000 Sipahis. The rest consisted of Tartars, Egyptians, Albanians and Wallachians, and arrived at Belgrade, where, after several councils, it was decided to attack Peterwardein. They constructed a bridge across the river Save, and the Turkish army marched towards Peterwardein. The Turks met near Carlowitz about 3,000 Austrians, whom they defeated; 700 prisoners were taken, among whom was General Brenner.

On the following day Damad Ali Pasha marched towards Peterwardein, where he met the Austrians under Eugene, who had 187 squadron of horse and 62 battalions of infantry. On the 5th of August, 1716, the battle commenced at seven in the morning. Both sides fought bravely. At this time the Sacred Standard was again displayed by the Grand Vizier, who, seeing the destruction of the Turkish army, at the head of the bodyguard galloped forward into the thick of the fight. He was killed by a bullet which pierced his forehead. His body was removed at once to Carlowitz. The Sacred Standard of the Prophet was saved by two Turkish generals and by the historian Raschid. Eugene, besides the immense quantity of military stores found in the Turkish camp, captured 140 cannon and 150 banners, and he also found the body of the unfortunate General Brenner, inhumanly mutilated. Prince Eugene, however, continued his campaign against the Turks. He besieged Temesvar, which after forty-four days surrendered. Eugene, through his influence, incited the Servians to co-operate, and thousands flocked to his banner.

In the same year the Turkish fleet went to Corfu, which was defended by a Venetian army under the command of a noted Saxon general, Count von Schullemburg. The Turks on their arrival landed about 30,000 infantry and 3,000 cavalry and began to attack some heights, but were repulsed by the Venetians. Schullemburg with his Italian troops made a successful sortie from the fort, and slaughtered great numbers of the Turks; but by a misunderstood order the German Confederates fired on the victorious allies and caused a panic, and they fled back to their fort.

At last, orders were given by the Seraskier for a general assault, and the defenders were almost overpowered and began to retire, when their thin ranks were filled by citizens, priests and women, who fought bravely.

The Turks, outnumbering the defenders, succeeded in scaling the walls and planted the Turkish standard on the top. The defenders would have been defeated, if it had not been for the strategy of the Saxon general, who with 800 men swept around to the rear of the assailants, and attacked them with such fury that the Turks were thrown into a panic and were driven to their camp with a loss of 2,000 men. A great storm overtaking them on the succeeding night, their tents were blown down and destroyed, and the camp inundated; the army mutinied and demanded to re-embark. Also perceiving the arrival of a Spanish

squadron with reinforcements for the garrison, the Seraskier decided to abandon the siege at once and sailed the following night, having lost 15,000 men in about forty days' siege. A short time after their departure the defenders sent a reconnoitring party, who were surprised to find that their enemy had fled, leaving a great quantity of stores, tents, baggage, magazines, artillery and a large number of wounded. Schullemburg was rewarded for his bravery and skill by the erection of a statue during his lifetime on the walls he had defended.

In the following year, 1717, several naval battles were fought without either side gaining any advantage, with the exception of that of Schullemberg in capturing Preveza.

In August, 1717, Prince Eugene of Savoy with 80,000 men including many Germans and French nobles and princes, pitched his camp from river to river, and protected it by two lines of intrenchments which he fortified well. As soon as the news was dispatched to Constantinople, the Sultan sent at once the new Grand Vizier Khalil Pasha, an Albanian, with an army of 150,000 men. Belgrade was bombarded dreadfully from the batteries of Eugene and his fleet; but its garrison of 30,000 resisted desperately, hoping that they should shortly receive reinforcements from Constantinople.

The Turkish army arrived and began slowly to advance towards the enemy. Eugene, seeing the immense number of his enemy approaching him, formed a plan to surprise them. At midnight on the 16th of August he marched his army parallel to the Turkish; as he had no time to accomplish entirely his plan, he ran the risk of being defeated; fortunately, a heavy fog settled over the rivers, and thus helped Eugene to accomplish his scheme. As soon as the fog lifted, he at once attacked the Turks with such desperate bravery that they were completely routed with great loss; 10,000 of them were killed, a great number wounded and taken slaves, and a large amount of ammunition fell into the hands of the conquerors. Belgrade surrendered to the Austrians. These reverses caused the removal of the Grand Vizier; he was succeeded by Nissandji Mehemet Pasha, who after several months' service was followed by Damad Ibrahim Pasha, the son-in-law of the Sultan. The Porte now sought earnestly for peace, and, through the arbitration of England and Holland, the representatives of Turkey, Austria and Venice were assembled at Passarowitz; and after twelve councils, which lasted seventy days, a treaty of peace was concluded on the 21st of July, 1718, by which Austria obtained the city of Temesvar and its territory, and thus completed the recovery of Hungary from the Turkish power. They also retained Servia and Moldavia; Venice possessed Cithyra, Parga, Preveza and the forts of Dalmatia; and Turkey kept Tinos, Egina, Peloponnesus and Crete.

The Turks, blindly elated by their former military glory, looked upon Christians with contempt, and their defeats in the early part of the eighteenth century were almost entirely due to their neglecting to adopt improvements in the arts and weapons of war; one of which was the bayonet, with which the Christians were often victorious. During the reign of Moustapha III., through the assistance of the French ambassador, Saint-Priest with the Baron de Tott reorganized the army, introduced the bayonet, and established schools and other reforms.

For one hundred and fifty years the small but enterprising and martial republic of Venice checked the Ottoman power.

Since the reign of Achmet the Turkish power has been on the decline. In 1721 he celebrated the marriage of his two sons and three daughters, as well as the circumcision of his four younger sons. During that time a Kiosk was built at Keat Khaneh on the extreme end of the Golden Horn, by the Grand Vizier Ibrahim Pasha, who presented it to his father-in-law, Achmet III.

Fountain of Achmet III.

It is customary for the Turkish people of Constantinople to congregate in the spring of each year at Keat Khaneh. The banks of this most picturesque river are covered with Turkish women in holiday attire of all colors, picnicking, singing and making merry generally. On Sunday the Christians assemble on that spot for the same purpose. Hundreds of caiques ply up and down the stream crowded with gay parties, who lay aside all cares for general pleasure. These caiques can be found for hire at the landing stages of every village; they are the vehicles of the Bosporus and the Golden Horn, carrying passengers and pleasure hunters in groups seated on cushions; they are long and narrow, both ends sharply pointed and made of thin planks of beechwood. They are very light, glide gently, and are easily managed by the rowers, who formerly had for headgear the turban, but now use the red fez, and are dressed in white, with transparent shirt whose sleeves are often raised to their shoulders. The number of these caiques has diminished since the establishment of the boat company of the Bosporus (1850). The expert boatmen of the Bosporus are those of Arnaout-Keui, Yenikeui and Therapia. There are also larger caiques with more pairs of oars, some of which are guided by rudders.

The Baluk-caiques and Bazaar-caiques are still larger; the former convey fish or other articles from the Bosporus to the city, the latter are the omnibuses of the Bosporus, conveying people to the city. Each village on the Bosporus has one belonging to the mosque. The rowers stand and pull their six oars, in an oblique direction aft. These boats never use sails. They were more numerous in 1855. All these caiques are built at Constantinople by Turkish boat-builders.

Also the sprit sail coasters of Constantinople transport merchandise from different parts of the Black Sea or Marmora Sea to the city, and to villages on the Bosporus. They are built in Nicomedia and Moudania, also at Ineboli on the Asiatic side of the Black Sea; the latter are larger, differing a little in shape. None of these vessels go out of the Dardanelles.

An insurrection broke out in Persia, and the Grand Vizier, as well as Peter the Great, undertook expeditions thither, and thus a part of the Persian provinces was seized.

In 1726 the first printing press was established in the Ottoman Empire.

In September, 1730, the Grand Vizier Damad Ibrahim Pasha was strangled during a revolt of the Janissaries, led by the Albanian Patrona Khalil, and Achmet was compelled to abdicate and himself led his nephew Mahmoud to the throne-room as his successor, and made obeisance to him as Padishah of the Empire. He was confined in the Seraglio, where he died a natural death on the 13th of June, 1736, in the sixty-fifth year of his age, and was buried in the Turbeh of Valideh Tarkhan at Yeni Djami.

Achmet, the son of Mohammed IV., at his abdication left the empire in a flourishing condition; he patronized literature and art and founded the Imperial Kitab Khaneh or library; he built also three fountains, one in 1728 which stands to the east of St. Sophia; another at Azap Kapou in Galata; and the third at Top Khaneh.

In 1709 the Valideh Sultan, mother of Achmet III., built a mosque at Scutari.

He had eighteen sons: Mehemet, Issa, Aali, Selim, Mourad, Abdul Melek, Bayezid, Mourad, Selim, Moustapha III., Seifeddin, Hassan, Mehemet, Souleiman, Abdullah, Nouman, Abdul Hamid, and Souleiman. The greater part of them died during their father's lifetime; one was killed, and two reigned as Sultans. He also had twenty daughters, married to Pashas.

CHAPTER XXVI.

MAHMOUD I.

1730–1754.

On the 18th of October, 1730, the new Sultan girded on the sword of his progenitors with the usual ceremonies, and distributed gifts, as was customary, to the Janissaries. Silahtar Mehemet Pasha was appointed Grand Vizier. He was influenced by the chief of the revolters, Patrona Khalil, a Janissary, to depose many pashas; among them was Gregor Ghika, of Albanian origin, the Prince of Moldavia, who was succeeded by a Greek butcher, Yanaki, a friend of Patrona Khalil, who had formerly given credit to Patrona, and had lent him money during the three days of the late insurrection. He thus showed his gratitude towards Yanaki. His bold, insolent actions were insupportable; he was also trying to depose the Khan of the Crimea, who was at that time at Constantinople.

The Pashas, with the assistance of Mufti and the Agha of the Janissaries, succeeded in freeing the government from this rebel, and Patrona Khalil was killed in the presence of the Sultan. The Grand Vizier was removed and succeeded by Kaba-Coulac Ibrahim Pasha, who tried to quell the disorders in the capital by putting Yanaki and 7,000 of his supporters to death; while the Princes of Wallachia and Moldavia, Constantine Mavrocordato and Gregor Ghika, were reappointed. Soon after this the Grand Vizier was removed, and was succeeded by Osman Topal, or "Lame."

Osman Pasha was a Greek born in Peloponnesus, taken as a slave and educated in the Seraglio; at the age of twenty-six he was appointed Beylerbey and sent on a mission to Egypt, but on the way his vessel was captured by Spanish pirates; during this attack he received a wound which lamed him, and gave him the name of Topal or Lame Osman. The prisoners were taken to Malta and inspected by Vincent Arnaud, the French harbor-master. Osman said to him, "Can you do a generous and gallant action? Ransom me, and take my word, you shall lose nothing by it." The Frenchman was interested in him, and asked the captain the amount of his ransom. "One thousand sequins," was the reply, a sum equal to nearly $2,500. Arnaud said to Osman, "I know nothing of you; how can I risk a thousand sequins on your bare word?" Osman answered that he could not blame Arnaud for doubting him, but added, "I have nothing at present but my word of honor to give you, nor do I pretend to assign any reason why you should trust me. However, I tell you, if you do trust to it you shall have no occasion to repent." Osman's manner produced such a happy effect upon Arnaud that he prevailed upon his captors to release him for 600 sequins, which sum he immediately paid; he provided Osman with a home, and medical care until his wounds were healed, and then gave him the means of completing hisvoyage to Egypt. When Osman reached Cairo, he sent 1,000 sequins in payment to Arnaud, with a present of 500 crowns and rich furs, which are esteemed the most valuble gifts in the Orient.

In 1722 he was appointed Seraskier of all the troops in the Morea and invited the son of his benefactor Arnaud to visit him, upon whom he conferred mercantile privileges which enabled him to accumulate large wealth. In 1728 Topal Osman was appointed governor of Roumelia, and in 1731 he became Grand Vizier at Constantinople, and invited Arnaud and his son to visit him frequently, and at one time in the presence of the highest dignitaries and entire Turkish court, Topal Osman pointed to Arnaud and said, "Behold this Frenchman. I was once a slave loaded with chains, streaming with blood, and covered with wounds; this is the man who redeemed and saved me; this is my master and benefactor, to him I am indebted for life, liberty, fortune, and everything I enjoy. Without knowing me he paid for me a large ransom,

sent me away upon my bare word, and gave a ship to carry me where I pleased. Where is there even a Mussulman capable of such generosity?" He gave them many valuable gifts when they returned to their own country. This is truly an exemplication of the Eastern proverb, "There are paths which lead straight from heart to heart."

He took command of the army and defeated the Persians; peace was concluded, and Tauris was restored to the Persians. The Sultan, indignant at those conditions, removed the Grand Vizier in March, 1732, and appointed Ali Pasha Hekimzadé, a Venetian by birth.

Osman Pasha Topal was re-appointed general commander of the Turkish army, consisting of 100,000 men, and in July, 1733, defeated the Persians near the river Tigris and retook Bagdad; the second engagement was at Leidan, where he again defeated the Persians; and in the third, near Kerkoud, the Turks were defeated, and Osman Topal Pasha fell dead on the battlefield. His body was brought to Constantinople for burial. During this period three Grand Viziers were removed in succession. The Persians, after the death of Osman Pasha, gained repeated victories over the Turkish generals; and in 1736 Turkey gladly made a treaty of peace with Persia.

The Sultan abolished all the festivals and holy days which had been introduced during the reign of his father Achmet, and retained only the Mevlout, or the birthday of their prophet, which since has been celebrated with great pomp.

Augustus II., King of Poland, being dead, Stanislaus Leczynski was proclaimed his successor; he was protected by France, but Russia rejected him and seized Warsaw, the capital of Poland, and the son of Augustus was proclaimed king.

On the 28th day of May, 1736, war was declared by Turkey against Russia, occasioned first by the disagreement between the Czarina Anne and the Sultan in regard to their respective claims to Daghestan, the Kabartas, and the other districts between the Black Sea and the Caspian Sea. The Tartar troops had marched through the Caucasus from the Crimea, to join the Ottoman army in Persia; resistance had been made to this by the Russians, and many collisions had taken place between them; the occupation of Poland also, by the Russian troops on various pretexts, was a cause of offense to the Porte. This state of affairs had continued for two years previous to the declaration of war in which it finally culminated. Marshal Munich commenced the campaign with vigor; he captured the Crimea with great loss and slaughter. In January, 1737, a secret treaty was made between the courts of Vienna and St. Petersburg, at which time it was arranged that the Austrian armies should invade Turkey in connection with those of Russia, and a congress was opened at Nimirof, in which the representatives of these two countries in connection with those of Turkey endeavored to complete negotiations for peace. The demand of the allied powers was too exacting, and hostilities began again which lasted with varying successes on both sides, incurring much slaughter and indescribable suffering. The Russian Marshal Munich seized two fortresses near Azoff, which the Turks vainly endeavored to retake with a loss of 20,000 men, then marched upon Jassy, and planned to go thence southward into European Turkey and capture Constantinople. But he was checked by

tidings of the severe defeats sustained by the Austrian allies on the upper Danube. Soon after, the Austrians met with a severe defeat at Krotzka from the Turks under Grand Vizier Hadji Mehemet Pasha July 21, 1738, and through the French Ambassador Villeneuve peace was finally restored between the three powers, and a treaty was signed at Belgrade in 1739, which proved to be more advantageous to the Turks, including the annexation of Servia and Wallachia.

In April, 1740, the Sultan celebrated the marriage of his three daughters to different Pashas. In the same year the Emperor of Austria, Charles IV., died and Maria Theresa, his daughter, ascended the throne.

In 1741 the Sultan, imitating the example of Achmet I. and Mourad IV., sent an expedition to Mecca bearing valuable gifts. Meanwhile complications arose in his relations with Persia, for the Shah Nadir made demands which were rejected by Mahmoud, and war was declared in 1743, which lasted three years.

Mahmoud was the first Turkish sovereign who allowed the ambassador of a European power to visit other apartments in the Seraglio besides those used for public receptions; he granted this privilege to the French Ambassador Castelan, who, with his suite, had received medals bearing the monogram of the Sultan. The Sultan was passionately fond of music, and was the first to introduce European music in the Seraglio.

In 1747 Shah Nadir of Persia was assassinated by his own Pashas and was succeeded by his son Mirza.

Moustapha Pasha, governor of Rhodes, took an envoy of the Sultan from the island of Rhodes to Asia Minor, and on his return to Rhodes in January, 1748, he had a crew of Maltese, Greeks, Turks and Arabs. Among the last was a young man of violent temper named Kara Mehemet, who had brooded over a fancied injury, and in revenge determined to kill the governor. He informed the Maltese and Greek slaves on board of his plans, and succeeded in getting them to assist him. Finally they attacked the crew at a signal, killed several, threw others overboard and disarmed the rest. The governor's life was saved at the intercession of a Maltese youth, but he was confined to his cabin. On the 1st of February the mutineers reached Malta and were received by the Grand Master and his staff; Moustapha was kept a prisoner in the castle of St. Elmo, but through the efforts of the French ambassador was afterward to live in a private house near Valetta, and to correspond with his friends in Constantinople. Meanwhile Kara Mehemet nominally embraced Christianity, only to carry out a most diabolical plot against the Grand Master. As a Mohammedan he naturally regretted having surrendered one of rank and of his own faith to the enemies of Islam, and determined to atone for it by the massacre of the Grand Master Emmanuel Pinto and his Knights, with the surrender of the island to the Ottoman Government. The plan was approved by Moustapha, and it was arranged that a trusted slave in the palace was to kill the Grand Master, which would be followed by a slaughter of all the Knights. One of the soldiers, however, a Maltese, learning of the plot, informed the Grand Master of it; by the next morning the baseness of Kara Mehemet was known in every direction, and an immense crowd surrounded the palace and

demanded his immediate execution. Moustapha was again confined in the castle of St. Elmo; Kara Mehemet and forty-eight of his confederates, the ringleaders of this conspiracy, were beheaded.

In 1748 the Kurds in Constantinople revolted in order to plunder Bezesten, but the Grand Vizier, through the aid of the Janissaries, succeeded in dispersing them.

Bezesten is the most oriental of the Bazaars, devoted to the sale of silk, jewelry and bric-à-brac, largely of a military kind; besides this there are other Bazaars, the Missir Tcharshi or Egyptian Bazaar, where every description of spices are sold; the Bit Bazaar or Louse Market, where are sold old clothes, shoes, etc. The most wonderful of all the markets at Constantinople is the Grand Bazaar or merchants' quarter, a Byzantine structure enlarged by the Turks. It is a wilderness of archways and vistas down narrow-columned arcades into which pours light from above tempered by stained windows. Each street or arcade is devoted to the sale of some article or to one branch of trade. On one of the doors of jewelry sellers there is a single-headed eagle, which is very ancient. The double-headed eagle was adopted by the Byzantines after the tenth century.

An hour before sunset all iron doors of the entrances of these bazaars are closed, locked and barred, and put in charge of the watchmen, who are responsible for the safety of the shops and who walk about with big clubs, beating on the stones to let the thieves know they are coming.

Oriental shops or stores are nearly all built after the same pattern, the only difference being the depth of the little cubbyhole at the back. The portion which appears upon the street consists of a platform about two feet high and not over ten feet wide. This is covered with a small carpet, or a thin mattress with a cushion or two. The outdoor street shops are closed at night by means of boards let down strengthened with iron bars and padlocked. Part of them serve as an awning during the day. Here sits the shopkeeper crosslegged, with his account books by him, his black beads in his hands which he twists backwards and forward. If the shopper standing outside sees anything he wishes, the merchant will very deliberately take it down to be inspected, and in order to detain the shopper, he hospitably offers him coffee.

The following are the measures and weights in use in all the Turkish markets of Constantinople:

LENGTH.

1 Pike or Pic	equals	25 5/8 inches
1 Arsheen	"	26 6/8 inches
1 Andazeh	"	27 inches

WEIGHTS.

4 Dengue	equals	1 Dirhem
400 Dirhem	"	1 Oka (2.828 lbs.)
44 Oka	"	1 Kantar
180 Oka	"	1 Tcheki
195 Oka	"	1 Yeni Top Khaneh Tcheki
2 1/2 Oka	"	1 Gallon

In 1881 the Turkish Government issued an order that the French decimal system be used instead of the old weights and measures in the Turkish Empire; but as the law has not been enforced, the old ones are still in use, except in the Government offices.

The Sarratch Khaneh or Saddlers' Bazaar is a small quarter by itself adjoining one of the principal streets of Stamboul, the Divan Yol. The rich bestow the greatest possible attention upon the trappings and equipments of the animals they use, and the workmen who produce these objects constitute a special guild. In this bazaar may be seen elaborate saddles covered with leather or stuffs or velvet decorated with ornamental hand-sewing with silver and gold and with selected pearls sewed on to it; some of these valuable saddles are to be seen at the imperial treasury. Saddlebags of all descriptions are also made here. They are of all shapes and sizes, and useful for the long journeys on horseback into Asia, which are often undertaken from Constantinople. In this Bazaar in 1853 by orders of Abdul Medjid a saddle of great value was made of cloth and leather decorated with valuable jewels and sent to Pope Pius IX.; also Hamid I. presented a saddle in gold to Empress Catherine II. which was made in the same place. The Sarratch Khaneh was formerly entirely in the hands of the Greeks, but as soon as the Turks learned the art, the Greeks were obliged to quit.

The Turks have also street bazaars (fairs) daily in different sections of Stamboul and suburbs; they convey their merchandise in large bundles on horseback, except at Scutari and Roumeli Hissar, where they are conveyed in large caiques. They are held on Monday at the Yeni Djami, Stamboul; Tuesday at Sali Bazaar near Top Khaneh; Wednesday at Tcharsamba, near St. Sophia, Stamboul; Thursday at Pershembeh Bazaar, between Azab Kapou and Galata, also at Djub Ali, in Golden Horn, Stamboul; Friday at Kassim Pasha and Eyoub on the Golden Horn; Sunday, at Yenishehr, and Roumeli Hissar on the Bosporus.

In the year 1750 the Janissaries revolted, and three Grand Viziers were appointed in succession. In the following year a large fire destroyed several thousands houses at Constantinople; at the same time the plague destroyed two-thirds of the inhabitants; the rest were afraid to leave their houses, so that the city for a while was a desert. In the same year Mahmoud built a mosque and a bath at Kandilli, a village on the Asiatic side of the Bosporus.

In 1752 Beshir Effendi, the Kizlar Aghassi, only twenty-eight years old, who succeeded the older man of the same name, on account of the dislike of the Janissaries and by a fetva which was issued by the Mufti, was strangled at Kis Koulessi. His immense treasure, which was estimated at 1,000,000 ducats, was confiscated by the Government.

Kiz Koulessi or the Maiden's Tower, by some Leander's Tower, was first built by the Emperor Manuel Comnenos, son of Caloyannis, and was then called Arcla, from the Latin *Arcula*. It is now called by the Turks Kiz Koulessi. It is said that it was once the residence of a Sultan's daughter, about which an interesting story is told.

After the capture of Constantinople it was rebuilt of wood, and during the reign of Achmet III. entirely of stone. It is used as a signal station and lighthouse.

The French ambassador, Monsieur de Vergennes, and de Tott, went in 1753 to pay their respects to a newly appointed Grand Vizier, Bahir Moustapha Pasha. The audience passed off in ordinary course, and the Frenchmen were about to depart, when the Grand Vizier requested them to remain a little while longer, and made a whispered remark to an attendant, who immediately left the presence. After a further interchange of pipes and coffee had taken place, the attendant returned and made a significant sign to the Grand Vizier, who then very courteously bowed his guests out of the room. When they reached the courtyard, where their horses and attendants were waiting, they were surprised by the sight of a pyramid of freshly severed heads, which certainly had not been there on their arrival. They came to the conclusion that the Grand Vizier, wishing to impress them with a sense of his power, had caused a few criminals to receive this punishment.

In 1754 Mahmoud, though very ill, was determined to attend the mosque; on his return, while he was dismounting from his horse at the entrance to the Seraglio, he dropped dead. He was buried in the Turbeh of Valideh Tarkhan at Yeni Djami.

Mahmoud, son of Moustapha II., was born in August, 1696, and succeeded his uncle at the age of thirty-five. He built a mosque at Kandili, a Turkish village on the Asiatic side of the Bosporus; also he laid the foundation of the mosque Nouri Osmanieh, the Light of Osman, in 1748, on the second hill of Constantinople, which was completed in 1755 by his brother and successor Osman III. He left no issue.

CHAPTER XXVII.

OSMAN III.

1754–1757.

After a long confinement in the Seraglio Osman ascended the throne with the usual ceremonies. His short reign was a time of peace for the Ottoman Empire, with the exception of the necessary changes attending the appointment of four successive Grand Viziers.

Osman spent much time in going about his capital in disguise, and thus, unknown to his people, became aware of their condition. He regulated the clothing of his Greek, Armenian and Jewish subjects, all of whom were required to wear coarse colored cloaks; their head-covering consisted of large cylindrical lambskin caps of various shapes and colors. The shoes of the Greeks were black, of the Armenians red, the Jews blue, and yellow was to be worn by only the Mussulmans of both sexes. The Turkish women were obliged to wear yellow boots of maroquin, with overshoes of the same color without heels. The Greek and Armenian women were dressed like the Turkish until the reign of Mahmoud II. The Turkish women in general had their feredjes of soft colors: blue, pink and green; the Armenian and Greek women, sombre colored: brown, maroon, deep gray and black. Osman also regulated the dress and turbans of the Turks, so that from the shape of their turbans, or color of their caftans, one could tell the exact rank, occupation, office or condition. It was also customary for all the Turks, even the Sultans, and native Christians to shave their heads until the reign of Abdul Medjid.

The winter of 1755 was an exceedingly severe one; the cold was so great that the Golden Horn was entirely frozen; in 1849 and in 1862 it was partially frozen. The Bosporus was also partly frozen in 401, 763, 932, 1232 and 1621.

An amusing incident occurred during the reign of Osman, in connection with his Grand Vizier Rahgip Pasha, a man of high diplomatic abilities. When he was twenty-five years of age he was employed by the Porte, subsequently made governor of several provinces, and finally attained the rank of the Grand Vizier; in this capacity he served both Sultans, Osman III. and Moustapha III. One day a young man from Dantzig, Prussia, called upon his Excellency, and through Terdjiman Bey or interpreter told him that in a dream "The prophet Mohammed appeared to me urging me to accept the faith of Islam; in obedience to this divine voice I left my country and came here for that purpose." "Strange," replied Rahgip Pasha, "for seventy-five years I have fulfilled faithfully the duties of a true Mussulman, not forgetting the five daily prayers, and during all this time I have never been favored by a communication or a visit from the prophet. How can an infidel receive such an honor?" "Tell him," he added to Terdjiman Bey, "that I am not easily deceived, and I suspect that in order to come this long distance he must have killed either his father or his mother, and if he does not instantly confess the truth, I will hang him." The young man, frightened by the manner of the Grand Vizier, tremblingly acknowledged that he was a schoolmaster, and had been banished from home on account of his misconduct.

Osman, though very ill and against the advice of his physicians, attended the mosque for his Friday prayers. On his return to the Seraglio he became worse and expired on the next day in the fifty-ninth year of his age, leaving no issue.

He was buried in the Turbeh of Valideh Tarkhan at Yeni Djami and was succeeded by his nephew Moustapha III., son of Achmet III.

CHAPTER XXVIII.

MOUSTAPHA III.

1757–1774.

Moustapha, after a long confinement in the Seraglio, succeeded his uncle Osman III., and ascended to the throne at the age of forty.

In 1763 he sent Achmet Effendi as an ambassador to the court of Berlin, to congratulate Frederick the Great upon the glorious peace which had just been consummated, as well as upon his greatness. He was accompanied by a large retinue and a troop of Janissaries, and took with him many valuable gifts with some fine Arabian horses for the King of Prussia. Frederick received him graciously, and gave him a public audience which was accompanied with much splendor.

Empress Catherine, soon after her accession, began to form a political influence over the kingdom of Poland through her schemes and the bribes of her ambassador at the court of Warsaw, and later she sent a powerful army there.

The Sultan, hearing of the arrival of the Russian troops in Poland, decided to support the independence of the Poles, who sought the interference and aid of the Turks. A detachment of Russians burned the little town of Balta on the frontiers of Bessarabia, belonging to the Tartar Khan, and massacred all the inhabitants, regardless of sex or age. This act was considered by the Sultan as a declaration of war. In October the Grand Vizier sent for M. d'Obreskoff, the Russian ambassador, and demanded from him a promise that the Russian army should evacuate Poland; and as the Russian ambassador had no authority to enter into any agreement he was seized and confined in the Seven Towers on the 5th of October, 1768.

After Moustapha's accession to power four Grand Viziers were successively appointed, the last of whom was Hamza Pasha; during his administration it became evident that war between the two powers were inevitable. The Mufti gave his long-expected fetva for war. The above-mentioned Grand Vizier was deposed on account of his opposition to the war. Turkey immediately began to mobilize her army. Nishandji Mehemet Emin Pasha succeeded Hamza Pasha in the Vizierate; and in March, 1769, he marched with the Sacred Banner at the head of a large army against the Russians.

During this time the following incident occurred:

It is stated that Franz Anton von Brognard, the Austrian ambassador at Constantinople, who was from June 5, 1766, until June 22, 1769, in Turkey, desiring to witness the pageant, hired a house at Tekeh-mahallessi of Top-Kapou, taking with him his wife and suites. This was seen by the Turkish soldiery, who, instigated by the Emirs, surrounded the house, disarmed the guards, dragged the women into the street, while the ambassador himself was saved with great diffi-

culty by the police. No complaint was made by Mr. Brognard, as he had been previously warned by the imam of that quarter of the risk he incurred in occupying the house. Soon after this the Ottoman Government, in order to avoid any difficulty, sent the ambassador a gift of a valuable sable fur and 2,000 piastres, with jewels of the same value to his wife.

Sable and other furs were used in Turkey not only for apparel, but among the Turkish officials indicated their political rank; they were presented by the Sultan as a reward for political and military virtue.

CATHERINE II.

Prince Gallitzin with a Russian army of 150,000 men crossed the Dniester and marched into Moldavia, with the intention of capturing Choczim; but was unsuccessful, and he was obliged to repass the river. The Russians, while in Moldavia, had taken prisoner its Hospodar, Gregor Ghika, in 1769, but soon restored him to his dignity. He was finally strangled in 1777 by the order of the Sultan. The Tartars on their march destroyed numerous towns and villages, and carried about 30,000 inhabitants into slavery.

Nishandji Mehemet Emin Pasha, the Grand Vizier, was not successful; in consequence of which he was recalled and beheaded in Adrianople. His successor

Moldovandji Ali Pasha was even more unfortunate; after several attempts to enter Potovia, Choczim was captured by the Russians, and many of the Turks were slaughtered during their retreat through Moldavia and Wallachia. These misfortunes naturally led to the removal of the Grand Vizier, and the appointment of Khalil Pasha.

During these reverses the Mufti Pirizadé Osman Effendi tried to persuade the Sultan at the Divan to massacre all the Christians of the empire. Previous to this proposition he issued a fetva commanding the slaughter of all Moldavians and Wallachians, and their wives and children to be taken in slavery; but as the Mufti found no seconders the project was rejected.

A Russian fleet commanded by Count Orloff with a land force was sent in October, 1769, from the Baltic to the Mediterranean. As soon as the Greeks received the intelligence of the enterprise of the Russians to deliver them from the Turkish yoke the love of liberty was rekindled in their hearts, and the Greek inhabitants everywhere joyfully received the invaders. General Orloff besieged Coron and Modon without success, and as Morea was in revolt, marched with its assistance against Tripolitza, but they were defeated by the superior forces of Turkish troops. The Russians held the Cyclades for a short time, but when they sailed for Tchesmé the Greeks were left unprotected and exposed to the cruelties of the Turks.

The Patriarch Meletios was deprived of his eyesight and exiled; many in Thessaly and Larissa were slaughtered in cold blood. On the island of Lemnos the bishop and all the priests were cruelly tortured and beheaded, while at Smyrna the Christians were savagely butchered as they were coming out of the church of St. Photini.

Being unsuccessful in the Morea the Russians sailed and arrived at Tchesmé, where they met a superior Turkish fleet under Admiral Hassan Pasha. Spiridoff attacked the Turkish admiral yardarm to yardarm, and his ship of ninety guns at once took fire from hand-grenades thrown by the Russians; the mainmast of the Turkish vessel, in flames, fell on Spiridoff's ship, in a short time both vessels were blown up. Only twenty-four Russians were saved, among whom were the Admiral, his son, and Count Theodore Orloff. This ship carried ninety brass guns, and had on board a chest containing 500,000 rubles. Admiral Hassan, though wounded, swam to shore. By the advice of Admiral Hassan the Turkish fleet retreated into the straits under Tchesmé.

Seeing the Turkish vessels anchored closely together in the narrow bay, the English officers on board Orloff's fleet conceived the bold plan of burning and sinking them the very night after the battle on the 6th of July, 1770. The English officers, the most prominent of whom were Admiral Elphinstone, Captain Greig and Lieutenant Dugdale noted for their bravery succeeded in destroying the Turkish fleet. Only one ship of fifty guns and five xebeques were left unconsumed, and these were taken by the Russians. The small town of Tchesmé with its forts and cannon was taken.

After this success Admiral Elphinstone proposed that the whole Russian fleet

should sail for the Dardanelles, force the passage and bombard Constantinople. But for some reason Orloff prevented him. The Sultan at the same time sent his late Vizier, Moldovandji Ali Pasha, together with Baron De Tott, to strengthen and defend the Dardanelles. Orloff went to attack the island of Lemnos, where he besieged its castle. After a sixty days' siege the Turkish garrison offered to capitulate. Hassan, through the consent of the Grand Vizier, collected about 4,000 desperate volunteers from Constantinople, armed with sabers and pistols, sailed to Lemnos and landed these ruffians on the eastern side of Lemnos. Hassan on the 10th of October early in the morning suddenly attacked the Russians, and succeeded in driving them back to their ships, and the enterprise was abandoned.

Captan Hassan Pasha was a native of Persia, where he was kidnapped when a boy by the Turks, and sold to another person, from whose service he freed himself by the assistance of a Greek. He escaped to Smyrna, thence to Algeria, where he enlisted in the army, promoted for his ability and courage and at last was appointed governor to some province. He became very wealthy, and being suspected by the Divan of Algeria, was obliged to escape in order to save himself and his accumulated wealth. On his way he was captured by a Spanish vessel, and was detained six years in Madrid; he was sent to Naples in exchange for Christian prisoners. From Naples he passed to France, and sailed in a Danish ship for Constantinople. On his arrival there he had a private interview with the Grand Vizier Raghip Pasha, through whom Hassan obtained an opportunity of appearing before the Padishah Moustapha, who, being convinced of his intelligence and characteristic vigor, appointed him captain of Turkish man-of-war. He afterwards became Admiral, and at last he was promoted to the highest rank of Grand Vizier. He died at the age of seventy years, and it is supposed that he was poisoned.

Another similar case of kidnapping occurred in 1890 in Smyrna. A small Turkish sailing vessel arrived at that harbor and, having discharged its cargo, was ready to leave. The captain went on shore at different times, bought Tumbeki (tobacco for narghilé) from a Persian tobacconist, who had his son, a handsome lad of fifteen years of age, in his store. The captain made up his mind to kidnap the lad, and before his departure went on shore to purchase some tobacco. He told the merchant that he had no money with him, but if the boy would accompany him to the vessel, he would pay him. This was agreed upon and as soon as the boy reached the captain's cabin waiting to be paid, the vessel sailed out of the harbor of Smyrna. Vigorous efforts were made by the father of the kidnapped boy to ascertain his destiny, but in vain.

In the following year, 1771, the Russians subdued Bender, Akerman, Braila, Galatz and Kilia; the Grand Vizier retreated, and returned to Constantinople with scarcely 3,000 men. The Sultan was very indignant, and beheaded the Grand Vizier, appointing in his stead Silahtar Mehemet Pasha, who was also defeated by the Russians with the loss of the Crimea.

These successes of the Russians awakened the jealousy and alarm of the European powers. England recalled the English officers from the Russian navy and proposed her mediation to the Porte; also France offered to supply the Sultan with men-of-war, in consideration of a subsidy. Neither Austria nor Prussia desired to see Turkey destroyed. At last the Porte accepted the mediation of Austria and Prussia, but Russia's terms were too high, as she demanded to occupy Moldavia and Wallachia. The Austrian ambassador entered into treaty with the Porte July 6, 1771, by which the Porte was bound to pay a subsidy of 20,000 purses (11,250,000 florins), to cede a part of Wallachia to Austria, and Austria on the other hand promised to assist the Porte in recovering all the conquests of the Russians and to compel them to evacuate Poland.

In 1772 Beyroot or Baibut, the capital of Lebanon and the most important town in Syria on the coast of the Mediterranean, was bombarded and plundered by the Russian fleet.

After this Mohsinzadé Mehemet Pasha succeeded as Grand Vizier; hostilities commenced again and Mohsinzadé marched against the Russians without success. These defeats greatly distressed the Sultan, who died a natural death on the 25th of December, 1773, in the fifty-eighth year of his age and was succeeded by his brother Abdul Hamid I. He was buried in Laleli Djami (the Tulip Mosque) built by him in 1760–1763 at Ak Serai.

During this reign a Greek girl of extraordinary beauty was kidnapped from Athens, the capital of Greece, by the Sultan's officials and conveyed to Constantinople, as a present to the Sultan.

The beauty of the Greek ladies, when they *are* beautiful, is very great, and of a classic type.

Moustapha built a mosque at Scutari in 1760, and another called Kipir at Indjir Keui, a village on the Asiatic side of the Bosporus, as well as a public bath and fountain called Tchoukour Tchesmé in 1763.

The public baths in Turkey are originated from those of the Byzantine, which the Turks found at the capture of Constantinople, and since have multiplied in number. They are used not only for cleaning purposes but figure largely in their religious ceremonies, to cleanse themselves from all impurities by frequent washings or ablutions. They are all built above the surface, and not underground.

On entering the bath the first apartment consists of a spacious hall, or rotunda, from the central part of which a gentle circulation of air is admitted from windows. Running round by the wall is a raised platform covered with either matting or carpet. In the center of the building is a fountain which plays refreshingly into a marble basin raised on a pedestal of masonry. On a couch on the platform above mentioned the guest undresses; his clothing is tied up in a towel, and he is attired in three scarfs of toweling; one of these girds the loins, another is thrown over the shoulder, and the last is twisted into a turban for the head. An attendant holds a cloth before him until he is undressed and has properly adjusted the bathing attire; he is then furnished with wooden clogs (pattens), and quits the undressing-room (apodytarium) for the heated chambers, accompanied by an attendant holding the guest by his arm. Entering the tepid chamber (tepidarium) he is seated on a raised mattress for half an hour, and the perspiration gently starts; and after several applications of massage he is escorted to the hot chamber, which is covered with a dome, the light being admitted through loop-holes filled with glass. Here the towels are all removed, except that which encircles the loins. Under the dome is an extensive platform of marble slabs. The guest gets up on this, one of the towels is spread for him to lie on, and then he lies down on his back; the tellak kneels on one side and, bending over, grips and presses his chest, arms, and legs, and after considerable massage the tellak commences to rub down the back, commencing from the neck, with a glove made of camel's or goat's hair, thus cleansing the body from foul matter. After this comes the soaping process. A bowl of water is brought, frothed with Cretan soap; with this the body is washed. The final act of the bath is to dash a bowl of water over the feet. Then the guest leaves the hot chamber for the tepidarium, where he sits for five minutes to be wrapped with dry towels and then is conducted to the apodytarium, where he reposes on his mattress for half an hour or more. Coffee or sherbet is served to him, and he then dresses himself and leaves the bath. The charges made in these public baths are very moderate, and they are patronized by the rich as well as the poorest class, whether Mohammedans, Jews or Christians. Some of the wealthy Turks have them built in their residences for their own private use.

Every village has a public bath, which is always ready about the hour of morning prayer in the early dawn and reserved exclusively for men till 9 A. M,; during the remaining hours till evening it is occupied by women. There are also baths exclusively for men, and others exclusively for women. All the Turkish baths are modeled from the Byzantine baths, which the Turks found at the capture of Constantinople. The greater part of the water of Constantinople is consumed in these baths.

Moustapha III. had five daughters, and two sons—Selim III. and Mehemet; the latter died before his father.

CHAPTER XXIX.

ABDUL HAMID I.

1774–1789.

Abdul Hamid, the son of Achmet III., was five years old when his father died, but ascended the throne only after forty-three years' confinement in the Seraglio. Upon assuming the reins of the government his first step was to omit the Tchoulou Aktchessi, the customary distribution of presents to the army, and since then this custom has been abolished.

He made few changes, as he appreciated the merits of his Grand Vizier Mouhinzadé Mehemet Pasha and of his Captain Hassan Pasha. The Sultan and all his officials were desirous of peace except the Ulema, who objected. On the 14th of April, 1774, the Grand Vizier displayed the horsetails with great pomp in front of his camp at Shumla, but was attacked and thoroughly beaten by the Russians, who captured his camp, baggage and military stores and twenty-nine cannon. The Grand Vizier was glad to make peace on any terms. He sent an officer to the Russian camp to request an armistice. This was refused, but the Grand Vizier was invited to send plenipotentiaries to treat for peace. After a brief delay, during which Mouhinzadé obtained the sanction of the Sultan, ratified by the Mufti who issued his fetva, in which, to the great degradation of Ottoman pride, it was said, "Seeing our troops will no longer fight the Russians, it is necessary to conclude a peace." The plenipotentiaries were dispatched to treat with Prince Repnin, who acted on behalf of Russia, and the first conference took place on the 16th of July at Kutchuk Kainardji, a village in Bulgaria; and after seven hours' council the plenipotentiaries agreed on the 17th of July, 1774, to the minutes of the treaty which consisted of twenty-eight public articles. The conditions were: Turkey to pay to Russia within three years 4,000,000 roubles for the costs of the war, also the Russians to withdraw their fleet from the Archipelago. The Tartars of the Crimea, Kuban, etc., were declared independent of either empire, and were to enjoy the right of electing their Khan from the family of Zinghis. Russia restored to the Tartars all her conquests in the Crimea, etc., retaining only Kertch and Yenikalé. She also restored to the Porte, Bessarabia, Moldavia, Wallachia, etc., and the islands of the Archipelago; retaining Kilburn and its territory, Azoff and Kabartas, but evacuating Georgia and Mingrelia; the exchange of prisoners; the title of Emperor to the Czar; the protection by Russia of the Christians in Turkey; to erect a chapel in the Minister's residence at Pera, and a Russian public church in which Christians may worship according to the Greek ritual; the Russian subjects to have full liberty to visit the holy city of Jerusalem without being molested, etc.

The peace of Kutchuk Kainardji was too humiliating for Turkey; Russia desired to augment this feeling and therefore placed the Khan Shahim Ghirai in

power over the Crimea instead of Devlet Ghirai. The Porte retaliated by an order opposing the passage of Russian vessels into the Black Sea. The war which then seemed imminent was finally averted by France, and a new treaty was afterwards signed in 1779, at the Kiosk of Ainali Kavak on the Golden Horn. This Kiosk was partially destroyed during the reign of Selim III., and a part of the garden was taken for the Arsenal.

During this reign the first European post-office was established at Constantinople.

By the treaty of Kutchuk Kainardji in 1774, the government of Austria was allowed to have special postal service from Constantinople to the frontier for the exclusive use of the embassy, and later the Government allowed its merchants in Turkey the privilege of its use also. In this manner Austria established the first post-office in Constantinople, and was followed by France, England, Russia, Germany and Greece, who opened offices and maintained, besides these, branches in all the large cities and seaports of the Empire.

These foreign post-offices, however, became very harmful to Turkey. All of them more than covered the expenses, and the profit was a dead loss to Turkish revenue. It was soon discovered, too, that valuable articles such as watches and jewelry came over the borders in foreign mails, not for the use of the embassy or its friends, but to be sold by merchants, Ottoman and others. This of course was a source of considerable loss to the custom-houses.

On the request of the Porte the foreign governments consented to send all packages of commercial value to the custom-house and to deliver to the Turkish authorities all letters for Turkish subjects. They also usually destroyed all newspapers whose obnoxious contents had been previously made known to the Turkish police. At the same time these post-offices seem to be an infringement on the sovereign rights of the Sultan, and all claims for their existence rests upon the capitulations.

At the time of the downfall of the Eastern Empire (Constantinople), the Sultan declared that foreigners having customs and religions of their own could not be fairly governed by Turkish law and might dwell in the empire under their own, as far as their own private affairs were concerned, provided that they did not disturb the country or its people.

This state of affairs became necessary on account of the vast difference between Eastern and Western customs and ideas, but as Turkey finds it advisable to hold communications with foreigners, the Sultan lays aside his sovereign rights to this extent in favor of aliens.

The first serious protest made by the Sublime Porte against the foreign post-offices, was at the time of the Crimean war, but nothing important was accomplished because the Postal service of the Empire was hardly in existence and could not well take the place of those used at the time by foreigners for their mails.

More than forty years ago a special service was created by the Turkish government called the "Poste Internationale," and delegates of the empire were admitted to the postal convention at Berne. Immediately taking advantage of this the Turkish authorities declared the special post-offices in the empire to be an open violation of international law. They very conveniently forgot the "Capitulation system," by which Turkey of her own free will had for years been placed under a kind of subservience to the European powers, and which also created an unusual situation with regard to the Turkish Empire. The convention at Berne could not give to the Porte the advantages of its own postal system without the excision of the "capitulations," and the Turkish delegates took care not to propose the enactment of a special article concerning the foreign offices in Turkey.

In 1885, 1888 and in 1894 Assym Pasha, Minister of Foreign Affairs, Izzat Effendi, Director General of Posts and Telegraphs, as well as several other officials, sent requests to foreign diplomats, and to the Swiss government itself, the executor of the Berne Convention, asking them to close their special postal offices. These requests were of course denied, but in 1895 and 1898 they were presented again, and the Turkish government urged their acceptance, stating that it had established a special semi-weekly steamer service between Constantinople and Varna, Bulgaria, which would connect with the railroads of Eastern Europe. This service was not efficient, however, as the Turkish boat usually arrived a few hours after the time the Orient Express was scheduled to leave, and connection was made only about twice in a month. When the railway between Constantinople and Vienna was completed, it was announced by the government of Turkey that all mail-bags would be taken at once to the Turkish Post-office. If this announcement had taken effect, there would have been no reason for keeping the foreign offices open. But the foreign embassies had apprehended the difficulty by sending armed officials on every train, who allowed no interference in mail matters.

At the Post-office mentioned above, which had been established by the Turkish government, the employees treated the incoming mails as their own special property. Letters either never reached their destinations or arrived late, bearing marks of having been opened by soiled fingers and resealed. Newspaper correspondents received indignant letters from angry editors who had never received their manuscripts sent through the Turkish mail. Men were arrested for sedition and at their trials the only evidence against them might be some passage in a business letter opened in the mail. In the money-order department, money disappeared and the office would not pay the damages, saying that its duties ended when the thief was convicted and discharged, and if the holder of the order wanted his money he would have to sue the miscreant.

So it can readily be seen that foreign post-offices in Turkey are necessary in spite of the vigorous protests made by the government, and the offer remains to close them as soon as the domestic office is in a safe and efficient condition.

Of all the Western powers, only the United States took the Turkish post-office seriously. A treaty was made by which all mail from America destined for Turkey was to be sent in closed bags. One of the greatest dangers of the time to Turkey is the reading of pernicious matter, and as soon as the United States began to send, by every mail steamer out of New York, closed bags to Turkey, Americans living there began to miss their magazines and even letters that in the official opinion were harmful reading. Even at the present time the only alternative left to American residents is to have all mail marked "open mail" and so keep it out of the notorious closed bag. In this manner they may avoid the Turkish dictum as to what they may or may not read.

Turkey's internal mail system is rather remarkable. Letters and packages are carried with all the speed of horseflesh and delivered with all the carelessness and neglect of employees devoted to their own interests. After all official mail is extracted, the remainder is thrown into a large basket and carried into an outer room, into the midst of the waiting crowd, where it is dumped without ceremony on the floor with the remark: "There is your mail." At the more important centers, however, the mail is given to clerks who make a small income from the five or ten cents for each letter, grudgingly delivered to the applicants for them.

During the year 1877 the Greek post-office at Galata was closed. Greece had closed all Turkish post-offices in that section of Thessaly which she had received from the Ottoman Empire, and Turkey immediately repaid the compliment by closing the Greek office at Galata.

Italians living in several towns in Turkey have for some time been trying to establish Italian post-offices. Signor Tittoni, Italian Minister of Foreign Affairs, at one time made up his mind to open post-offices at Constantinople, Salonica, Avlona, Smyrna, and Jerusalem, and in March, 1908, the Italian ambassador announced his intention to the Porte and was told that these offices could not be opened. The Italian Ambassador sent another note to the Porte on April 9th, in which he indicated that Italy's rights were incontestable, as they were based on the most favored treatment clause in the treaty between the two countries granting her the privilege of the most favored nation. On April 14th the Porte replied, declaring peremptorily that categorical orders had been given to prevent the opening of the offices.

The Italian Government, receiving from the Porte this negative reply, issued orders for a demonstration of warships in Turkish waters, and a squadron comprising nineteen war vessels got ready to sail under the command of Admiral F. Grenet. When the Porte learned this she at once instructed the Turkish ambassador to make peace. Accordingly Moustapha Rechid Bey called on the 20th of April on Foreign Minister Tittoni and officially informed him that the Ottoman Government does not object to Italy establishing post-offices in the above-mentioned cities, and the incident was regarded as closed. The Turkish local post-office of Constantinople was established during the reign of Sultan Aziz, but was suppressed by Sultan Hamid II., as he feared it might help plots.

Catherine's desire was to capture Constantinople at all hazards, under the veiled pretext of liberating the Greeks from the Turkish yoke, and to establish her second grandson Constantine Pavlovitch as Emperor of Constantinople. He was born in 1778, and was brought up by Greek nurses, and educated by learned Greek teachers. Before the war of 1787 Catherine tried to raise the Greeks in rebellion and expel the Turks from Greece; but on account of England's attitude towards Russia and the Swedish war, Russia was compelled to detain her fleet in the Baltic. But a Greek squadron of twelve vessels was equipped by different parts of Greece under the command of Lambro Canzani, who captured many Turkish vessels in the Archipelago. The Sultan was obliged to withdraw a part of his fleet from the

Black Sea and, with the assistance of an Algerian squadron, attacked on the 18th day of May, and destroyed the Greek fleet. A Greek deputation was sent after this in the early part of 1790, to St. Petersburg, to implore the aid of Catherine. They were cordially received by the Empress, who promised them assistance for their cause.

War was again declared by the Sublime Porte on the 15th of August, 1787, against Russia, and the Russian minister at Constantinople was arrested and confined in the Seven Towers.

Captan Hassan Pasha was recalled from Egypt, and placed in command of the Turkish fleet and land forces and sailed to the Black Sea; his first object was to recover the ill-fortified fortress of Kilburn, which had been ceded to the Russians by the treaty of Kainardji. Suvaroff allowed the Turkish fleet to enter the Liman; about 7,000 were disembarked on the Kilburn shore, then they were attacked desperately by Suvaroff, and all the Turks were slain. The Russian battery at the end of the promontory opened fire upon the Turkish ships, also the flotilla of the Nicolaieff gunboats assailed them in the Liman. The greater part of Hassan's fleet was destroyed. The approach of winter hindered both parties from further hostilities,

In the following year Joseph II. made an alliance with the Empress Catherine II., and declared war on the 10th of February, 1788. The Grand Vizier Cahvedji Youssouf Pasha assembled his forces in Bulgaria, and Captan Hassan Pasha the Turkish fleet in the Black Sea. The Grand Vizier crossed the Danube, attacked and defeated an Austrian army and also threatened to invade Hungary. The Austrians were unsuccessful in this campaign. Suvaroff was summoned to besiege Oczakoff. Before the siege the Turks of Oczakoff surprised a Russian neighboring village and butchered all the inhabitants after their fashion; the Russians, thirsty for vengeance, advanced on the 16th day of December, 1788. About 4,000 Russians were swept by the fire of the besieged, but with great persistence they pressed forward and entered the city. No mercy was shown to either sex or age, and out of a population and garrison of 40,000 human beings only a few hundred, mostly women and children, escaped butchery.

In 1787 Ali Pasha of Tepelen resolved to control Greece and treacherously murdered many of its brave men; but in the following year the inhabitants of Suli, assisted by the brave Andrutso of Atalant and Marco Bozzaris, resisted and defeated Ali Pasha.

Ali Pasha was born at Tepelen, Albania, in 1741. In his youth he encountered many perils by continually fighting unsuccessfully against the neighboring Pashas, who robbed him of nearly all his father's possessions, and he was obliged to flee to the mountains for safety; but in short time fortune favored him, it is said, in that he accidentally discovered a chest of gold. He raised an army of 2,000 men and succeeded in entering Tepelen again; where at once he murdered his brother and imprisoned his mother in the harem on the charge of poisoning him. Here she soon after died. He next reconciled himself to the Porte by helping to subdue the rebellious Pasha of Scutari. In 1787 he distinguished himself in a battle against the Austrians, and was rewarded with constant accessions to his dominions, and was named Pasha of Trikala in Thessaly, and finally proclaimed himself Pasha of Yanina in Epirus. All his acts were marked with treachery and fiendish cruelty; he hanged, beheaded, impaled and roasted alive on spits some of his most distinguished adversaries. At last he became so powerful that his dependence upon the Porte was merely nominal. After the capture of Parga about this time he avenged

upon the inhabitants of Gardiki an injury done to his mother forty years before, by the murder of 739 male descendants of the original offenders, who themselves were all dead. In his private life he was also cruel, but very affectionate as well. The wife of his son Mouctar was a great favorite with the old man. One day, perceiving her weeping, he questioned her of her trouble; she replied that her husband's love was alienated by Miri, the wife of a rich Jew, whom she met at the public bath wearing her husband's valuable ring. Ali then ordered the wife of the Jew to be seized, tied up in a sack and thrown into the river.

Abdul Hamid I. built in 1778 a mosque at Beylerbey, a village on the Asiatic side of the Bosporus; another one in 1780 at Emirghian, on the European side, a bath and a marble fountain. These fountains, dedicated by different Sultans, are

ALI PASHA of Tepelen.

built of marble and finely decorated; there are also several hundred public fountains established by individual piety.

Water is sold during the summer in all the main streets of Constantinople. There are shops with a counter of white marble and large bottles of iced water and lemonade. There are certain shops noted for their specialties in certain syrups, and others for their water, about which Turks are very particular and can tell at once from which of the many springs near the capital it comes. Also the streets swarm with itinerant sellers with arrangements for keeping the water or lemonade cool. Ice-cream is also sold in the shops and streets of Constantinople and suburbs. In winter the ice-venders dig large holes in the ground and fill them up with snow, covering them with straw or hay twenty-four inches thick. The snow has to be rammed down hard and will become solid ice. Such a store of snow will last the whole summer.

In winter the Turks use two other kind of beverages; one is prepared of ground millet called "Boza" and sold by Bosnians who go about the streets crying their boza; and the other is the "Salep" which is made of milk sweetened with sugar to which a small quantity of salep (a kind of ground root) is added; and when the milk is brought to a boiling point, thereby giving a thick consistency, it is ready to be served. A coating of pulverized cinnamon is spread over it when it is served. It is very nutritious and a nerve restorative. It is sold by Albanians, who go about the streets every winter morning and carry in their hands a large copper kettle (tinned within and without) under which smolders a fire. In it is the salep. In their right hands they carry pails full of cups and saucers.

Abdul Hamid I. was poisoned on the 7th of April, 1789, in the sixty-sixth year of his age, and was succeeded by his nephew Selim III. He was buried in his own Turbeh, in the vicinity of Bagtcheh Kapou. He had three sons: Mehemet, who died of small pox, Moustapha IV., Mahmoud II. the Reformer; and several daughters.

CHAPTER XXX.

SELIM III.

1789–1807.

Selim, son of Moustapha III., was a prisoner of the Kafess for fifteen years; he was twenty-seven years of age when he ascended the throne on the 7th of April, 1789.

The new Sultan organized an army of 200,000 recruits from Albania, Bosnia, and Asia; he visited different parts of his capital in disguise, deposed the Grand Vizier Cahvedji Youssouf Pasha and appointed the Admiral Hassan Pasha, who was defeated in the naval battle of Tchesmé and saved his own life by swimming. He also commanded the army during the expedition against Russia and Austria, but he was totally defeated by Suvaroff, the brave Russian general, at the battle of Oxanio, in the delta of the Danube, with a loss of 20,000 men, 100 standards and all the artillery. Suvaroff, with his ally the Prince of Saxe-Coburg, conquered many towns, in addition to Ismail with its garrison of over 30,000 Turkish troops, almost all of whom were killed at the assault on the 22nd of December, 1790, among whom were many officers and generals. The Austrians conquered Servia, Wallachia and Moldavia; in the meantime the Emperor of Austria died in March, and was succeeded by his brother Leopold II., who, frightened at the attitude of France, concluded a treaty of peace at Sistovo on the 4th of August, 1791, by which he restored to Turkey all the provinces captured by Joseph, except Orsova. And through the intervention of England and Prussia peace was concluded at Jassy between Russia and Turkey on the 9th of August, 1792. Thus the Crimea and part of Bessarabia was restored to Russia. Melek Mehemet Pasha, a Bosnian, was appointed Grand Vizier. In 1796 the Grand Vizier was succeeded by Kior Youssouf Mehemet Pasha, during which time General Albert Dubayet arrived at Constantinople as ambassador from the French Republic. He brought

with him several pieces of artillery and engineers in order to instruct the Turkish Topdjis (gunners). Also the ambassador brought drill-sergeants from the French horse and foot regiments, who were to teach the Sipahis and Janissaries.

The Ottoman Empire was greatly disturbed by the expedition of Napoleon I. to Egypt. Napoleon had turned his thoughts eastward, as the disorders of Turkey's administration, the exhausting of its finances, the continual revolts of the

SELIM III.

provinces, led him to believe that the Turkish empire was approaching its end; and with this in view he planned to get possession of a part, without the assistance, and in advance, of any other power. On the 19th of May, 1798, a magnificent French armament sailed from Toulon, and on the 8th of June, on the way, they were joined by a large fleet of transports having on board 35,000 troops. On the 10th of June the fleet arrived at Malta, where Bonaparte landed some of his troops and took the island without any opposition. Having established a garrison

in Malta, he sailed on the 19th and arrived at Crete, where he learned that he was pursued by a formidable enemy. This was the English squadron under the command of Lord Nelson, who was trying to find out the whereabouts of the French fleet. On the 29th of June the French fleet arrived in Egypt, and captured Alexandria by storm. As soon as this news reached Constantinople, the Porte demanded explanations for this unjust expedition from Mr. Ruffin, the French chargé-d'affaires, who said that France sent troops into Egypt not to destroy but to affirm the authority of the Sultan against the Mamelukes. The Porte consigned Mr. Ruffin, together with all the members of the legation, to the Seven Towers in 1798.

Alexandria, a celebrated city of Egypt, was founded by Alexander the Great, about B.C. 333. It was situated on a strip of land on the southern coast of the Mediterranean, and between that and the lake Mareotis, rather south of the present city of the same name.

Ancient Alexandria was at one time the center of scientific knowledge, and the first commercial city of the earth. After Alexander's death it became the regal capital of Egypt, and was the residence of the Ptolemies for two hundred years. They enriched it with numerous elegant edifices, and furnished it with a library of 700,000 volumes, which was burned by the Saracens in the seventh century. In this city the book of the Old Testament had been translated from the Hebrew into Greek by the orders of Ptolemy Philadelphus in the year 285 before Christ. Ptolemy, being desirous of forming a very great library at Alexandria, employed Demetrius Phalereus, a noble Athenian, to procure from different nations all books of any reputation that were among them. Demetrius informed him that the Jews were possessed of a most extraordinary volume, containing the ancient history of that people and the ordinances of their lawgiver, Moses, which he represented as a singular curiosity. Ptolemy immediately sent to Jerusalem to procure this volume, and, being desirous of understanding its contents, he requested of Eleazer, the High Priest, to send him six elders of each of the tribes, men of fidelity and ability, to translate it into the Greek language, in consideration of which favor he agreed to set at liberty all the Jewish captives, to the number of 120,000, whom his father Ptolemy Soter had reduced to slavery. The request was granted; a magnificent copy of the Old Testament written in letters of gold and seventy-two learned men were sent from Jerusalem to Alexandria, where they were received with the utmost respect, and lodged in a palace prepared for their reception.

The most ancient account we have of this Septuagint translation of the Bible is from Aristeas, an officer in the guards of Ptolemy Philadelphus, at the time when it was completed.

On the 7th of July the French army marched from Alexandria against the Mamelukes and after a long and tiresome march through a desert of burning sand met them on the 21st of July near the Pyramids. The Mamelukes, mounted on the finest Arabian horses and well armed, fought bravely and fiercely against the well-disciplined French army, but finally the Mamelukes were beaten off with great slaughter. Six days after, Cairo was captured. Napoleon took Gaza, stormed Jaffa and attacked Acre, which was stubbornly held by the Turks and after heavy losses Napoleon Bonaparte was forced to retire. On the 25th of July, 1799, the battle of Aboukir was fought, ending with the complete destruction of the Turkish army. The disturbances in France induced Napoleon to withdraw. He left General Kleber in command of the Army of the East and crossed the Mediterranean, which was covered with English vessels, in a frigate.

An alliance was formed between Turkey, Russia and England, and war was formally declared against France. On the evening of the 1st of August, 1798, Nelson destroyed the French fleet under Admiral de Brueys off the mouth of the Nile. General Kleber wished to come to some agreement with Sir Sidney Smith, the English commodore, but the English Admiral, Lord Keith, refused to ratify the terms, and 80,000 Turkish troops under the Grand Vizier Kior Youssouf

Pasha entered Egypt early in 1800. Kleber completely defeated this host at the battle of Heliopolis on the 20th of March. At last by the English expedition, Egypt was wrested from the French. France had, by the treaty of Campo Formio, between her and Austria in 1797, obtained possession of the Ionian Islands and their dependencies on the European continent; Preveza, Parga, Vonitza, Gomenitza and Butrinto, which had formed portions of the Venetian dominions, had gone to France. As soon as war was declared against France by the Porte, Ali Pasha of Epirus went and captured these cities from the French, except Parga, which was garrisoned by a brave body of Suliotes. They refused to submit. It was protected by the English.

Soon after, a Russian fleet from the Black Sea joined the Turkish and together they sailed and conquered the Ionian Islands. At last peace was concluded in Paris between France and Turkey in 1801.

Selim, being disturbed by different uprisings, thought to make some improvements in his kingdom and to reorganize his army according to European methods, intending to disband gradually all of the regiments of the Janissaries who constantly disturbed his capital. Among the prisoners the Turks captured during the last war with Russia, was Omer Agha, a Turk by birth who served several years in the Russian army and was promoted to the rank of lieutenant. The Grand Vizier Youssouf Pasha had often conversed with him on the military system of the two nations. The lieutenant persuaded the Grand Vizier to allow him to drill several hundred renegades according to the European plan. After the war was over, Youssouf Pasha took with him the little drilled company and stationed them at a village at a short distance from Constantinople. The Sultan, hearing of them, went and saw their parade and at once noticed the superiority of their fire to that of the Turkish army. Lieutenant Omer Agha recruited more renegades and Turks, and his force was augmented to 600.

The Sultan wished to introduce this new system among the Janissaries, but they objected and mutinied. However, they were appeased by fair promises.

Among the commissioned Turkish officers that were sent to Egypt to fight the French invasion was Mehemet Ali, a subordinate officer in command of an Albanian regiment. Afterwards he became the viceroy of Egypt.

Mehemet Ali was born in the town of Kavalla, a little town in Macedonia, a district of Albania, about the year 1769, and was the son of Ibrahim Agha, a humble tobacco merchant. At an early age he lost his father and was protected by the governor of the place. When of age he was appointed as an assistant collector of taxes, and performed his duties well. On one occasion the inhabitants of a village refused to pay under threat of rebellion; the governor applied to Mehemet Ali, who at once took a few men well equipped and went to the village, entered a mosque and sent for several of the principal inhabitants, who, not suspecting any violence, entered the mosque; he at once ordered the door to be closed and the men to be bound hand and foot and then set off for Kavalla, regardless of the pursuing multitude.

On account of this exhibition of courage, he drew the admiration of the governor, who procured for him the rank of Bouluk Bashi or Commander of the

Police Guard, and a rich wife, a relative of his patron the governor. In 1800 the governor commissioned Mehemet Ali Binbashi or Colonel, in the regular army, and with 300 men who were raised in the township of Kavall, he departed for Egypt to combat Bonaparte, who was invading that country.

When Selim conquered Egypt, he employed several thousand soldiers to guard his conquests; they were composed of Ottomans, of which a part were Mamelukes, who in time increased in numbers through their domesticated habits, while the Turks on the contray became degenerated. In the seventeenth century a revolution broke out in which the remaining Turks were driven away and the Mame-

MEHEMET ALI PASHI of Egypt.
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lukes became the rulers; but they were always in strife and continually assassinated their rulers.

After the departure of the French in 1801 from Egypt, Mehemet Ali through his genius and perseverance was promoted in 1806 by the Sultan to the Pashalic. He also conferred the dignity of Pasha of the second order upon his son Toussoum, a youth then, with the promise that he should make an expedition against the Wahabees in Arabia.

Mehemet Ali, being afraid of the threatening growth of power of the Mamelukes, had discovered the plot that they would overthrow him should he fail in his war with the Wahabees. He designed a plan characteristic of the Orient to crush

them at one blow. He invited their leaders to the citadel of Cairo, to attend a solemn festival on the day when his son Toussoum Bey was invested with the command of the expedition against the Wahabees.

About four hundred and seventy of these Mamelukes, under the command of Saim Bey, wholly unsuspicious of the treacherous design of Mehemet Ali, accepted the invitation. They were received and treated cordially at the Divan (hall of audience) on the 1st of May, 1811, and offered to Mehemet Ali their hearty congratulations. As they were passing at their departure through a narrow defile between high walls, all mounted, with their attendants who usually served on foot, armed and attired in gorgeous robes forming a brilliant procession, they were swept down by Albanian troops with cannon and a hail of bullets from the tops of the walls and in all directions, which threw the unprepared Mamelukes and their horses in a confused mass. Death passed over them like a whirlwind, not sparing one of them. The lifeless body of the brave Saim Bey was dragged by a rope around his neck through various parts of the city. The heads of the principal officers were embalmed and sent to the Sultan at Constantinople. Only one of the Mamelukes, named Emin Bey, escaped this horrible massacre in Cairo. Being detained on business and not able to attend the festival, he arrived there when the Mamelukes were entering the narrow defile. He waited until all passed and would have followed them, but the gates were shut at once and immediately after he heard the reports of the firearms. He surmised the result and at once galloped out of the city. He afterwards with a small party retired to Syria.

Mehemet Ali, after the extermination of the Mamelukes throughout Egypt, finding himself more secure of his position, resolved to destroy the power of the Wahabees in Arabia, who were a religious sect founded by Abdul Wahab, who was born in 1691. In 1801 the Wahabees captured Medina, Jedda, later Mecca, and other important cities.

Mehemet Ali marched against the Wahabees and succeeded in breaking their power. All the chiefs of the Wahabees met with a terrible death under the hand of Ibrahim, adopted son of Mehemet Ali; fifty of the most prominent Wahabees were impaled at the gate of Mecca. Abdullah Ibn Saoud, the last Emir of the Wahabees, surrendered to Ibrahim in 1818, who, after promising him security of life and property, violated this solemn pledge. He was dispatched to Constantinople, where he was beheaded November 19, 1819, in the public square of St. Sophia.

Mehemet Ali disciplined and equipped his army on the European model, and also built a formidable navy. He ruled in Egypt until 1848, at which time his mind failed and he was succeeded by his son Ibrahim, who died a short while after in the same year; and Abbas, his nephew, was appointed ruler in Egypt in 1848. He died suddenly in July, 1854. His successor was Said Pasha, who died January 18, 1863. He was succeeded by Ismail, who was an enlightened and liberal ruler. The attempt to Europeanize Egypt entailed a vast expenditure, and the country acquired a national debt of more than $400,000,000, which plunged the Khedive into such financial difficulties that in 1879 the Sultan of Turkey, Abdul Aziz,

prompted by France and England, issued a firman deposing Ismail and nominating his son Tewfik Pasha as Khedive. Ismail Pasha quitted Cairo on July 1, 1879, with his harem; but the Sultan, having refused him permission to land at Constantinople, he took up his residence at Naples. Later he was allowed by the Sultan to return to Constantinople, where he lived at his palatial residence at Emirghian, on the European side of the Bosporus; he died in March, 1895. Tewfik Pasha died suddenly on the 7th of January, 1892, and was succeeded by his oldest son Abbas.

The invasion of Egypt by the French caused the inhabitants of Suli to revolt for their liberty.

IBRAHIM PASHA
Son of Mehemet Ali Pasha, of Egypt.
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Suli is situated in Epirus, a mountainous district very difficult of access. The inhabitants of Epirus took refuge there during the seventeenth century to preserve the religion, customs, and liberty of their forefathers. Ali Pasha of Tepelen, however, being a deceitful and ferocious man, could not tolerate them, as they would not acknowledge his authority, and he attempted to subdue them. These mountaineers fought against the troops of Ali Pasha and repelled his attacks successfully for many years, during which they exhibited great bravery, the very women

taking part in the strife. Ali Pasha found it impossible to conquer them, either by force or by strategem, but finally they were obliged to surrender through the lack of provisions, and a treaty was made by which they were to be allowed to emigrate with their arms and personal effects. The monk Samuel, with five others, remained there to complete the arrangements and negotiate for the sale of such property as they could not take with them. Ali Pasha sent his officials to confer with Samuel. During the conversation which ensued, they tried to intimidate him, telling him that he would regret the course which he had taken. "That will never be; under no circumstances can I be sorry," was the reply of this brave monk, and as he uttered these words, he fired his pistol into the powder magazine causing its explosion with the instant death of the bystanders. As the Suliotes were leaving their homes, according to the treaty, in three divisions, they were attacked by the order of this treacherous Pasha, who it seems had no intention of keeping the promise made to them. The first, under the command of Tchavella, reached Parga safely, the second, under Koutch-onica, were overtaken and besieged at Zalogo, a rocky spot above Acheron. There occurred one of the most pathetic and horrible incidents of that epoch. The ammunition and provisions being exhausted, and the women seeing that there was no safety for them, and realizing their dreadful fate if they fell into the hands of the Turks, threw their children into the rocky abyss below, then, clasping each other by the hand commenced to sing, and danced one by one over the cliff, thus rapidly following their little ones into eternity. Out of 800, 150 men were left, who succeeded in escaping to Parga. The third and last division, consisting of 1,000 Suliotes, reached a convent, where after a brave resistance all but forty-five were killed, who finally succeeded in reaching Parga, under the command of Bozzaris. Such was the heroic and tragic termination of this war. The exploits and death of Marco Bozzaris occupy a brilliant page in the history of the Greek insurrection.

The inhuman treatment of the Servians by the Janissaries continued, and reduced them to complete despair, until 1804, when a general slaughter commenced with the evident purpose of their entire extermination; hundreds were impaled, and tortures of all kinds were inflicted upon the Servians. This brought the remnant of the people into a frenzy which culminated in a powerful insurrection headed by Kara George Petrovitsch. This intrepid leader had been in early youth obliged to leave his country, in consequence of having killed a Turk, by whom he had been insulted, and became a sergeant in the Austrian service. His call on his country to shake off the Ottoman yoke was enthusiastically obeyed, and so successful were his efforts that in 1806 he became master of Belgrade. Mollah Pasha of Viddin, who rebelled against the Sultain, tried to form an alliance with the Servians, but the Servians declined, through the advice of Russia, to accept this offer.

In 1813 the Turks again attacked Servia; Kara George wished to concentrate his forces in one advantageous place to meet the Turks, but the leader of that neighborhood was also the proprietor of a large property, and did not want it destroyed; so he resisted the orders of Kara George. Amid all the miserable

disputes the Turks marched on. The Servians were soon divided into small bands; even Kara George could induce none of his chiefs to aid him, and in October he fled in disgust across the Danube into Austria.

In 1815 the Servians were again animated by the gallantry of one of their leaders. Milosch Obrenowitch rose in arms, and before the close of the year the Turkish troops that had occupied the country were broken and dispersed, though the fortresses remained in the occupation of the Sultan's garrison. Two formidable Ottoman armies advanced upon Servia in the succeeding year; instead of overwhelming her they halted on the frontier and offered to negotiate; at last Alexander Milosch I. (Obrenovitch) was acknowledged as hereditary prince of all Servia by Turkey on August 15, 1829, his position being simply that of Christian governor, subject to the Pasha appointed by the Porte as a sort of tributary chief. Kara George, who ventured to return to his country, was seized and shot by the command of Milosch on the requisition of the Turks.

In 1839 Milosch was forced to abdicate in favor of his son Michael II., who was elected prince. He died in 1840. Michael III. succeeded him; in 1842 he was deposed and was succeeded by Alexander Karageorgevitch, son of Kara George, and the Porte confirmed the choice. He was deposed December 23, 1858. Milosch was re-elected, and was succeeded by his son Michael III, September 26, 1860; he was assassinated June 10, 1868, by a friend of Karageorgevitch, and Milan (Obrenovitch) IV., his cousin, came to the throne aged fourteen, July 2, 1868. Milan married on October 17, 1875, Natalie, the beautiful daughter of the Russian Colonel Keschko. Servia achieved her national independence in 1878, and Prince Milan was proclaimed king in 1882. In 1888 he divorced Queen Natalie, and in 1889, without any publicly known cause, he suddenly abdicated in favor of his son Alexander, then twelve years old, and went to live in Paris. Milan died in Vienna in 1901. On the 13th of June, 1903, King Alexander and his Queen Draga were both brutally assassinated by the revolutionist army officers in the Old Konak, now razed to the ground. Thus the Obrenovitch dynasty was exterminated. Peter I., son of Alexander Karageorgevitch, was proclaimed king and was crowned in October, 1904.

Napoleon's victories greatly surprised Selim, who sent Khalet Effendi to congratulate him on his success. The French Ambassador Sebastiani was received with great honor at Constantinople, which displeased the English and Russian ambassadors. Sebastiani then induced the Sultan to dethrone the hospodars of Wallachia and Moldavia, Constantine Ypsilanti and Alexander Mourousi, and appointed instead Scarlato Calimachy and Alexander Sutcho; the last of whom was beheaded by the orders of the Ottoman Government on the 31st of October, 1807, as it was said that he had betrayed the secret negotiations between England and Turkey to Sebastiani, the French ambassador.

General Mitcheson with a Russian army invaded Moldavia in November, 1806, and after defeating the Turks, entered Bucharest on the 27th of December. Soon after this, war was declared by Turkey against Russia, and the foreign powers were informed that the Bosporus was closed. Russia asked assistance

from Great Britain, which was granted; in January, 1807, the British Ambassador at Constantinople, Sir C. Arbuthnot, threatened to send a naval force against Constantinople, unless the French ambassador was expelled, on the ground of undue partiality for him. This was refused by the Reis Effendi or Minister of Foreign Affairs, and the British ambassador, accompanied by all the English merchants, withdrew to the frigate "Endymion," and joined the fleet of Tenedos. Admiral Sir John Duckworth with seven ships of the line, two frigates and several fireships forced the passage of the Tchanak Kaleh or Dardanelles on the 19th of February, without sustaining much injury in the passage by the fire from the castles. A Turkish squadron, which was anchored at Gallipoli, attacked the British fleet, which repelled their attack, and destroyed the whole Turkish fleet, with the exception of a corvette and a gunboat, which were captured; then the British fleet turned its attention to the shore batteries and destroyed them. From the old-fashioned brass guns of these batteries very large stone balls were thrown, some weighing seven hundred pounds. The British squadron sailed to Constantinople, and filled the city with consternation. The admiral demanded in behalf of Great Britain and Russia the immediate dismissal of the French ambassador; a renewal of the treaty with those powers, free passage for Russian war vessels in the Bosporus and the Dardanelles, with the surrender of the Turkish navy until the conclusion of peace. Unfortunately for him, however, instant compliance with these demands was not insisted upon; the Admiral dallied while negotiations were pending, of which the Turks took advantage, under the direction of Sebastiani, the French ambassador. With the assistance of French officers the defenses were greatly strengthened, and on the 3rd of March the British admiral decided to leave without delay, but with some loss.

The Russians in 1807 besieged Kars. The Turks successfully repulsed three assaults, and the siege finally was raised. After the unsuccessful expedition against Constantinople, Duckworth proceeded to Malta and, embarking 5,000 troops, sailed to Egypt and captured Alexandria, but two attempts on Rosetta failed. The English held Alexandria till the 22nd of September, when they were attacked by Mehemet Ali Pasha and forced to capitulate. In the Archipelago a Russian squadron under Vice-Admiral Siniavin, gained some advantages over the Turkish fleet; but the Turkish Captan Pasha was able to retire and protect the capital.

During the reign of Selim III. the American flag was unfurled for the first time in the harbor of Constantinople on the 9th of November, 1800, by Captain Bainbridge of the United States frigate "George Washington." This fact includes an episode in the history of our country which may not be familiar to all of our readers.

The piratical Bey of Algiers, having discovered that the new republic beyond the western seas had no cruisers to protect its commerce, determined to take advantage of the situation; and accordingly on the 25th of July, 1785, the schooner "Maria" of Boston, Captain Isaac Stevens, was captured outside the Straits of Gibraltar by an Algerian corsair, and her crew taken into slavery. On the 30th of the same month the brig "Dolphin" of Philadelphia with Captain Richard O'Brien

and his entire crew, was also seized, their cargoes confiscated and their officers and crew sold into slavery by these Algerian pirates; this was followed by the capture of four other vessels in October, 1793, whose crews shared the same fate. The Bey, inflated by his continued success, demanded a heavy ramson for his captives, as well as tribute for future immunity to American merchant vessels in the East.

Gold Coins of Selim III.

In January, 1798, the frigate "Crescent" sailed from Portsmouth, N. H., to be delivered over to the Bey of Algiers, as "compensation for delay on the part of the United States in fulfilling their treaty obligation to pay him tribute." Richard O'Brien, Esq., who was ten years a prisioner at Algiers, took passage in the above frigate and resided at Algiers as Consul General of the United States to all the Barbary states. She carried also valuable presents on board for the Bey, among

them twenty-six barrels of dollars. Her captain, the majority of her officers and many of her seamen had all at one time been captives in Algiers. The result of sending this handsome present to the Bey was that the Pasha of Tripoli and the Bey of Tunis complained that the United States had sent them nothing. The Pasha of Tripoli declared war in consequence against the United States, which meant that his corsairs should take their ships as prizes; and the Bey of Tunis demanded 10,000 stands of arms, saying insolently to the American consul, "Tell your government to send them without delay; peace depends upon compliance." The United States were consequently at war with Tunis and Tripoli.

Preparations were made in this country to compel the autocrat of Algiers to release the Americans held by him, but they ceased in consequence of the conclusion of a treaty between the United States and Algiers. Captain Bainbridge in command of the frigate "George Washington," was sent in May, 1800, to pay the annual tribute to the Bey. It arrived in the port of Algiers in September, ran in and anchored under the mole. As soon as the tribute was delivered he was requested to place his ship at the disposal of the Bey. It appears that the Sultan was offended on account of the treaty which the Bey of Algiers concluded with the French Government, while Turkey was at war with France, and the Bey decided to send valuable presents with a representative in order to conciliate the good will of the Sultan. As soon as this request was communicated through the United States Consul, Mr. O'Brien, to Captain Bainbridge, he sought an audience with the Bey and expressed his regret that he could not comply with his request without the orders of his superiors. In reply to his indignant remonstrances the Bey sneeringly said, "You pay me tribute, by which you become my slaves; therefore, I have a right to order you as I think proper." The guns in the fort at the entrance of the harbor of Algiers, bore directly on the frigate, and the American commander, wisely believing "discretion to be the better part of valor," also by the representations of the American Consul, Mr. O'Brien, and the certainty that his ship would otherwise be seized and sent by force, consented to convey the agent and presents of Algiers to Constantinople. The Bey also demanded that his flag should be hoisted at the main, while that of the United States should be shown forward. Captain Bainbridge also yielded, but as soon as he was beyond the reach of the guns of the works, set his own ensign as usual; and on the 9th of October, 1800, the "George Washington" left Algiers, and on arriving at Dardanelles, where are two castles that command the passage, and where ships are obliged to exhibit passport in order to proceed, Captain Bainbridge was somehow embarrassed as to the course he ought to take. The only thing he had to do, was to get a firman from the Sultan; but as the United States were not then known at the Sublime Porte, he might be delayed weeks, negotiating for permission to sail up. He at once devised a scheme in which he was successful. The castles of the Dardanelles stand nearly opposite each other on the European and Asiatic shores, and the guns, carrying stone balls that weighed about eight hundred pounds, were stationary like mortars, and became nearly useless the moment a ship was out of their regulated range. The rest of the defenses at that time were

very immaterial. As the ship approached the castles, Captain Bainbridge hauled up his courses, clewed up his topgallant sails, and made the usual preparations for anchoring. When nearly abreast of the castles, she commenced firing a salute, which was instantly returned from the shore, and at this moment, when the vessel was partly concealed in smoke, she sailed by and arrived on the 9th of November, 1800. On her arrival an officer of the Porte came on board the frigate to inquire under what flag she sailed. A courteous reply was made, but in a short time the official returned to ask for more explicit information as his Government had never heard of the United States of America! The frigate, by a happy coincidence named for the Father of his Country, with her brave commander Captain Bainbridge, had taken the initiative in introducing the youngest nation in the world to one of its oldest peoples. The frigate remained in Constantinople until the 30th of December, 1800, when she sailed again for Algiers, which port she reached on the 21st of January, 1801. While Captain Bainbridge was at Constantinople he was introduced to Captan Pasha, who became pleased with the manly conduct and fine personal appearance of the American officer, and at parting he gave him a firman of protection. This saved Captain Bainbridge from further trouble with the Bey of Algiers, who, as soon as he saw the firman, exchanged the savage ferocity of the barbarian for expressions of friendship and offers of service. On the 30th of June, 1815, Commodore Decatur humbled Algiers. (See "Naval History of the United States of America," by J. Fenimore Cooper, Vol. I., pp. 147, 151, 185.)

In 1803 Constantinople was visited by the plague, which raged for some time, carrying off 150,000 inhabitants, and in 1812–1813 carried off another 100,000.

The French officers organized the first regiments of infantry, aside from the Janissaries, which were called Nizam Djedit. These regiments were armed and drilled on the basis of the French army. The Janissaries, however, refused to submit to this discipline, but the Sultan paid no attention to them, and took under his patronage the other regiments, increased them, and built separate barracks for them, one at Scutari bearing his name Selimieh, and another at Levent Tchiflik, a place between Pera and Buyukdere. Selim had neither military ability nor cruelty; his friend the Mufti, died; and the Ulemas, with the newly appointed Mufti, were opposed to the reforms and sided with the Janissaries; also Kaimakam Mousa Pasha, who pretended to be one of the most faithful friends of the Sultan, betrayed to the Janissaries all the plans of Selim. Two months after the departure of the English fleet, Selim gave an order for some change in the equipment of the garrison of the forts on the Bosporus; this caused the immediate signal for the fatal revolt. The garrison mutinied and the Janissaries of the capital repaired to their barrack at Et-meidan on the 28th of May, and there overturned their camp kettles, by which they meant that they would no longer accept food from Selim. They obtained a fetva from the new Mufti, and, headed by the treacherous Kaimakam Mousa Pasha, forced their way to the Seraglio and placed Moustapha, the eldest son of Abdul Hamid I., on the throne, May 29, 1807; and all those who had favored or forwarded the Sultan's schemes were seized and put to death. Mous-

tapha caused several of the wives of Selim III. to be strangled in a night, and their pitiable death-cries were heard by each other.

During Selim's reign education was encouraged by him, also the printing establishment which had been founded in the reign of Achmet III. was revived, and several European works were translated from the French; also more schools were established throughout his dominions. Greek educational institutions also were at work, and when it was found that a revolutionary party among the Greeks took this opportunity of inciting their fellow-countrymen against the Turks, Selim, instead of closing the Greek schools and printing offices, established a Greek press at Constantinople, through which he tried to counteract the revolutionary ideas of the Greeks. He tried to appease his rayas through the help of the clergy.

Selim sent several young officials to the different permanent European embassies to receive a better political education. During his reign he built a mosque at Scutari. Selim had a thoughtful expression, black eyes and eyebrows, crooked nose, black beard, a pitted face, was tall in stature with a slight stoop. He wore a white silk coat lined with valuable fur, and a green conical cap covered with a white linen turban, bearing on the front a diamond brooch with feathers; and at his waist a Persian dagger set with precious stones.

Selim had been treated kindly by his uncle, the late Sultan, who allowed him more freedom than any other prince. He also, during his reign, allowed his cousin Mahmoud II. a degree of freedom and inspired him with a desire for progress and reform. His mother, it is said, was the daughter of a Greek priest from Georgia, a woman of high intellect and ability, to whom are attributed the reforms Selim intended to bring into effect. He also obtained from intimate European associates, one of whom was an Italian physician named Lorenzo, previously mentioned, considerable knowledge respecting the nations of Europe.

CHAPTER XXXI.

MOUSTAPHA IV.

1807–1808.

Moustapha, son of Hamid I., ascended the throne in the usual manner at Eyoub.

Soon after, the Russians, having subdued Wallachia and Moldavia, prepared to cross the Danube, but they were opposed by Napoleon I., who had determined to march against Russia.

The disturbances continued in Constantinople, which indicated correctly the condition of affairs throughout the empire, for it had long been retrograding. The Sultans in succession had been for many years past controlled almost entirely by the Janissaries; the reforms desired and planned by the well-meaning Selim III. had terminated in his deposition.

The deposed Selim had some good friends, one of whom was Moustapha Bairactar, the Pasha of Rutschuk, whom Selim had promoted to that post, and directly after the truce of Stobosia with the Russians, August, 1807, he marched with 40,000 soldiers, most of them Bosnians and Albanians, upon Constantinople and encamped on the plain of Daout Pasha, about four miles from the capital. He entered Constantinople with great ceremony, announced that the war with Russia had ended, and that he was bringing the Standard of the Prophet back to the Seraglio, also with the intention to dethrone Mustapha and reinstate Selim. The people received him with enthusiasm, and the Janissaries allowed the leaders to enter the first gate of the Seraglio; they found, however, that the second gate had been closed by the Bostandji Bashi, chief gardener of the imperial palaces, who declared that it would be opened only by the order of Moustapha Bairactar. He ordered his Albanians to force open the gate; and as soon as Moustapha heard the command, he gave orders that Selim and his brother Mahmoud should be strangled, and it was executed by the Kizler Aghassi, assisted by four eunuchs.

The Albanians of Bairactar forced open the gate of the Seraglio; he rushed in with his suite to proclaim Selim as sovereign, but was shocked to find his lifeless body lying on the floor. Fortunately Mahmoud had been hidden in the furnace of a bath by his vigilant and faithful nurse, and thus escaped a violent death. Bairactar wept bitterly over the dead body of Selim, but his confederate, Captan Pasha Seid Ali, shook him by his shoulder and exclaimed, "This is time for vengeance, and not for tears." Bairactar then, with his associates, rushed into the Sultan's chamber, where he found Moustapha sitting on the throne, thinking that his enemies might respect his position, but Bairactar dragged him out, saying that he was not qualified for the position, and must make room for a worthier. Then Bairactar ordered that no one should be allowed to leave the palace, and publicly proclaimed Mahmoud II. Padishah; when his aged nurse was convinced

of his safety, she notified him to appear. The cannon of the Seraglio announced to the people of Constantinople the proclamation of a new Sultan, July 28, 1808.

Selim III. was strangled in the forty-eighth year of his age, and was buried in Laleli Djami, built by his father. Meanwhile Bairactar, in great rage, caused Moustapha to be thrown into the dungeon which had been occupied by Selim.

Moustapha had an infant child; he was very illiterate, bigoted, and possessed but little strength of character.

CHAPTER XXXII.

MAHMOUD II. THE REFORMER.

1808–1839.

Mahmoud ascended the throne in the twenty-third year of his age. He appointed Moustapha Bairactar to the Vizierate, and one of his first steps was to put to death the assassins of Selim. Mousa Pasha, the Kizlar Aghassi and other traitors were executed, as well as the majority of the chiefs who had taken part in the insurrection, and lastly, perhaps not least, he caused 174 women who had been inmates of Moustapha's harem to be drowned in the Bosporus. Having obtained control of the Government he endeavored to carry out the reforms planned by Selim, but was not ultimately successful, for many of the Janissaries, the Ulemas and other officials watched and opposed him; his sudden death reinstated the former element which was inimical to progress.

A few days before the close of Ramazan he went to visit Sheik-ul-Islam, and found the streets so full of people that it was impossible to effect a passage through them. He ordered his attendants to attack the people with their sticks; this caused a great excitement, and finally ended in a revolt which was encouraged by Ulemas and Janissaries, who afterward surrounded the mansion of the Grand Vizier Bairactar and set it on fire. Bairactar escaped into a stone tower, which was used as a powder magazine. There he defended himself desperately, but either by accident or design the tower was blown up, and Baractar perished before he could communicate with Mahmoud. The Janissaries attacked as well the 4,000 troops Bairactar kept in the capital after dismissing all the Bosnian and the Albanian army. Bairactar's forces were aided by the 8,000 Asiatics across from Scutari and commenced a furious engagement, which raged for two days in the streets of Constantinople with varying fortune. The Captan Pasha Seid Ali co-operated with Kadi Pasha and caused a ship of the line, that lay in the harbor, to fire repeated broadsides upon the part of the town where the Janissaries' barracks were situated. Several extensive districts of Constantinople and immense magazines of military stores were set on fire during this fearful conflict. At last the Janissaries were victorious and demanded the deposition of Mahmoud and the execution of his defenders.

The Sultan and his attendants had kept the Seraglio gates closed, and the deposed Moustapha and his infant child were strangled by order of Mahmoud on the 17th of November, 1809. Mahmoud was compelled to yield to the demands of the victors. An imperial edict was issued in favor of the Janissaries. All the customs of the Franks and all the late innovations were solemnly cursed and renounced.

These disturbances encouraged the Russians to commence hostilities again. The Grand Vizier Kior Youssouf Mehemet Pasha marched with 20,000 troops

MAHMOUD II., the Reformer.

against the Russians, and was defeated on the 1st of April, 1809, near Giurgevo. The Russians captured several forts on the Black Sea.

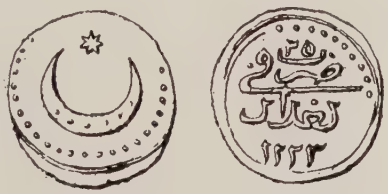
On account of his old age the Grand Vizier was removed and was succeeded by Nazir Achmet Pasha, who with 60,000 troops attacked the Russians, and tried to recapture the different forts which the Russians held, but without success; the Russians at last were obliged to withdraw on account of the advance of Napoleon with his large army. A treaty was concluded between Russia and Turkey at

Bucharest on the 28th of May, 1812, more advantageous to the former than to the latter. Mahmoud, learning the humiliating terms of the treaty, at once gave orders that the Grand Vizier be dismissed, and Demetrius Mourousi, the interpreter of the Sublime Porte, who was with the Grand Vizier, be beheaded. His brother Panayoti, who was at Constantinople and was representing his brother, also suffered the same punishment; both were highly cultured Greeks.

In the year 1818 the superintendency of the Imperial Ottoman Mint was taken from the Greeks and given to the two eldest sons of Duzoglou, Armenians. But in one short year they were sacrificed to the intrigue and envy of their bitter enemy, Khalet Effendi, a courtier who exercised a strong influence over the Sultan. The Government accused them of misappropriating its funds; they explained, but in vain, that the money had been sent to Europe to purchase bullion for the use of the mint, and time was required for proper returns. Nevertheless in October of the following year the four brothers Duzoglou, with their cousins and other relatives, were imprisoned in the imperial bakery near the Seraglio; the women of their families were taken to the Armenian Patriarchate at Koum Kapou; while their jewelry, clothing and other valuables were sold at auction in the presence of Khalet Effendi at the same place. Although the proceeds of this sale equalized their *supposed* indebtedness, their bloodthirsty enemies were not satisfied and determined to put them out of the way.

Early in the morning of August 24th, after a night of extreme restlessness and apprehension, they saw the Bostandji Bashi, who had also the command of jailors and executioners, enter the prison, which usually augurs death. Imagine their astonishment when in the kindest of tones he addressed them thus: "My friends, rejoice, your crimes are forgiven, our benevolent Padishah has ordered me to bring you these glad tidings. Kirkor and Sarkis will both be exiled to an island in the Archipelago, Michael and Hohannes will be sent to Asia Minor, therefore you will follow me from this place. The others will remain here for the present, as the Sultan has not yet decided in regard to them." Their joy was very great, they embraced each other and, with words of cheer to those who were left, passed out hopefully, entirely unsuspicious, alas! of the foul treachery of the Bostandji Bashi and those whom he represented. After they had left the prison the Bostandji Bashi sent Michael and Hohannes with a guard to the shore to await orders; then Kirkor and Sarkis were taken into a grove of cypress trees near the Mint, where four executioners beheaded them This foul deed being completed, he hastened to Yali Kiosk, where the other two unfortunate brothers with several Djellads or executioners were in a caique or wherry, and with a strange refinement of cruelty, the Bostandji Bashi took them to their old home at Yenikeui, and after considerable discussion as to *where* it should be done, they were hanged outside of their windows. The other relatives were exiled. Their families remained in Constantinople until the fall of their enemies caused a change in the administration of public affairs; Khalet Effendi, the terror of Constantinople, had destroyed many Christian families, by strangling and beheading, confiscating their property, and committing as well other acts of cruelty and oppression.

These reports, as well as the reverses of the Turkish forces on land and sea during the beginning of the revolutionary war of the Greeks, aroused the indignation of the Janissaries and the Mussulmans of Constantinople against Khalet Effendi, and at last the Sultan was compelled to exile him in 1822 to Konieh, where, soon after, he was executed. It is said that when he was found by the Djellad, who came to carry out the fatal order, Khalet would not believe him, in consequence of a promise which had been made to him by Mahmoud because of being his principal favorite. At last the headsman took the official order from his bosom, which Khalet instantly recognized; then he asked time for ablution and prayer, and quietly submitted to his fate. His head was dispatched to Constantinople, and by the orders of Mahmoud it was buried at the Tekeh of Mevlevis at Pera, to which order he belonged. Later, it is said, the Sultan, learning the many unpardonable and fiendish cruelties committed by Khalet Effendi against the Christians and wealthy Jews, ordered his head to be excavated and thrown into the dirty waters of the Balat shore of the Golden Horn. His property was seized by the Government. A short while after, his companion, the Berber Bashi, was exiled by the orders of the Sultan.



Coin of Mahmoud II.

The Sultan became convinced that the four Dozoglou brothers were innocent of the crimes charged against them. He ordered the two youngest, Hagop and Bogos, to be recalled to Constantinople; the elder of whom, Hagop, a fine artist, had been sent by the Sultan before the fateful arrest of his brothers to sketch some castles and fortifications for him in Asia Minor. Hagop was appointed Director of the Imperial Ottoman Mint and Lapidary of the Seraglio. He died in Italy in 1853, and was succeeded by his nephew Mihran Bey Duzoglou, a man of refinement, the son of Sarkis Duzoglou, who was the last Armenian Director of the Mint.

The Greeks had sunk into a state of ignorance and inaction, but toward the close of the last century, through the efforts of Constantine Rhiga Phereo, who by his personal efforts, the enthusiasm of his books, and the patriotism of his odes, succeeded in uniting the Greeks to fight for their liberty and thus to throw off the shocking and intolerable tyranny which the Turkish Government for ages exercised over them. He was betrayed, however, by the Austrian Government, which was friendly to the Turks, and was surrendered with his comrades to the Pasha of Belgrade, who condemned them to be drowned in the river Istros in 1798. His cruel executioners found it difficult to overpower him, and he was finally shot. Just before expiring he said: "In this manner the brave end

their lives; I have sowed enough seed; and the hour is approaching when my nation shall gather the sweet fruit."

Besides these bitter sufferings the Christians were heavily taxed by the Turks; the heaviest item was the capitation tax called by the Turks "Kharatch." This levy was made annually on the males over ten years of age in order to ransom their lives. These frequent and severe taxations had reduced the Greeks to the utmost destitution.

The seed sown by Rhiga brought forth the Philikoi Hetoeria "Society of Friends," which gave rise to the war of the rebellion in 1821, and the successful efiort for freedom of a part of the Grecian land.

The Philikoi Hetoeria was a society composed of influential learned Greeks, lovers of freedom, whose main object was to get together and consider how to arouse the entire Hellenic nation against the Turkish tyranny. This society of friends was originated in the year 1814 by Nicholas Skophas, a native of Arta and resident of Odessa.

In a short time a great number of Greeks joined the society and were working with zeal, though at risk, enlisting influential persons in the great object they had in view.

After their work had been well and successfully done, a conference of the different societies interested in the work took place in Constantinople. Prince Alexander Ypsilanti, a man of great intellect, general and aid-de-camp of the Emperor of Russia, undertook the leadership in 1820.

The town of Parga was purchased from the English by the cruel and bloodthirsty Ali of Tepelen, Pasha of Yanina, in his revolt against the Sultan; it was the last retreat of the brave inhabitants of Suli.

Parga, a town situated on the border of Epirus, came under the control of the Venetians in 1401; afterwards it was held by the French, and in 1814, after the fall of Napoleon I., was taken by the English and sold to Ali Pasha, who intended to exterminate its people. When they heard the dreadful news they determined not to fall into the hands of the Turks, and decided to kill their wives and children, then to fight to the last. An English officer, hearing of their determination, hastened to Corfu, and reported it to the High Commissioner Maitland. He sent General Adams, a kind-hearted man, to investigate the matter, who finally succeeded in checking the advance of Ali's army, and persuaded the people of Parga to remove to Corfu. Thus the town was evacuated, and then occupied by Ali Pasha's troops.

Mahmoud had been determined for a long time to humiliate and destroy this audacious man, and the opportunity finally presented itself February, 1820. Two men were arrested in the mosque of St. Sophia, in the act of firing upon Ismail Pasha Bey, who, having fled from Ali Pasha, had taken refuge in the imperial court. These two assassins were hired by Ali Pasha, but the attempt failed, and they were compelled to confess the name of their employer. The Sultan issued an order immediately declaring Ali Pasha to be a Fermanli or an outlaw, and all his loyal subjects were commanded to fight the rebel. A series of engagements between the two parties took place, with varying success, and he was able to stop the bribes which Ali had used freely among the members of the Divan, and which were only prolonging the conflict. At last Ali Pasha, after a brave resistance, not being able to defend his capital any longer, took

refuge in a castle which he had built on an abrupt peninsula jutting into a lake. He was well fortified there and threatened to blow himself up unless the Sultan's pardon was granted him. At last, Khurshid Pasha, who was in command of the besiegers, succeeded, on the pretense of offered capitulation, in getting Ali Pasha into his power. On the 29th of January he assured Ali Pasha that a firman of plenary forgiveness had arrived for him from the Sultan, and he was induced to leave the citadel and cross over to a monastery. This order was obeyed, and Ali Pasha with his favorite wife Vassiliki, a beautiful young Greek girl, occupied two small adjoining rooms. On the 5th of February, 1822, Ali Pasha was informed that Mehemet Pasha was to visit him with a message from Khurshid Pasha. Mehemet Pasha, as soon as he entered the room of Ali Pasha, fired at him with a pistol, but the shot missed and in return Ali Pasha fired, but with no effect; but he was wounded in the hand by a shot from the aid-de-camp of Mehemet Pasha. Ali Pasha at once sprang forward and wanted to follow the fight, but the assailants fled downstairs; Ali Pasha shut himself up with Vassiliki and a faithful attendant who dressed his wound. In a few moments a firing commenced from the room below that of Ali Pasha, through the floor. He was mortally wounded by a shot and died immediately. As soon as Mehemet was sure of his death, he broke into the room with his men and cut off Ali Pasha's head with a scimetar and dispatched it, together with Vassiliki, to Khurshid Pasha, who at once sent both to Constantinople. It is said that Vassiliki remained at the Greek Patriarchate of Constantinople for nearly two years, where she was cared for, and at last was allowed to go to Greece, and settled at Patras where in 1855 she died in extreme poverty. A portion of the supposed enormous treasures of Ali Pasha have been found in different hiding places, through the aid of Mehemet Ali Pasha's wife (a Greek), Vassiliki, and his (Mehemet Ali's) confidential friends.

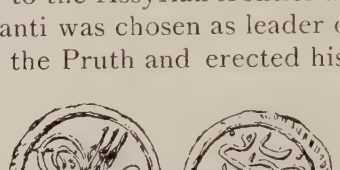
The decapitated heads of the Grand Viziers and other high officials were first exposed at Babi-i-Humayun or "August Gate" on a tray; upon a placard attached was written his name and the name of his crime. After the prescribed time the heads became the property of the executioner, who sold them to their relatives for interment. The head of Ali of Tepelen, Pasha of Yanina, after being exposed a few days, was sold to Dervish Souleiman, who was sent to buy it by one of Ali Pasha's relatives, and it was buried near Silivri Kapou.

Finally in 1820 a serious discontent began to make itself felt, and on March 7, 1821, a proclamation was posted in the city of Jassy under the eyes of the hospodar, Michael Gregorius Sutchos. This proclamation stated that from that day the Greeks were no longer under Turkish rule, and that Alexander Ypsilanti would put himself at the head of his countrymen. Ypsilanti was actually in the service of Russia and had taken this step against the rules of military discipline. At this time he was stationed at Bessarabia. Accompanied by some officers and members of the Hetaireia he crossed the river Pruth and took up his quarters at Moldavia from which place he wrote to the Emperor of Russia, Alexander I., then at Laybach, asking his protection for the Greeks. Alexander, however, publicly refused his aid and had Ypsilanti's name taken from the military roll, and at the same time declared him to be no longer a Russian subject. Both the Russian ambassador and the Austrian internuncio at Constantinople declared themselves

entirely neutral. Notwithstanding these declarations the Porte was suspicious, and, contrary to the terms of the treaty, he ordered the Russian vessels to be searched. This decreased for a time the trade of Odessa, and occasioned a serious controversy between Baron Stoganoff, the Russian ambassador, and the Reis Effendi.

The news of the revolt soon reached Constantinople and very extreme measures were taken against the Greeks. Schools were suppressed, arms were seized and all flight was prohibited under penalty of death. Women and children were thrown into the sea, the noblest families were murdered and outlawed, and the hospodar himself exiled. For a long time Greeks were not safe in the streets of Constantinople. Turkish troops were at once marched to the principalities, and it was even proposed to abolish the Greek name altogether. The chief Dragoman of the Sublime Porte, Prince Constantine Mourousi, was arrested and murdered in the Seraglio. Many prominent and wealthy Greeks, though innocent, were executed on suspicion, and their property confiscated. Several hundred Greek mechanics were transported to the Assyrian frontier and held as slaves.

Prince Alexander Ypsilanti was chosen as leader of the Hetaireia in February, 1821. In March he crossed the Pruth and erected his standard in Moldavia; but



Coin of Mahmoud II.

on the 19th of June, through the treachery of some of his officers, Ypsilanti was defeated at the sanguinary battle of Drageschan. In this battle the Hieros Lochos or "Sacred Band" of the Hetaireia, consisting of 400 students, the pride of their country, refusing to surrender, fell bravely, and Ypsilanti retreated into Austria, intending to pass into southern Greece, but he was seized by the Austrians and held as a prisoner.

No cruelty could quench the fire of liberty once ignited in the hearts of the Greeks.

Under the pretense of arbitration the beys of the Morea invited all the bishops and noble Greeks to a consultation at Tripolizza. Several, anxious to relieve if possible their people from the cruel oppression of the Turks, accepted the invitation. Upon their arrival they were immediately thrown into prison. Germanos, archbishop of Patras, was the only one who saw treachery in the scheme, and escaped.

On March 23, 1821, came the first serious uprising of the revolution in the Morea. At Calavita, a small town in Achai, eighty Turks were made prisoners. On the same day the Turkish garrisons in Patras fell upon the Greek inhabitants of that city, but the Greeks were soon relieved when Colocotroni and Peter Mavromichalis aroused the people to arms and action.

On the 6th of April, 1821, the first flag of Greek independence was raised above the altar of St. Lawrence by Germanos, the archbishop of Patras; this patriotic act cemented the provinces of Greece, Crete, Thessaly, Albania, Macedonia, and caused them to unite in war against their common enemy. In Patras and the other places the Turks retreated into the fortresses.

Early in April a senate of Messinians assembled at Calamata and proclaimed Peter Mavromichalis commander-in-chief. Mavromichalis immediately declared that the Morea had shaken off the Turkish yoke in order to rescue Christianity and to restore the ancient character of their country.

About this time Youssouf Selim Pasha of Lepanto was informed by an ambassador of one of the European powers that the Greeks held the advantage at Patras. He hastened to relieve the town and upon his arrival, April 15th, massacred the inhabitants and reduced the town to ruins.

From this time on, the war was a series of cruelities and atrocities, each one worse if possible than the one preceding. The islanders declared themselves free, but international law could not exist between Turk and Greek as they were now

Gold Coin of Mahmoud II.

situated. The Turks were massacred by the Greeks in some of the islands to avenge the murders of Patras, and in return the Turks killed the Greeks at Smyrna in Asia Minor and in the islands which had not been declared free.

The vengeance of the Greeks was aroused to its highest pitch by the indignities practiced against the Grecian inhabitants of Constantinople after the end of March.

The rage of Mussulmans was particularly directed against the Greek clergy. Through the intrigues of the Grand Vizier Benderli Ali Pasha, the venerable Greek Patriarch of Constantinople, Gregorius V., seventy years of age, was visited on the 22nd of April, Easter Monday, by two officers sent by the Sultan, the first of whom appointed another Patriarch; while the second officer, a Kessedar or executioner, ordered the venerable and spotless ecclesiastic to be imprisoned, on the supposition that the Patriarch took part in the insurrection of his co-religionists, but rather, it is said, in revenge, as the Greeks captured the Mollah of Mecca, who was returning from Alexandria to Constantinople, and killed him and his family cruelly.

According to the historians Pouqueville and Gordon, eighteen or twenty bishops and priests were confined in the same prison; efforts were made in vain to

convert them to Islamism; they were tormented by having their heads bound with iron chains, their bodies terribly lacerated, and finally they were beheaded. The Patriarch alone was spared and was conveyed to Phanar. After suffering much indignity and many cruelties he was hanged on the middle gate of the Patriarchate with a document pinned to his breast publicly announcing him a conspirator. His body remained suspended there for three days, subject to every outrage that Moslem fanaticism could contrive. This gate has been kept closed ever since.

On the first day, it is said that the Grand Vizier seated himself on a stool opposite the gate upon which the poor body hung, and calmly gazed at it while he smoked his tchibouk. On the third day the corpse was delivered to the Jews to be dragged through the filthy streets of Phanar and thrown into the sea. It floated near a Greek ship carrying the Russian flag, owned by John Sclavo, a Cephalonian, which was lying near the bridge of Galata; it was recognized by the archdeacon of the Patriarchate, who took refuge on board, intending to sail for Odessa. Instantly the crew drew it up and tenderly conveyed it to Odessa, where his funeral was held with great pomp and solemnity. In 1871 his remains were conveyed on board of the steamship "Amphitrity," a special despatch-boat of the Greek Government, to Athens, where they were interred in the cathedral with royal pomp.

The Greek Patriarchs, since the capture of Constantinople, have patiently suffered many scandals, intrigues and indignities.

Ten days after the execution of Gregorius V., the Grand Vizier Benderli Ali Pasha met a speedy retribution; he was deposed, exiled to the island of Cyprus, where after two months he was beheaded. His head was sent to Constantinople and exposed on a disk at the corner of Bab-i-Humayun.

The ex-Patriarch Cyril VI., who had retired to solitude, and had taken no part in the recent transactions, with nine priests and a number of merchants was hanged on the 3rd of May, 1821, before the Metropolitan church in Adrianople, and others met the same fate. Several Greek churches were torn down without the Divan paying any attention to the remonstrances of the Christian ambassadors.

On the island of Crete the Greeks were disarmed, and the archbishop was slain, together with several priests.

The commerce of Russia on the Black Sea had to be completely discontinued on account of the blockading of the Bosporus. The ultimatum of the ambassador was not answered, and as a result, on July 18th, Baron Straganoff decided to cease all diplomatic relations whatever with the Reis Effendi. On the 31st of July he sailed for Odessa, having first declared to the Divan that if the Porte did not at once better the situation Russia would give to the Greeks refuge, protection and assistance. The Reis Effendi replied to St. Petersburg, too late, however, and the most atrocious cruelties were committed by the Janissaries and troops from Asia Minor before the foreign ambassadors, particularly Lord Stangford, the British ambassador, could succeed in persuading the Grand Seignior to recall his command to arm all Mussulmans.

In April, 1821, the chieftains Panourgia, Diovounioti and Athanasios Diacos with 1,500 Greeks met a Turkish army at Damasta. Athanasios was surnamed Diacoas for having been ordained deacon in the Monastery of St. John the Baptist at Doris. The former fought bravely, but were soon compelled to retreat, leaving

Athanasius Diacos.

Diacos, with less than twenty men, who continued the battle until they were overpowered and taken to Lamia. Diacos was a brave soldier and had served under Ali of Tepelen, Pasha of Yanina; every effort was made by Omer Vrioni to lead him to embrace Islamism, but in vain; he was finally impaled upon a spear and roasted to death over a slow fire.

Similar scenes took place in different parts of the Turkish Empire, and it seemed as if this would prove to be the total extermination of the Christians which had been resolved upon by the Turks.

During the month of April the Greeks laid siege to the strong fortress of Monemvasia, and at the beginning of July Alexander Cantacouzinus arrived at the Greek camp and resumed command of the Greeks.

The Turks then, being pressed by hunger, gave up all hopes of success, and they surrendered on condition that their lives should be spared and that they be transferred with their families and all belongings to the coast of Asia.

The Greeks, having violated the order of the capitulation, killed in cold blood a great many of the Turks as they were coming out of the gate of their castle, thus avenging their compatriots. The rest of the Turkish troops being saved by Cantacouzinus, were transferred in three Psarian vessels to the coast of Asia. A few days after the surrender of Fort Monemvasia, that of Pilos capitulated with the same fate to the fugitives. This was done in revenge because of the report, during the siege of the forts, that a great slaughter had taken place in Constantinople, and that the Patriarch Gregorius had been hanged.

Tripolizza was at this time under siege at the hands of the Greeks. The population of the town numbered about 15,000 souls, and the garrison amounted to no less than 8,000 men. Thus it will be seen that the beleaguered city contained no fewer than 20,000 inhabitants, and yet they allowed themselves to be kept at the mercy of 5,000 undisciplined Greeks, poorly armed and without artillery or cavalry. Provisions in the town were getting low, and the Greeks had cut the pipes that led the supply of water to the city. This was the condition of affairs when Prince Mavrocordato arrived with some French and Italian officers.

In October steps were taken for capitulation. On the 5th of that month, however, an accident occurred which made all efforts toward a peace treaty unavailing. Some Greek soldiers went to the gates of the city to barter fruit with the sentinels as they had often done before. The imprudent Turks assisted the Greeks to mount the wall, and no sooner had they gained the top than they overthrew the infidel sentinels, opened the gates and raised the standard of the Cross. The Christians immediately swarmed from all directions to the attack, and there ensued a scene of the wildest confusion. The Turks bravely attempted to stem the tide by opening a brisk fire of cannon and small shot, but their efforts were of no avail.

The gates were carried, the walls scaled, and a terrible fight took place within the city in street and house.

When day closed the Christians held the town, and the citadel surrendered next morning. It is estimated that more than 6,000 Turks perished; some thousands were taken prisoners and many escaped to the hills.

While this was taking place in Tripolizza, four Pashas started from the frontier of Thessaly and Macedonia, in August, for Zeitouni, intending to force the straits of Thermopolue, and, with the help of the Ottomans at Thebes and Athens to relieve the besieged fortresses of the Morea. Ulysses, a Grecian chieftain, held a position in the heights above the defiles at Fontana. A body of 300 horse was

sent to reconnoitre. This squad was cut to pieces, however, and the next day the Turks threw their whole force against the Greeks. The Christians fell back at the first assault, but a brave leader, Gonraz by name, rallied them to the standard of the Cross and they soon routed the infidels, who lost about 1,200 killed and one Pasha captured, together with a vast quantity of ammunition and stores. This vic-

A Greek Sub-Officer.

tory was gained August 31st, and was of the greatest importance to the Grecian cause.

Demetrius Ypsilanti, who succeeded his brother in power, was anxious to establish some form of government in Greece, without which he knew nothing could be accomplished in the way of holding together the people for freedom and

liberty. With this in view he proposed the electing of national deputies. Therefore an assembly was called at Argos for the express purpose of organizing a government. On January 27, 1822, the independence of Greece was announced, five members of the Congress were named as an executive body, and Alexander Mavrocordato, a talented man but by no means a politician, was chosen President. The fate of the island Scio was one of the most severe and distressing.

On the 11th of April, 1822, the Captan Pasha Kara Ali, with a powerful fleet, was sent to quell an insurrection in the island of Scio. Previous to this time the Sultan had sent a body of troops to Scio who murdered and robbed the people; eighty business men, all heads of wealthy families, were seized as hostages, closely confined and ill treated, some of whom died in captivity. The inhabitants of the island were terrorized and apprehensive. Bournia, a Sciote, formerly captain in the regiment of the Chasseurs d'Orient in the French army, wishing to free the island from the terrible oppression of the Turkish rule, went to Prince Ypsilanti endeavoring to interest him in his revolutionary project but was unsuccessful, for the Prince would not encourage anything which would inevitably lead to the destruction of a peaceful people. After this Bournia went to Samos and found a physician, Lycurgus Logotheti, who was an ambitious man and had a strong influence over the Samians, who readily entered into the plans of Bournia. This becoming known to the Turkish authorities, they increased their precautions, sent four hostages to Constantinople, while messengers were despatched by the principal citizens of Scio to Samos begging the leaders to put aside these projects, knowing well their fatal consequences, but in vain.

On the 22d of March, Bournia and Logotheti landed on the southern coast of Scio with a body of troops, they were joined by many inhabitants, and several engagements with the Turks took place. The Christian invaders burnt two mosques, ransacked a few Turkish houses, while the garrison of the castle, which was occupied by the Turks, continued to use shot and shell against the Greeks and bombarded the town. Things continued in this condition for several weeks, each party alternating in advantages gained and subsequent losses; the Greeks asked for assistance from the Government at Corinth, which was given to them; but the Sultan, fearing that the rebellion might spread to other islands in the archipelago, knowing also that the Sciotes were effeminate, therefore easily subdued, determined to make the attack at once. On his arrival Captan Pasha Kara Ali communicated with Vehib Pasha, the governor of the island, obtaining correct information in regard to the condition of the insurgents; the Turkish troops, 7,000 in number, landed under cover of the artillery of the fleet, rushed into the town and soon captured the heights of Tourlotti, which was followed by the sacking of the city. It was a scene beyond description; no mercy was shown; the Turks butchered any whom they could find without regard to sex or rank: old men, women and children, the inmates of hospitals, madhouses, the institutions for the deaf and dumb, were all butchered in cold blood; even the graves were rifled of their dead. The church of Tourlotti was set on fire as a signal for a general conflagration, thus destroying the principal city on one of the most beautiful islands of the archipelago.

In the midst of this carnage and bloodshed the houses of the Europeans were protected, and guards were placed at the Consulates by the Ottoman commander, and here many of the Greeks and Roman Catholics took refuge during these days of terror. After destroying the city the Turks overran the island, carrying fire and sword through all its districts; their natural avarice nevertheless asserted itself, and the women and children were not killed but saved for the slave markets. After six days of this indiscriminate butchery Kara Ali, satiated with blood and plunder and desirous of preserving the Scian district which raised and furnished mastic for the Seraglio, sent Vehib Pasha to propose an amnesty to the insurgents through the English Consul Guidici, the Austrian Consul Stiepevieh, and Monsieur Digeon, the agent of France. It was accepted, and the resistance of the Scians ceased; Logotheti and Bournia left the island for they could no longer remain there with safety. On his arrival at Psara, Logotheti was arrested and threatened with summary punishment as one of the originators of the disasters in Scio, for the Psarians were indebted to their commerce with its people for much of their prosperity. The accusation was dropped at last, Logotheti escaped and in time regained much of his former influence at Samos.

The condition of Scio was pitiable; though an amnesty had been proclaimed, yet every day Turkish volunteers from Anatolia marched into Tchesmé, were sent to the island, and for a long time 30,000 of them, animated by the sight of those who had returned laden with spoils, wandered over the country, shooting down wretched fugitives and taking the rest of their property. The Mastico-Khoria was protected by Elez Agha, a Turkish commander, but other villages included in the amnesty were totally ruined by these soldiers.

By the end of May 25,000 Scians had been killed; 45,000, among whom were the women and children of their best families, had been sold in the slave markets of Constantinople, Egypt and Barbary, and 15,000 had succeeded in escaping to Greece. In addition to all this a populous city, forty-six flourishing villages and many fine convents had been reduced to ashes, all to gratify Mohammedan desire for revenge for the insignificant insurrection, first incited by Bournia. One of the unfortunate families who were brutally slaughtered at the destruction of Scio was that of Stamatios Skaramanga, a man of wealth and influence. His young son was spared, taken captive to Constantinople, bought by the then Grand Vizier, who sent him to Paris, where he was educated at the Ecole des Mines, and afterwards, as Edhem Pasha, succeeded to the Grand Vizierate on the deposition and exile of Midhat Pasha in February, 1877; which position he filled with great ability.

The details of these scenes, as given to the writer from time to time by Scian refugees who had escaped the carnage, were extremely harrowing; some were more inclined to blame the common soldiery than Vehib Pasha and the Captan Pasha Kari Ali. It is evident, however, that these two commanders did not make any special effort to restrain their troops, and were guilty of many acts of treachery; one of which was sending the eighty hostages, previously mentioned, to Constantinople by Vehib Pasha. When they were to disembark there, he kept seventy-

six of them in custody ; they were executed, their headless bodies thrown into sea, and with hundreds of other dead floated around the Turkish vessels. The four hostages in Constantinople, with several Scian merchants who had settled there, were all put to death. There is reason to believe that this was done with the

NAVARCH ANDREAS MIAOULIS.

knowledge at least, if not by the orders, of Sultan Mahmoud. There does not seem to have been the least justification for this act, for these hostages had done everything in their power to prevent the rebellion, had used their influence to quiet the mastic villages, and afterwards urged the expulsion of Logotheti.

While all this was taking place in Scio, much indignation was aroused in Greece for the wanton cruelty exhibited in the treatment of their fellow-Christians, which was augmented by the battered and wounded appearance of many of the Scian refugees who had gone to the mainland and led the seamen to make preparations to avenge the slavery and massacre of their brethren Extensive preparations were made for this purpose; a large fleet from Hydra and Spezzia commanded by the three Navarchs or Admirals, Andreas Miaoulis of Hydra, Nicholas Apostoli of Psara, and Androuzzo of Spezzia, with several foreign officers of marine and artillery, among whom was the English Captain Frank Abney Hastings, went to meet the enemy. They prevented the Turkish fleet from proceeding against the other Greek islands, and so saved them from the fate of Scio. Kara Ali was reinforced by thirty-eight vessels from Constantinople, with the promise of an additional force from the same place, as well as a powerful squadron from Alexandria. All this had occurred during the fast of Ramazan, considered by the Moslem as a sacred season, when they are unwilling to be annoyed, especially by the giaours. This would end with the day of Bairam, which that year came on the 19th of June; on the night previous the Admiral Kara Ali entertained his colleagues at a grand banquet on his vessel to celebrate the approach of the moon of Bairam, little thinking that they were destined never to see its silver crescent. The Greeks, convinced they would be in imminent peril unless they could destroy or at least cripple the Ottoman fleet, determined to make the attempt, which includes the exploits of a young Psariote sailor, Constantine Cadaris, one of the most brilliant and heroic in the history of Greece. It was planned to send two brulots or fireships through the northern passage to attack the enemy, while at each end of the strait two Greek war-vessels should remain to rescue the brulottiers. Volunteers were called for, and Constantine Canaris of Psara, and George Pipinis of Hydra, with thirty-two companions responded at once, and, having partaken of the Holy Eucharist, sailed on the eve of Bairam in two brigs fitted up as fireships, escorted by two corvettes, a brig, and a schooner. At midnight Canaris with his Psariote brulot attacked the admiral's ship by grappling the prow, and instantly set her on fire, then stepped into a launch in tow with the ancient warcry of the imperial Byzantine army, "Victory to the Cross!" George Pipinis fastened the Hydriote brig to another Ottoman vessel carrying the Reala Bey's flag and the treasure, but the match being lighted too soon, was not so effective. The thirty-four brulottiers were picked up by their Greek comrades and sailed out of the channel full of joy, leaving the Ottoman fleet in a most deplorable condition. The Captan Pasha's ship was a mass of flame; it contained 2,286 people including the choicest Scian slaves and the majority of the captains of the fleet. Of these, only 180 in all were rescued, for the explosion of the guns prevented any assistance being rendered to them. This conflagration lasted for a long time, casting its reflection over the sea, the coast of Asia, extending to Smyrna, and causing general alarm. The Turks were completely demoralized; their vessels ran out of the southern and northern channels in great alarm, and if the Greek squadron had taken advantage of it the Ottoman fleet might have been entirely destroyed. Just as the Captan Pasha was placed in a boat, a powder

magazine exploded, a mast fell upon him, wounding him severely and sinking the boat; he was taken to the beach by expert swimmers, and in grim retribution expired on the very spot where hundreds of Scian prisoners, in accordance with his command, had been slaughtered for many successive days. Abdi Pasha watched his remains, which were interred before noon the following day. This infuriated the Ottoman troops, 20,000 of whom attacked the mastic villages and, notwithstanding the efforts of Elez Agha, killed or captured the inhabitants, thus completing the ruin of Scio. Canaris, with his followers, after his signal success returned to Psara, where they were received with great enthusiasm.

Scio, an island in the Greek Archipelago between Lesbos and Samos, thirty-two miles long and fifteen broad, with a population of 100,000 Greeks, was a kind of appanage (mastic patch) of the Valideh, mother of the Sultan, and though ruled nominally by a governor and a garrison of 300 Turks, the latter were in fact treated rather as guests than as masters, and the inhabitants governed themselves by their own laws. Scio had a rich soil and became the garden of the Archipelago. It drew to itself all that was refined, intelligent and captivating in Greek society. Schools, colleges, libraries well endowed were founded and flourished. The Scians were a quiet, inoffensive people, industrious, acute, mostly engaged in commerce, domestic and foreign, and desired no change in their home-life or in their political relations. Scio was conquered by the Venetians A. D. 1124; by the Crusaders 1204; by the Greek emperor 1329; by the Genoese 1346; by the Turks 1566; by the Venetians 1694; and finally by the Turks 1695.

On the 5th of November, 1822, Canaris, having learned that the Turkish fleet was moored in the harbor of Tenedos, engaged two brulots, the crews of which donned the Turkish costume, and, having hoisted the Turkish ensign, he pretended that he was pursued by two brigs carrying the Greek flag, and fired on them; he was thus enabled to approach the Turkish fleet in Tenedos. Canaris then attached one of his brulots to one of the Turkish two-decker, which was soon blown up with the entire crew consisting of 1,600 men, five of whom were saved. The Turkish admiral, being panic-stricken, then broke anchor and retreated with the Turkish fleet to the Hellespont. Canaris then returned again to Psara, where he was received with great pomp.

The Sultan appointed Kara Mehemet, who was commander of the forces of Patras, to the position of Captan Pasha, and the fleet went to receive this new admiral. Colocotrones, a prominent leader, was immediately sent to Patras by the Greeks. Here, in the latter part of February, a large army had been landed by the Turkish fleet. As he approached the city the Ottomans met him with their entire force of men, and Colocotrones, thinking his following too small to meet the Turks, retreated toward the mountains. Then suddenly he ordered a halt, addressed his men and, wheeling about, attacked the enemy. The Turks, surprised and panic-stricken, fled before the Greeks, believing that Colocotrones had received news of reinforcements. The Grecian soldiers followed them to the walls of the town and within two hours more than 500 Turks had been slain. The resources of Khurshid, the Turkish commander, were unexpectedly increased by the fall of Ali Pasha of Tepelen, and he at once proceeded with 14,000 Albanians against Suli, then occupied by only 1,000 men, who fought bravely as ever.

Demetrius Ypsilanti, brother of Alexander Ypsilanti, in order to hinder the advance of the enemy in Peloponnesus, took a very critical position in the citadel of Argos, with hardly 1,300 men to oppose 30,000 Turks. At the same time Theo-

dore Colocotrones took up a strong position at Lerno, on the west side of the gulf. The first body of the Turks, consisting of 7,000 cavalry and 4,000 infantry, halted near Argos. Soon after, Mahmoud Pasha arrived with 10,000 more. Then, as he feared famine and drought, he retreated toward Corinth in the greatest disorder. Calocotrones, taking advantage of their confusion, attacked them and in a few hours destroyed 5,000 of them. A little later, Mainiates, under Nikitas, attacked in the defiles the advance guard and 1,200 more perished. This took place between August 4th and 7th. On the 18th of the month the Pasha tried to surprise the Greeks, but found that they had attacked his rear and he was defeated with great loss. The next day Hadji Ali was attacked by the Greeks and slain, together with nearly 2,000 of his men. The victors, however, had no means for following up their achievements.

Marco Bozzaris, the heroic Suliote leader, with less than 500 men attacked the forces of Moustapha Pasha of Scodra, amounting to 11,000 men, at Karpenisi. On assigning each man's part at midnight on the 20th of August, 1823, his last words were "If you lose sight of me during the combat, seek me in the Pasha's tent." On his arrival at the center he sounded his bugle as agreed upon, and the enemy, panic-struck, fled in all directions. In the midst of the attack, which was now general, he was twice wounded and at last carried off from the field expiring; the struggle, however, was maintained till daylight; when the Greeks were victorious at all points, and the loss of the enemy was great.

About this period, April, 24, Psara was threatened by the Turkish fleet, which was now at Mitylene.

Liberal contributions were made in behalf of the Greeks, in Great Britain, France, Holland and Germany; also American societies were formed in the principal cities and villages of the United States, for the purpose of collecting contributions in money, provisions and clothing. Several vessels were fitted out with cargoes arising from these donations, and sent to Greece under the superintendence of agents, to direct their distribution. Two large frigates were built at New York, for the Greek service, principally from contributions raised in Great Britain and America. But owing to mismanagement of the funds, and their ultimate failure, one was sold to defray the expenses, and but one reached the place of its destination.

Many Italians, Frenchmen, Germans, English, brave and philanthropic men of rank, with representatives of other nations hastened to Greece to assist its people in their struggle. They were called Philhellenists, lovers of the Greeks, and gave material aid in this warfare for liberty. One of these Philhellenists was the celebrated English poet, George Noel Gordon (Lord Byron), then residing in Italy, who went to Metaxata, a village about seven miles from the capital Argostoli in Cephalonia, where he took up his abode for some months; and thence to Missolonghi, where he arrived on the 4th of January, 1824, accompanied by his friend Colonel Leicester Stanhope. The inhabitants of that place received him with great enthusiasm and many honors; while the authorities of Greece naturalized him and gave him a sword, and he assumed the old Greek costume. He aided

them in many ways and frequently remunerated the troops from his own funds. At his own expense a fort was built at Missolonghi which was called Fort Byron. He was disappointed and disgusted by the bickerings and jealousies of the leaders of the Greek cause. His health, moreover, began to fail; on the 9th of April he was overtaken by a shower while on horseback, and fever and rheumatism followed. Medical aid was procured and copious bleeding recommended, but Byron, with characteristic willfulness, opposed. After twenty-four hours' insensibility he expired on the evening of the 19th of April, 1824, at the age of thirty-seven.

When Lord Byron visited Ali Pasha at Tepelen, the famous Albanian Turk bandit and despot, the latter received him standing, a mark of courtesy and distinction from a Turk, which is seldom accorded to another. As Byron approached Ali Pasha with his suite, that official seated himself and requested Byron to take a seat near him. Ali Pasha then remarked that the noble birth of his visitor was readily seen by his small ears and delicate white hands.

Among these noble European volunteers there was Dr. Samuel G. Howe, an American hero, a native of Boston, Mass., who in his youth left home and friends to aid the Greeks in their heroic struggle for national existence. He helped them in different ways, as a surgeon for the wounded Greeks, as a soldier killing Turks, and as a mediator to the people of the United States of America for contributions.

A pathetic incident occurred about this time in connection with a young Scian who had escaped the general carnage and learned in some way that his beautiful young sister Marigo had been taken captive and placed in a harem in Constantinople. He determined to find her, and for this purpose, as a peddler of mastic or chewing gum, went through the streets of the Turkish quarters in Constantinople calling *Μαριγώ, ὁ Κωστῆς ὁ Μαστιχᾶς*, or "Marigo, Constantine the gumseller," the first being her name, the second his, in order to attract her attention. In this way, after a long, patient search he discovered his sister, and finally succeeded in aiding her to escape.

One evening the writer called on the family of Mr. Athanasios Anagnostopoulos, whose house was situated at the rear of the Turkish cemetery of Beshiktash. He was a Greek, born in one of the suburbs of Smyrna, Asia Minor; he was tall, of rubust constitution, having rather the appearance of an English captain, and fearless; he was also a linguist. The writer was then introduced to an elderly Turk and his son, dark-complexioned men, the elder of whom was smoking a short Tchibouk or pipe. In conversation Mrs. Anagnostopoulos spoke of them as her uncle and cousin, which puzzled the writer, knowing that she was a Greek lady, a native of Scio. They lived in a beautiful large frame house with garden attached, formerly owned by a Turkish lady, a widow of means. After her death the heirs wished to sell it, but unfortunately no Turkish purchaser could be found for it, and no Christian would be allowed to buy it, for, according to the Turkish law, no property can be transferred from a Mussulman to a Christian, nor can he live in the Turkish quarter. It was rumored in Beshiktash that this house was telessemli or haunted, therefore no Moslem dared to purchase it. The fact was that there was collusion between the beautiful widow and the young male cook, who every night was in the habit of clanking a heavy iron chain on the stairs at midnight, which frightened the other inmates of the house into thinking that it was a ghost, so that they remained in their rooms with closely barred doors, leaving the couple undisturbed. Mrs. Anagnostopoulos, however, knowing the nature of the Turkish people, and speaking the language with fluency, understood this "haunted house," for there are several such in Turkey, and persuaded her husband to purchase it. As the Ottoman law does not allow real estate to be transferred from a Mohammedan to a Christian, the transaction was made in the name of her uncle, who had been captured in boyhood with his beautiful sister, brought to Constantinople, and there converted to Islamism. Later in the evening, Mrs. Anagnostopoulos took the writer up to the third floor to see her aunt, the sister referred to; she was a stout elderly lady wearing a thin gauze veil over her head, and partly covering her face. Seated by her was a pretty dark-eyed slave girl about twelve years old, who the writer was told resembled her mistress as she was in her youth. Mrs. Anagnostopoulos told him much concerning her aunt, her capture in girlhood, and that of the other relatives, in connection with the horrible events attending the attack on the unfortunate island of Scio.

On the 1st of July, 1824, the newly-appointed Captan Pasha, with a fleet of 82 vessels and 14,000 troops, arrived at the small mountainous island of Psara. The Psarians held a council. Canaris advocated with great earnestness the desirability of marine warfare, but he was overruled, and the magistrates, at the request of the

CONSTANTINE CANARIS.

Roumeliote soldiers, who feared that they would finally be abandoned, as was really the case, ordered the rudders of the Psarian ships to be removed, so that all of them, including the brulots, were left entirely useless. Had the Greek fleet arrived in time, or had the Psarian vessels and brulots been available, the Turkish fleet could easily have been prevented from attacking the island. In addition to

this also, the fortifications were in poor condition, being insufficiently protected as well as weak in several places.

The Turks commenced the attack early on the 3d of July, and they landed without much difficulty, for the inhabitants were occupied in defending the fort, while the smoke from the batteries was so dense as to prevent them from seeing the enemy, who stormed the redoubt and rushed forward, placing the Ottoman standard on the hills overlooking the town. The Psarians, of whom there were only 7,000 with 20,000 refugees from Scio, Lesbos, Kydonia, etc., men, women, and children, being terrified at the sight of it, rushed to the beach, and either entered boats, or jumped into the sea and perished at once. Of the vessels only nineteen escaped, carrying the primates and some of the principal inhabitants of Psara. The Turks assaulted and took the batteries, killing or taking into slavery about 17,000 of the helpless inhabitants. Among the pathetic incidents that occurred was the heroic defense made by 600 Macedonians who had retreated to the fortified convent of St. Nicholas with their wives and children. After two days' fighting, having lost many of their number, and feeling that further resistance was of no avail, they resolved to die, and finally fired the powder magazine within the monastery; the explosion which followed, buried in the ruins of the monastery thousands of the besiegers and the besieged. One hundred vessels of different sizes were seized by the Captan Pasha, of which twenty-six were in such excellent condition that they were added to the Turkish navy. He then left a garrison of 2,000 soldiers at Psara, and on the night of the 4th sailed to Mitylene, and sent to Constantinople 200 prisoners, 500 heads, 1,200 ears and 35 Greek flags; these were exposed to the public gaze at the Seraglio gate on the 28th of July.

The inhabitants of these islands, especially Hydra, Spezzia and Psara, have long been known as active traders and excellent mariners, and were noted for their acts of bravery and their heroic self-defense. Among these was that of a woman about fifty years of age, the aunt of Constantine Canaris, who in the attack on Psara saved herself by swimming a distance of two miles.

Another instance was that of a young Roumeliote girl who was fleeing with her brother, a lad in delicate health. They were pursued by a Turkish horseman; and finally finding that escape was impossible, she took her brother on her back and carried him to a neighboring hillock, seized his gun, returned the fire of the Turk and killed him, thus securing liberty for herself and her brother.

The same horrible fate that overtook Psara, befell the inhabitants of the islands Kassandra Niaousa, and Casso. On the first over 1,000 men and women perished; on the second, it is estimated that 20,000 of both sexes were killed and taken slaves; many maidens and mothers clinging to their children, madly threw themselves into the sea to escape their ferocious assailants. Casso, the last island, was attacked and bombarded on the 7th of June, 1824, by an Egyptian squadron; Hussein Bey, who was in command of this expedition, landed at night 3,000 Albanians, and after an obstinate resistance the island was taken and entirely desolated; the old men and women were slaughtered, and the children, about 2,000, were sent to the slave market in Alexandria. By his order the boys were forcibly proselyted

through the rite of circumcision before they left the island. Several naval actions occurred about this time in which the Greeks generally had the advantage.

In May the Egyptian fleet, sixty-five or seventy sail, left the port of Suda for the island of Sphacteria, which was captured at once. After this victory Admiral Miaoulis pursued part of the fleet into the harbor of Modon, where he destroyed many Egyptian vessels by means of fireships. At the end of May the Turkish admiral left the Dardanelles, and on the 1st of June was encountered by the Hydriote Captain Sakhturi, who destroyed with his fireships three men-of-war and several transports.

On the 6th of October, 1824, the Turkish fleet was defeated near Mitylene by the Greeks.

In 1825 the Christian inhabitants of Cyprus were charged with complicity in the revolution in Greece. Kutchuk Mehemet, its governor, invited the clergy and nobles to a council at Nicossia; after their arrival the gates were closed, and with a few exceptions all were most treacherously murdered.

In the same year Mahmoud ordered the Viceroy Mehemet Ali Pasha of Egypt to send his forces to Greece, whereupon his son Ibrahim Pasha landed in the Morea with a disciplined Egyptian army and defeated the Greeks in every engagement and retook the cities and fortresses which had previously been captured from the Turks, and brought destruction to the country. During this entire expedition his course was marked with the most barbarous cruelties to the Greeks. In all the towns and villages which Ibrahim conquered, he compelled the Greek male children to embrace Islamism and to be circumcised; and a market was opened at Methoni for the sale of young people of both sexes, while the adults were condemned to hard labor in the vessels; he also began to transport the Greek inhabitants to Egypt, and colonized the Peloponnesus with Arabs.

The most remarkable and pathetic siege during the war was that of Missolonghi, a small town near the mouth of the Corinthian Gulf. In 1826 it was again besieged by an overwhelming Ottoman force; the brave inhabitants, though short of provisions and in despair, met all demands of surrender by derision and refusal. After ten months of resistance and suffering its garrison was reduced from 5,000 to 3,000 fighting men. In their final despair they made a heroic night sortie, in the hope of breaking through the Turkish lines to secure the escape of the women and children. This plan had been betrayed to the Turks, who were prepared to meet the attack. The fearless and determined Greeks drove the cavalry and infantry in panic, and killed the artillery men at their guns. Through this plan only 1,800 escaped, including 200 women and children; a part, mostly women and children, became frightened and returned to certain death. The besiegers followed and slaughtered them in cold blood. During this attack the wounded Greeks took vengeance upon their foes by means of different deadly schemes. In one case a lame soldier hid himself with his family in the main powder magazine until it was entirely surrounded by the howling Turks; then, applying a flaming torch to the powder, he blew all into eternity. Thus Missolonghi, after a gallant resistance against the combined troops of the Turks and Egyptians under the commanders,

Mehemet Ruschid Pasha and Ibrahim Pasha, fell on the 22nd of April, 1826. On the 2nd of June of the following year Athens was taken by the Turks under Kiutahi: the loss of the Greeks on this occasion amounted to 700 men killed, and 240 taken prisoners including 18 Philhellenians of different countries. Kiutahi had the prisoners brought before him, and after examining them carefully, caused the 18 Europeans to be poignarded before his eyes, and ordered the 240 Greeks to be massacred.

The interference of the great European powers could no longer well be deferred; and an important treaty between Great Britain, France and Russia was concluded on July 6, 1827, expressly with a view to putting an end to this horrid warfare, and, under certain stipulations, to establish the independence of Greece. On the 16th of August the ambassadors of the three powers presented the said treaty to the Porte, and waited for an answer till the 31st. Meanwhile the Greek Government proclaimed an armistice in conformity with the treaty of London; but the Reis Effendi rejected the intervention of the three powers. The Greeks then commenced hostilities anew, and on the 9th of September the Turkish and Egyptian fleet entered the bay of Navarino. A British squadron appeared in the bay on the 13th under Admiral Sir Edward Codrington. To this a French squadron under Admiral de Rigny, and a Russian under Count Heyden, united themselves. This allied squadron entered the Bay of Navarino on the 20th of October, 1827; the English leading, followed by the French and the Russian, met the Turco-Egyptian fleet drawn up like a crescent evidently anticipating an attack. The allied fleet consisted of 26 ships and 1,324 guns, while the Turks had 3 two-deckers and 76 men-of-war carrying 2,240 guns, in addition to the artillery in the batteries. No immediate action was taken by either fleet, until the captain of an English frigate requested a Turkish brulot lying near to move away; the only reply vouchsafed was to fire at the boat, killing the officer and several sailors; in return the frigate fired at the brulot. Admiral Codrington, wishing to apologize, sent a message to the Turkish Admiral Tahir Pasha stating that the firing had been commenced by the brulot, and simply returned by the English frigate. The Turkish flagship, with the same disregard of international courtesy, fired upon the English Admiral's messenger, killing him, and followed this by a shot at the English flagship, after which the action became general and lasted for four hours. Both sides fought obstinately; the burden of the day was borne by the English, who sustained the greatest loss. The entire allied fleet, which was badly crippled, lost 626 men; the killed and wounded of the Turks were not less than 6,000, while from 120 men-of-war and transports scarcely twenty remained. After the close of the battle the allied admirals held a conference with the Turkish commanders, mutually agreeing to cease naval hostilities, and on the 25th of October the former left Navarino. On the 5th of November Tahir Pasha selected the best corvettes of the remnant and sailed for Constantinople to place the matter before the Sultan. Meanwhile the French, under General Maison, invaded the Morea to assist the Greeks, and obliged Ibrahim to leave that country for Egypt.

During the six-years' war of independence Christian Europe was on the side

of the insurgents, who had shown marked heroism in several of their engagements, but, sad to say, both armies were ferocious in their cruelty to each other.

After the battle of Navarino, Tahir Pasha, having learned that the Turks, excited by the tidings of the loss of their navy, were plotting to destroy the Europeans in Pera, opposite Constantinople, at night, used his influence successfully to restrain them from this deed of violence.

During the residence of the writer in Constantinople the Turks were three different times incited by the Softas to rise and massacre the Christians; on the last occasion the Turkish refugees from Bulgaria were ready to participate. The father of the writer, Mr. Warren Hidden, hearing of their intentions, besides the different firearms he always kept at his house for the protection of his family, had prepared a number of small explosive bombs to be thrown from the top of his house upon the Turkish hordes in case they should approach it. But the Turkish Government took precautions and prevented their malicious design.

This defeat enraged the Sultan and the Divan; and on no condition would they make any terms, or accept the Treaty of London, which the foreign Ministers, especially the representative of Russia, urged more peremptorily. In the meantime the Porte seized all of the ships of the Franks in Constantinople, detained them for some time, and stopped all communication with the allied powers till indemnity should be made for the destruction of the fleet. This gross offense caused the departure of the ambassadors; but the Ottoman Government endeavored to induce them to remain and offered complete amnesty to the Greeks, with other insincere promises, but positively refused to recognize their independence; the only reply made by the ambassadors was to leave Constantinople on the 8th of December.

After their departure Mahmoud began to prepare for war; he was able, however, to collect only 48,000 troops trained on the new system. In addition to this he was compelled to call in from Asiatic Turkey his feudal and irregular troops, while the strongly Mohammedan province of Bosnia would not furnish him with troops; and his officers, greatly dissatisfied with the condition of things, were as disloyal to the Sultan as they were bitter toward Russia.

War was delared by Nicholas I. against Mahmoud on the 26th of April, 1828; and the Russian army under the command of Count Wittgenstein crossed the Pruth in May, capturing Braila on the 15th of June. Varna was captured on the 11th of October after a brave defense; this might not have happened, however, had it not been for the treachery of Youssouf Pasha, who went over to the enemy with 5,000 men. A succession of victories over the Ottoman arms had previously compelled the Sultan to send his Grand Vizier Mehemet Selim Pasha to aid Varna, but he did not arrive in time, and on the 22nd of October, 1828, he was deposed and exiled to Gallipoli.

In Asiatic Turkey the Russian general Count Paskiewitsch defeated the Turks frequently; these victories were caused more by the superiority of the Russian generals to Reschid Mehemet Pasha, a Georgian slave, commander-in-chief of the Ottoman army, than to inferiority or lack of courage in the troops under him.

In the meantime the Russian emperor had repeated his offer of peace with the Porte on conditions of reimbursement for the expenses incurred by the war, and a promise of security against future similar injuries. The Porte refused, however,

and at the same time Mahmoud decided on beginning a new campaign, with the words "Honor and independence are worth more than life." Before this all negotiations in Constantinople had been carried on between the Reis Effendi on one side and the manifestoes of France, Great Britain and Russia (on August 11, 1828) on the other. This condition made known to the Porte the reasons and object of the French campaign against the Morea. Notwithstanding this the combined efforts of the ambassadors of Russia, France, England and Prussia could not induce the Sultan to change his mind, and preparations for another war went on with unprecedented energy.

On the other side equal vigor was expended in making ready for the campaign. On February 21, 1829, Count Wittgenstein was succeeded by General Diebitsch as commander-in-chief of the Russian army. General Paskiewitsch, after a stubborn battle, gained possession of Kars, and took as his prisoner Emin Pasha, the Seraskier or commander-in-chief of the Turkish forces. During this same encounter 9,000 men, 4 pashas, 150 pieces of cannon, 22 mortars and the vast magazine fell into the hands of the Russians. By far the sharpest engagement of the Asiatic campaign took place when the Pasha of Van made an effort to recapture the fortress of Bayezid. He made his attack with 7,000 infantry and 5,000 cavalry, aided by the fire from a battery which swept the flank and rear of the Russian troops, as well as the musketry of the Tartar inhabitants of the place. After thirty-two hours of ceaseless fighting the Turks gave up their attempt and retreated. During this campaign the career of Paskiewitsch had been marked by continual brilliant successes.

Diebitsch took Silistria June 30, 1829, and the garrison of 10,000 men became prisoners of war; also 220 pieces of cannon, 80 standards and 2 three-tailed pashas were taken. The Grand Vizier withdrew the greater part of his troops from the passes of the Balkans and massed them at Shumla, under the impression that Diebitsch intended to attack it; this proved to be a fatal error, for it left the Russian commander at liberty to pass through these rocky fastnesses. Sickness reduced the ranks of the Russian army to such an extent that, after placing 10,000 men at Shumla to keep the Grand Vizier in check, General Diebitsch had but 30,000 to march through the Balkan mountains, which had been considered as an impregnable barrier between Russia and Turkey.

This cautious Russian general had ascertained that great disaffection existed in Constantinople among the troops and their commanders, with the prevalence of the wildest excitement in the capital, as well as in other Turkish cities; he wisely determined to improve the opportunity, and quickly, with great secrecy, moved his soldiers from Shumla, through the mountains, with but slight resistance, and as they descended the eastern slope of the Balkans they shouted with joy at the sight of their own flag in the Bay of Bourgas. Selimna, Missivri, Bourgas and the port of Aidos were in turn captured with very little resistance, with several pieces of cannon and abundance of military stores. It is said that an officer sent by the Pasha of Missivri to reconnoitre the enemy's force reported, "That it would be easier to count the leaves of the forest than the heads of the Russians." Happily

for the Russians their numerical weakness was unknown to the Turks, among whom the belief was strong that a well-disciplined army of 100,000 men was in their midst which had conquered Shumla and destroyed the Grand Vizier's army before coming southward. A few days' march brought Diebitsch and his army to Adrianople, which surrendered at once on the 20th of August, 1829, to this remnant of an army, less than 20,000 in number. General Diebitsch, with the greatest humanity, protected all the inhabitants of these conquered cities, without regard to nationality or creed, age or sex, from military violence.

Meanwhile the Turks were in a constant state of apprehension, believing the Russian force to be greater than it really was; great excitement prevailed in Constantinople and a crisis was rapidly approaching. An insurrection occurred which Khoshref Pasha, chief of the police, suppressed by great cruelty and indiscriminate execution of the innocent with the guilty. During this time Mahmoud was secluded at his summer kiosk at Kalender, a delightful spot on the Bosporus, between Yenikeui and Therapia. Great pressure was brought to bear upon him to comply with the wishes of the people; the foreign ambassadors residing in Pera also joined the ministers of the Sultan in urging him to complete negotiations with the Russian general, and thus to obtain peace upon the best possible terms. Finally Mahmoud consented; plenipotentiaries were sent by him to the Russian camp, and the treaty of Adrianople was concluded on the 14th of September of the same year, which has since proved to be a very important factor in the interests of civilization and humanity. It guaranteed an open passage to the Dardanelles for all Russian merchant vessels; an indemnity for the injury to Russian commerce during the war, to be paid in eighteen months; the sum of $25,000,000 was to be paid to the Russian Government for the expenses of this war. All continental Greece south of a line drawn from the Gulf of Volo, with the islands Euboea, the northern Sporades, and the Cyclades were to form a new state, its independence to be acknowledged by Turkey; Thessaly and Albania, Crete, the islands off the Thracian and Asiatic coast, which are entirely Greek by race and mainly Greek by religion, were to continue in the possession of Turkey; while the Ionian islands were to remain under the control of Great Britain. The treaty was signed by Mahmoud at the said Kiosk of Kalender. His mortification at the humiliating terms of this treaty was very great, and it must have been much greater when he learned of the small armed force which had kept the imperial Ottoman power in abeyance and dictated Russia's terms, for when peace was concluded the army of General Diebitsch was reduced by sickness to 15,000. Thus the freedom of Greece was assured, and, under the control of the three allied powers, Count John Capo d'Istria of Corfu was proclaimed ruler of Greece. By his selection of bad advisers he made himself unpopular, and was assassinated in 1831 as he was about to enter a church.

On the 7th day of May, 1832, Prince Otho, second son of Louis I., King of Bavaria, a youth of seventeen years, was elected the first King of Greece at Nauplia, whence in 1834 he removed his residence to Athens and was assisted during his minority by a regency. He married on the 22nd of November, 1836,

Princess Amalie Maria Frederica, daughter of the Grand Duke of Oldenburg, and was deposed October 23, 1862. His successor was Prince William, the second son of Christian IX., late King of Denmark, elected king of the Hellenes by the National Assembly at Athens under the name of George the First, on March 18, 1863, but being in his minority, he accepted the crown through his father, acting as guardian. He was declared of age by the same Assembly on the 27th of June, 1863, and

The Royal Family of Greece.

arrived at Athens on October 30th of the same year. He is uncle of the present King of Denmark, brother of the widowed Czarina of Russia and of ex-Queen Alexandra of Great Britain. On the 27th of October, 1867, he married the young and beautiful Grand Duchess Olga, daughter of the Grand Duke Constantine of Russia, and niece of Emperor Alexander II.

Athens was subjugated by the Turks 1444; by Mohammed II. 1456; by the Venetians 1466; restored to the Turks, 1479; in 1687 retaken by the Venetians; taken by the Turks 1827. Athens became the capital of the kingdom of modern Greece in 1833. This city is unrivaled for the fame of its ancient philosophers, sculptors and orators. After the war of independence many of the Phanariot Greeks of Constantinople, previously mentioned, who were remarkably pure specimens of their race, returned to Greece.

Among the naval exploits worthy of record at this time, was one in which twenty Greeks were actors. They had been captured, then given up to the Pasha of Smyrna, who ordered them to be tied to the horses of their guards and in this manner dragged to Mohallitch at the mouth of the Rhyndicus. These were then strongly bound, thrown into the hold of a vessel manned by seventeen Turks,

QUEEN OLGA OF GREECE
in the National Uniform.

which crossed the Propontis and arrived at Koum Kapou of Constantinople. They were to have been landed the next day. Meanwhile three of the Turkish crew were on guard, all of whom were unsuspicious of danger, and were amusing themselves. The Greeks determined to rid themselves of their captors. One of them gnawed with his teeth the cord which bound the hands of their captain; he liberated the others; they then went on deck, killed some of the Turks and forced the remainder to jump overboard, thus disposing of all of them. They crossed the Sea of Marmora without delay, and were hailed at the Dardanelles, but replied in Turkish that they were bearers of dispatches to the fleet and could not cross the

current. Near Tenedos the vessel was chased by an Ottoman frigate, when they deceived its commander by coming on deck in their Turkish costumes with beards; again they were fired upon by a Spezziote cruiser, but were soon recognized by its crew, and five days after leaving Constantinople, they arrived at Psara and sold the vessel with its effects for 17,000 piastres ($683.80).

During that time Turkey was saved from the monetary crisis caused by the payment of those indemnities to Russia, by a prominent Armenian, Kazaz Artin, a resident of Constantinople. The Government treasury was empty, and Mahmoud was in despair, for it was utterly impossible for him to raise the money. Mahmoud, being heartbroken, gave strict orders to allow no one to enter his

KAZAZ ARTIN.

room; but Kazaz Artin, although he was cautioned not to enter, risked his life, took the responsibility on himself, and resolved to enter. He opened the heavy portière, and, entering the room, pretended that he stumbled, and in some comical way fell on the floor. In rising he made a jest which caused the Sultan to laugh heartily and ask him if he was hurt; then Kazaz Artin, being encouraged, begged the Sultan to tell him the trouble he was in (although Kazaz Artin was aware of the case). The Sultan told him that he could not help him in any way. As Kazaz Artin insisted on being told, the Sultan explained to him the cause of his trouble, to which he promptly replied that he could settle the matter if the Sultan would give him a written absolute authority to act. Upon receiving it through his ingenuity, he procured a loan from the wealthy Christians of Constantinople, and

the amount was paid to the Russians. The money was soon after returned to these creditors in metallic coinage composed of copper and silver, and were valued as silver piastres, named Altilik, 6 piastres; Beshlik, 5 piastres; Yuzlik, 100 paras; Yirmilik, 20 paras; Onlik, 10 paras; and 5 paras pieces; of which very little is now in circulation.

This remarkable man exercised a strong influence over Mahmoud, who in return was very fond of him and in many ways showed his partialty for him. An incident illustrating this is related. Several ladies from the Imperial Harem were in the habit of riding out occasionally closely veiled, and escorted on horseback by the eunuchs of the Seraglio. It was the custom of the bystanders sitting outside the coffee-houses to rise and salute the eunuchs as they passed, and on one occasion Kazaz Artin for some reason omitted doing so. He received a severe blow on the face from the eunuch, which bruised his cheek; tying it up with his handkerchief he went at once to Mahmoud, who inquired concerning the cause of the injury, and Kazaz Artin related the occurrence. The Sultan was very indignant and ordered the chief eunuch, Kizlar Aghassi, to call all the others into his presence, and name those who had been out during the day; while at the same time by his command the executioners were assembled in an adjoining room. The Sultan asked Kazaz Astin to point out the offender, who was immediately strangled in the presence of all, as a warning to the others. The Sultan then said to them, "This man is my faithful friend, he must at all times be treated with respect by every one of you."

At one time, during the early part of Medjid's reign, a large number of counterfeit metallics were in circulation, one of which occasioned the death of a Mussulman at Karakeui in Galata. At a Turkish shop where fruit is sold in summer, and helva and loukoum or Turkish delights in winter, a brave Greek sailor from the island of Spezzia called to make a purchase, in payment for which he offered a metallic coin. The shopkeeper, discovering that it was counterfeit, threw it on the slab saying that it was Kalp or counterfeit. The sailor, though he could not speak Turkish, understood him as the word is very familiar throughout Turkey and Greece; and he answered in Greek that as it was Turkish coin he must accept it whether false or not. The turbaned Turk, vexed at his action, stooped over the marble slab and gave his purchaser a heavy blow; the sailor, quick as a flash, jumped up on the slab and gave him a mortal stab, then fled at once to Fermedjeler street at Galata into a Greek tavern facing the Golden Horn and thus escaped to his vessel.

Until the end of the reign of Medjid this street was the common refuge of criminals, as it contained a number of taverns opposite the Golden Horn, in which Greek vessels were always anchored, and in this manner escape was readily made. A large police force at one time blockaded the street, but in consequence of the constant firing from those whom they pursued, it was impossible to enter; this siege continued for several hours until an order came from the Government to set it on fire. Unfortunately the rascals escaped to the vessels. But it has nevertheless been productive of good, for substantial stone buildings have taken place of those tiny wooden liquor stores.

During the last revolutionary war in Greece a most notable event occurred in Constantinople, which was the extinction of the famous corps of the Janissaries. Mahmoud, seeing that they were unruly and would not comply with the new military regulations, resolved to exterminate them as soon as the opportunity presented itself. He succeeded in gaining the confidence of Hussein Pasha, their Agha or chief, Kara Djehennem, or "Black Hell," chief of the artillery, and Bostandji Bashi, the head of lifeguards. He effected his coup d'état successfully. In pursuance of this design several councils of state were held at the Porte in the latter part of May, 1826; a Hatti Sherif or an Imperial Decree was issued, which, although it abridged the liberties of the Janissaries, still allowed them many privileges. The leaders of the corps promised compliance with this order, but on the night of the 14th of June they rose in a body numbering several thousands, attacked the mansion of the Grand Vizier, their Agha, and Nedjib Effendi; but as these dignitaries had succeeded in escaping, their families were brutally maltreated. The insurrection continued the next day. Mahmoud ordered all Mussulmans who were true to

him and to the Standard of the Prophet, to meet in the Mosque of Sultan Achmet I., where the Sheik-ul-Islam and the Ulemas denounced the insurgents as traitors and decreed their speedy destruction. The Janissaries had assembled in the Et Meidan, their old quarter, prepared to resist any attempt to compel their submission; thither the Sultan ordered his artillery to proceed accompanied by other loyal troops and followed by a crowd of fanatics who flocked around the Prophet's Standard. Here Mahmoud risked his own life frequently by going on horseback among them,

Metallic Coins.
First used by Kazaz Artin to pay the Armenian Bankers.

which was an act of great daring on his part. Twice he urged the revolters to submit, but they refused unless the recent Hatti Sherif was abrogated, and the heads of the Grand Vizier, their Agha and Nedjib Effendi were also given to them. Suddenly orders were given to the gunners and the infantry to attack them; the barrack to which they had retreated was set on fire, and thousands of the Janissaries were killed within its four walls. No quarter was given, and those who managed to escape were mercilessly shot down. For many weeks the Grand Vizier and Gov-

ernment officials were constantly receiving reports from spies, and every effort was made to rid Constantinople by execution and drowning of any Janissary who might have escaped; orders as well were sent to the governors of the provinces to kill any Janissary that they could get hold of; even the guards of foreign embassies received the same fate. Besides the Janissaries, Mahmoud destroyed all those that sympathized with them, including also Bektashis dervishes. Thus, by the iron will and persistency of Mahmoud, the famous corps of Janissaries were destroyed.

With the extinction of the Janissaries the Sultan ordered all the heads of their tombstones to be destroyed. These were composed of marble pillars terminating in a globe bearing some resemblance to a human head, and decorated with a turban the form and folds of which indicated the rank of the deceased; but now the shape has been altered into that of a fez.

The atrocities committed by this corps are beyond description; thousands of innocent Christians have been slaughtered in cold blood for mere caprice. They had a style, peculiar to themselves, of collecting a tax from peaceable citizens who happened to pass the place where they chanced to be sitting. This was done by tossing their handkerchiefs toward the victims, and no one dared to return the handkerchief without a tribute of money tied in one of its corners. On Sundays they would assemble at the Christian churches, and, having scattered some mud near the door, a broom was placed beside it, and the Christians who passed by were compelled either to sweep it away or to contribute something towards its removal; or if a Christian happened to pass a Janissary while he was sharpening his yataghan, a kind of broad saber, it was frequently tried on his body. It was unsafe for Christian families to venture into the street, either in Stamboul or suburbs, without being accompanied by the escort of a Janissary, who could be hired for for this purpose if they desired freedom from attack of the same brutal soldiery. In like manner the foreign embassies and legations were also always supplied with two or three Janissaries, a custom which is now perpetuated in Kavasses or armed Mohammedan bodyguards gorgeously uniformed, attached to consulates, legations and embassies, who always precede the ambassadors of every nation wherever they go.

Until the death of Mahmoud it was the duty of the Captan Pasha or Admiral, often of the vice-admiral, to adjust all cases relating to the vessels of different nationalities while in the port of Constantinople. Sometimes the punishment administered (usually the bastinado, from fifty to one hundred lashes) was illy proportioned to the offense. During the reign of Mahmoud this office was held by Tahir Pasha, who frequently punished foreigners most ferociously. At one time the vice-admiral, who stuttered, was inquiring into a complaint against a sailor. This man suffered from similar disability, and stuttered badly in making his own defense; the vice-admiral, thinking that the man was mocking him, became very angry, stepped forward and slapped him in the face, then ordered him to be bastinadoed.

When the Dragomans of the different Consulates visited the courtrooms, to ascertain whether any of their subjects were held in durance vile, they would inquire, "Why was this man bastinadoed, since he belongs to us?" With a shrug of the shoulders and the blandness of the Turkish official the reply invariably was, "It was a mistake, we thought he was a Turkish subject; we are very sorry, take him now." Certainly a very safe reply to make under the circumstances, and one eminently oriental. These bastinadoes administered to foreign sailors, were so severe that complaints were made by foreign ambassadors to Mahmoud, who thereby was compelled to take action in the matter, and summoned Tahir Pasha to dine at the Seraglio. The first course consisted of a dish of one hundred "loukmas" or doughnuts; upon which the guest commenced,

but after eating a few, declined to take any more. "But you must eat them," rejoined his host. "I am full, it is impossible to swallow more," the Pasha replied. "Well," said the Sultan, "if you cannot eat more loukmas, how do you suppose that the sailors whom you punish can bear fifty or more lashes?" The Sultan's reproof is said to have been effectual upon the hitherto incorrigible Pasha.

In July, 1830, Turkey lost Algeria, which was subdued by the French.

In June, 1831, Henry Eckford, a prominent naval architect of Scotch descent, sailed from New York for Constantinople in his beautiful vessel known as a sloop of war, bearing his name, which made several trips to and from New York, hoping to contract with the Turkish Government for the construction of war vessels. Mahmoud declined to make any contract for ships to be built in another country, but engaged Mr. Eckford to superintend the naval arsenal in Turkey. He sent to New York for a number of skilled American mechanics; only one vessel, however, the frigate "Nizaretteer," was begun and half built before Mr. Eckford's death, which occurred in Constantinople November 12, 1832. Mr. Eckford was succeeded by Mr. Foster Rhodes, who built several ships for the Turkish navy. An incident occurred one day while at his office. The chief of the Navy Board, Moustapha Bey, during an interview with Mr. Rhodes, used abusive language which the feeling of an American could not tolerate; the latter raised his pipe and broke it on the insolent Ottoman's head. The circumstances of the case were laid before the Sultan.

A few years after, Mr. Rhodes returned of his own accord to America. During his stay at Constantinople he received a decoration in the shape of a miniature gold ship with a circle of diamonds, besides many beautiful and valuable presents, in appreciation of his ability and faithfulness; the Sultan also presented to Mrs. Rhodes valuable shawls in the center of which was his monogram embroidered. On his arrival here Mr. Rhodes was appointed Naval Constructor at the United States Navy Yard in Brooklyn, N. Y. On his departure from Constantinople he was accompanied by all the American mechanics there, except Mr. J. Reeves and Mr. Warren Hidden, of New York City, both of whom married Russian ladies. The former left Constantinople a few years after Mr. Rhodes' departure.

Mr. Warren Hidden's ancestors were English and settled in Massachusetts long before the war of the American Revolution. His father, Enoch Hidden, was born in Rehoboth, Bristol County, Massachusetts, settled in New York City, where he kept a machine shop and brass foundry. He was a very ingenious man. Among his several inventions was that of the cannon-lock, which was adopted by the United States Government; and in the early part of 1837 he obtained a contract for 2,500 cannon-locks and other articles which amounted to $40,000. It was also adopted by the Russian Government through the efforts of his Excellency Baron de Krudener, the Russian ambassador, who was in Washington, D. C., at that time; also he invented the nautical ventilators and the side lights, which are capable of being instantaneously removed and new glasses immediately inserted. Mr. Enoch Hidden died December 12, 1876, at his residence, 9 West 28th Street, New York City, in the ninety-second year of his age. His youngest son, Lieutenant Henry B. Hidden of the Lincoln cavalry, was killed at Burke's station, near Fairfax Court House, Virginia, March 9, 1862, in a skirmish between a detachment consisting of fourteen dragoons under his command and about one hundred and fifty rebel infantry. See "The Rebellion Record," by Frank Moore, New York City, Vol. IV., p. 55, and Doc. 84, p. 282. And his eldest daughter, Henrietta Amelia Hidden, married Mr. William Henry Webb, the noted shipbuilder of New York City and founder of Webb's Academy and Home for Shipbuilders at Sedgwick Avenue and 188th Street, Borough of Bronx, New York City, N. Y. Mr. William H. Webb died October 30, 1899, and Mrs. Webb on the 5th of April, 1902, at their residence, 415 Fifth Avenue, New York City.

Mr. Hidden left his native land October 12, 1832, at the age of twenty and went to Constantinople on a sailing vessel, "Henry Eckford,"* arriving there on Christmas eve of the same year; and after seven years' service in the Government Naval Arsenal, he was appointed on the 1st of January, 1840, superintendent of the works in the Imperial Ottoman Mint, and after fifty-five successive years in his official position received two decorations with the Imperial Berats or Decrees; one in 1851, the Nishan Iftihar, a prize of glory, set with diamonds, from Sultan Abdul

WARREN HIDDEN.

Medjid, son of Mahmoud II., also the Order of Osmanieh or military prize in 1888, from Abdul Hamid II.

On the 4th of June, 1837, Mr. W. Hidden married Miss Mary Theodorovna, a refined lady nineteen years old, daughter of Theodoroff and Euphrosyne. His friend, Mr. Foster Rhodes,

* See: "Morning Courier and New York Inquirer," October 12, 1832.

was the best man on this occasion, and the officiating clergyman was the Rev. Dr. William Goodel, well known as one of the first American missionaries to Turkey. Mrs. Mary Hidden's father was a Russian architect; he died in Buckarest, Wallachia.

When Mr. W. Hidden entered the Imperial Ottoman Mint, all the coins were stamped by hand; Abdul Medjid enlarged the Mint, made an important monetary reform and complete machinery for stamping coins was brought from England. The standard of the gold and silver of Turkey is now the same as that of Europe. At the completion of the installation of this machinery an exhibition of it was given in a specially decorated room at the Mint, in the presence of

The Order of Nishan Iftihar, or Prize of Glory.

Abdul Medjid and his suite. The first gold coin of 500 piastres and the second of 250 piastres, the largest circulating denominations in gold, beautiful in design and workmanship, were struck and handed to the young Sultan for his approval. After having examined them, he presented them to Mr. Hidden in remembrance of the occasion.

The hereditary and well-qualified director of the Mint, Mr. Mihran Bey Duzoglou, owing to the financial difficulties of Turkey, resigned, for it was impossible for him to meet the expenses of the Mint on so small an allowance from the Minister of Finance, and was succeeded by Tewfik Effendi, a Turk who was ignorant and totally unqualified for its administration. The directors of the Mint had been Armenians who had received a special training in Europe for this purpose, and the position had become hereditary to this race since 1818.

Translation of the above:

The Imperial Brevet with the Gift of a Decoration.

Warren Hidden, who is employed in my Imperial Mint as Chief Engineer, and who bears this Royal cipher so gloriously honored, has proved himself as a man of higher intellect and knowledge, and has showed good conduct, zeal and honesty during his service. Therefore, as an occasion of glory and just pride among his equals, he has been granted a piece of illustrious decoration from my Sovereign quarters, the Assembly of honor and praise, from which this Imperial Berat, marked all over with beneficence, has been drawn and presented. Written at the end of the Great month of Shaban, in the year of seven and sixty, two hundred and one thousand.

Sultan Medjid Khan,
Son of Sultan Mahmoud Khan.
Always successful.

Tewfik Effendi took a very unwise and unsuccessful step in the early part of his directorship of the Mint. He tried to cut down the salaries of those employed in it, which before and since then were irregularly paid. Mr. Hidden would not consent to this reduction, after many years of faithful service, especially as his salary was already largely in arrears, and consequently sought the advice of Hon. E. Joy Morris, formerly Minister Resident from the United States of America to the Sublime Porte at Constantinople, Turkey. In reply Mr. Hidden received the following letter:

837 North Broad Street, Philadelphia.
June 17, 1881.

Warren Hidden, Esq.,

I have received the statement of your grievances against the administration of the Mint at Constantinople. Gross injustice is done you, and were I Minister to Turkey, I would do all in my power unofficially to procure you satisfaction. Private citizen as I now am, I can not serve you. Interference on my part in Washington would not be proper. If you can have a confidential and private interview with the new minister, Gen. Lew Wallace, I am sure he will support your claim. Should he decline to meddle in the matter, a reference of the whole subject directly to Mr. Blaine, Secretary of State, might be expedient.

During my residence at Constantinople I had frequent intercourse with you, and I formed a high idea of your inventive genius and of your sterling qualities as an American citizen.

Very truly yours,

E. JOY MORRIS.

While General Lew Wallace was Minister Resident from the United States to Turkey he enjoyed to a large degree the friendship and confidence of the Sultan, and by his kindness in speaking to him personally concerning this matter, it was settled at once, and at the same time Sultan Hamid II. gave the order that Mr. Hidden should continue to hold his position during his lifetime, and to have the same privileges as a Turkish officer.

It was another recognition of his ability that, a few years after his appointment to the Mint, the Ottoman Government gave him charge of the imperial factory, Fez Khaneh, for manufacturing fezes, cloth, blanket, etc., between Eivan Serai and Eyoub, built by Abdul Medjid, and later the Basma Khaneh or Government printing press. But finding the work too much and not receiving his salary regularly, he resigned and occupied himself entirely in the Mint.

During the administration of Damad Khalil Pasha, Minister of Artillery, Mr. Hidden invented in 1835 a gun of a new and greatly improved design. At the request of the Ottoman Government it was placed at Top Khaneh, the Imperial Cannon Foundry, where it still remains. This gun was first tried by its American inventor at Kara Aghatch in the Golden Horn, in the presence of Mahmoud II., who courteously and most fearlessly stood but a few feet from him during the risk of this experiment. When Mr. Hidden with Mr. Tinghirian arrived at Kara Aghatch, he was surprised to find the Sultan there ahead of the appointed time waiting with his officials, and after the discharge he approached Mr. Hidden, and asked him through the interpreter different questions in regard to the gun. Until the year 1820 there stood on this spot a Kiosk where the Sultans passed the early part of summer; since then it was neglected and fell in ruins.

In 1836 Mr. Hidden had invented several breechloading rifle cannon models of different construction, which worked exceedingly well. The Captan Pasha Tyher, hearing of these, sent for him, and as soon as he had examined them, praised the designs and workmanship, but said that it would not answer on a large scale. This of course discouraged Mr. Hidden, thinking that his Excellency Tyher Pasha must be a better judge than himself.

During the Crimean War several English officers, who were introduced by friends of Mr. Hidden, were allowed to inspect them. About a year after this, Mr. Armstrong constructed in England cannon precisely the same as those of Mr. Hidden, and Mr. Krupp of Essen did also. If the Admiral Tyher Pasha had not made a mistake, but had ordered one of each to be placed on trial, Turkey would have been in advance of all Europe in regard to the implements of war.

In 1878 Mr. Hidden visited his native land, and after a few months' stay in New York he returned to Constantinople. After a long and useful life and apparently while in the full vigor of manhood, Mr. Hidden died on the 2nd of December, 1888, at his last residence at Pera, of pneumonia. After his death all the principal papers in Constantinople, the French, Armenian and Greek, including the leading official Turkish journal, titled "Servet," dated December 10, 1888, spoke highly of Mr. Hidden's ability, honesty, and integrity. (For further particulars see, "An American Machinist in Turkey," in "Scientific American Supplement," p. 15,976, March 2, 1895). Mrs. Warren Hidden died in Constantinople, April 21, 1889. She was a loyal wife, a most devoted mother, and a consistent Christian.

They had five children: three sons, Constantine, Alexander, and Nicholas, and two daughters, Mary and Catherine. Of these Constantine died of pneumonia at the age of twenty-six, December 8, 1869, at Constantinople; he was employed in the Imperial Ottoman Mint as a scale

adjuster; he was tall and athletic, also a linguist. Mary died on the 1st of September, 1840, in her infancy; while Catherine died on the 9th of June, 1897, in New York City.

During the Civil war Warren Hidden sent four of his inventions to the United States Government through the efforts of Hon. E. Joy Morris, United States Minister to Turkey.

One was a balloon almost the shape of a parachute; its frame was made of wood covered with canvas, and in case of accident the balloon would gradually descend to the ground without causing any loss of life. The propellers were worked by the handpower of two men. This balloon was made to throw bombshells upon the enemy.

The second was constructed for the cavalry. It was a kind of mitrailleuse composed of ten barrels, attached to the collar of the horse, and by pulling the trigger with a narrow strap it would fire the ten shots in succession.

The third was a submarine torpedo boat.

The fourth was a narrow iron tube which, during a hand-to-hand fight, would be placed on the muzzle of the rifle, and by pulling a small attachment it would emit a destructive flame, a more dangerous weapon than the bayonet.

The honorary Order of the Crescent was founded in 1801; the Order of Glory (Nishan-i-Iftikhar) by Mahmoud II. in 1831; the Imperial Order of Medjidieh (five classes); the Order of Osmanieh in 1862, by Abdul Aziz (four classes); the Order of Merit (Nishan-i-Imtiaz) created in 1879 by Hamid II.; the Order of Chefakat, founded in 1878 by Abdul Hamid II., was only for the fair sex; he conferred it upon prominent women. Medal of Honor (Iftikhar) founded in 1856 by Abdul Medjid; Medal for Life Saving (Cakhlyssie) founded in 1872 by Abdul Aziz (three classes); Medal of Merit (Liakat) in 1890 by Abdul Hamid II., Medals for Arts and Industries (Sana yi) founded in 1888 by Abdul Hamid II.

Diplomatic relations between the United States and the Mohammedan countries commenced on the 1st of June, 1792, when President Washington appointed Admiral John Paul Jones a commissioner to treat with Algiers in regard to the ransom of captives, with Thomas Barclay as substitute. Unfortunately Admiral Jones died before his commission was received, followed soon after by the death of Barclay. Finally David Hamphrey of Connecticut, Minister Resident to Portugal; James Donaldson, Jr., Consul to Tunis and Tripoli, with Pierre Erie Skjoldebrand, Consul at Algiers, composed the commission. At first they were unsuccessful, but finally Joel Barlow was added to the number and a treaty was concluded in November, 1795, between the two countries. This afterwards prepared the way for the first treaty of commerce and navigation between the United States and the Sublime Porte, which was concluded on May 7th, 1830, by Commodore James Riddle, David Offley and Charles Rhind, who had been empowered September 12, 1829, on the part of the United States Government to negotiate it.

The first Minister commissioned to Turkey was ex-Commodore David Porter, April 15, 1831. He died at his post at San Stephano, a suburb of Constantinople, on the 4th of February, 1843, at the age of sixty-three. His corpse was conveyed to the United States.

Commodore Porter was succeeded by Dabney S. Carr, of Maryland; then in succession were George P. Marsh of Vermont, May 29, 1849; Carroll Spence of Maryland, August 23, 1853; James Williams of Tennessee, January 14, 1858; Edward Joy Morris of Pennsylvania June 8, 1858; Wayne MacVeagh of Pennsylvania, June 4, 1870; George H. Broker of Pennsylvania, November 3, 1871; Horace Maynard, of Tennessee, March 9, 1875; General James Longstreet, of South Carolina, June 14, 1880; General Lew Wallace, of Indiana, May 19, 1881, who was raised from the rank of Minister Resident to that of Envoy Extraordinary and Minister Plenipotentiary; Samuel S. Cox, of Ohio, March 25, 1885; Oscar S. Straus, of New York, March 24, 1887; Solomon

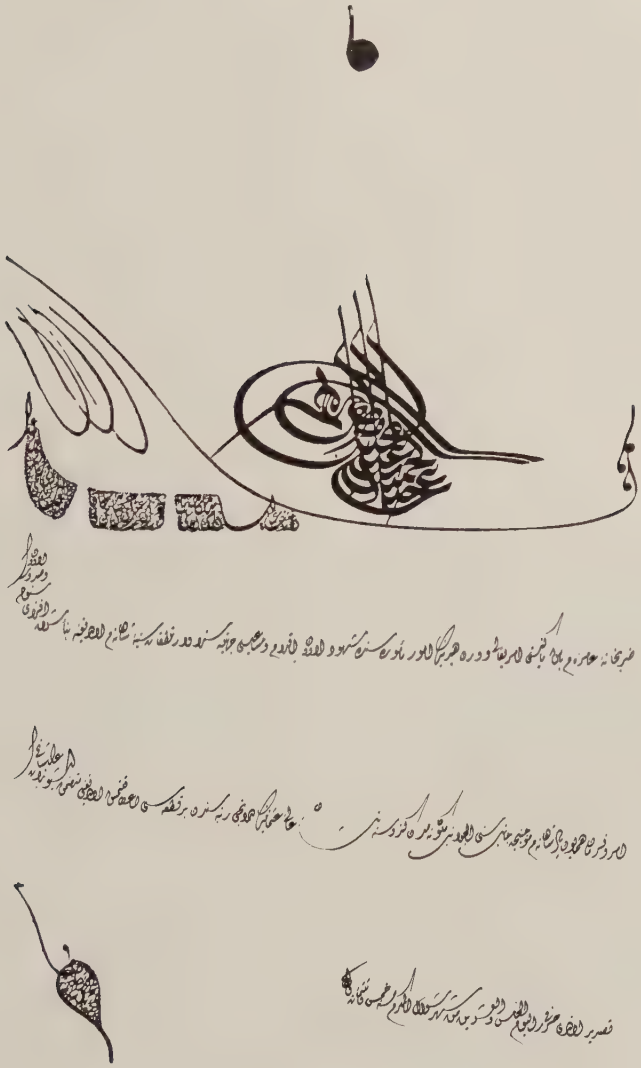
Hirsch, of Oregon, May 16, 1889; David P. Thomson, of Oregon, November 15, 1892; Alexander W. Terrell, of Texas, April 15, 1893; James B. Angell, of Rhode Island, April 14, 1897; Oscar S. Straus, May 31, 1898; John C. A. Leishman, of Pennsylvania, December 18, 1900. In 1896 he was appointed as first Ambassador of the United States to Turkey, and presented his credentials to the Sultan on the 5th of October, 1906. Oscar S. Straus as Ambassador to Turkey, May 17, 1909; William Woodville Rockhill, April 24, 1911.

The next in rank to the United States Ambassador is that of Secretary of the Embassy and the Dragoman or interpreter; the former acts as Chargé-d'Affaires at any time during the

The Order of Osmanieh.

absence of the ambassador; the latter is the medium of communication between the Sublime Porte and the Embassy. This position was filled for thirty-six years by Mr. John P. Brown of Ohio, well known to many Americans who have been in Turkey.

The diplomatic Dragomans are important personages, being the medium of communication between the Christian ambassadors and the Sublime Porte. Though usually natives, they and their families enjoy the privilege of being under the protection of the embassy they serve, and are subject to the laws of the country of that embassy, and not to the Turkish law.



Translation of the above:

The High Imperial Brevet for the Great Decoration of Osmanieh.

Warren Hidden, a native American and the Head Machinist in my Imperial Mint, owing to his perseverance and zeal in his service, has been worthy of my Royal sublime favor, so much that in accordance with my sovereign decree of the highest authority, he has been granted a piece of the Great Decoration of Osmanieh, from my all-embracing Imperial Presence, as a guarantee to which this highly esteemed Brevet has been inscribed in this twenty-fifth day of the most honorable month of Shawal, in the year five and three hundred and one thousand.

Sultan Abd-ul-Hamid II, Khan,
the son of Sultan Medjid Khan,
Always successful.

The first American missionary, the Rev. Dr. William Goodell, arrived at Constantinople in 1831; he was followed successively by Rev. Doctors Dwight and Schauffler, and they were afterwards joined by others, one of whom, Cyrus Hamlin, D.D., LL.D., became the founder of Robert College.

Doctors Goodell, Dwight and Schauffler found oriental education, with the exception of some Greeks, in the lowest possible condition. The teachers were ignorant and therefore incompetent. Every race or nationality taught only the ancient or classical language, which had gone out of use. Many boys—nay, many thousands of boys—were taught to read who did not know the meaning of what they read.

The missionary educators introduced a new system entirely with textbooks in the spoken language, and with suitable school furniture, instead of sitting on the floor. At times there was fierce opposition to these novelties; but the people liked them and they generally prevailed.

United States of America.

Turkey.

Many Normal Schools or Seminaries were established in the chief cities, where thousands of teachers have been trained. But perhaps the greatest good they have done is in serving as models for a great number of native schools by which the old system is being entirely supplanted.

Another great innovation was the introduction of girls' schools. This was strongly and honestly opposed by many at first, but it has carried the day. Girls' schools are now very numerous, and in many primary schools boys and girls are educated together. Thirty years of such instruction prepared the way for the introduction of college education.

The first American college was established by Cyrus Hamlin, D.D., LL.D., in 1860. The first site for the college was purchased in 1859; but great obstacles had to be overcome, and it was not until 1863 that the college was opened, and then with limited accommodations, in the village of Bebek. After eight years it was transferred to its present magnificent building at Roumeli Hissar.

It is known as Robert College, in honor of Christopher R. Robert of New York, who generously furnished nearly all the funds for its establishment.

This college was established by an Irade of the Sultan Abdul Aziz, and offers to young men within the Turkish empire, without distinction of race or creed, the opportunity to secure a thorough education equal to that obtainable in a first-class American college and based upon the same general principles.

Seven other American colleges have since been established; two of them for girls, viz.: one in Scutari, opposite Constantinople, which was founded in 1871, and one in Marash, Armenia. That of Scutari has been removed to Arnaoutkeui, a village on the European side of the Bosporus, under the new name "Constantinople College." It consists of a handsome row of seven main buildings beginning at the water-front of Arnaoutkeui, extending backward up the hillside. This college is the only institution for the higher education of women in the Turkish Empire. It is a thoroughly American institution in its ideals and its teachings, and the diplomas are accepted at the European universities. Gradually by a natural process, education in Turkey has been Americanized.

Twenty paras, the largest copper coin, struck during the reign of Abdul Medjid. The smallest was a one para piece. Neither are now in circulation.

The course of Abdul Hamid II. with regard to education was very peculiar. When he found that by ejecting all Armenians from offices and substituting Turks, the public service suffered, he resolved to change all that. In pursuance of this design he has done more for purely Turkish education than all the previous Sultans.

In the latter part of the year 1870 a magnificent Bible House in Fildjandjilar Street in Stamboul was begun; it was completed and dedicated in June, 1872.

Cyrus Hamlin, D.D., LL.D., was born on January 5, 1811, on his father's farm near Waterford, Me. After graduating in 1834, and entering the ministry in 1837, he felt the call to the foreign mission field, and went to Turkey in 1839. He was the founder and efficient first President of Robert College, an American institution whose beneficent influence has been widely felt in Turkey. During the Crimean war, in 1854–56, he was a great help to the British troops in connection with their hospital and commissary departments. He returned to America and taught theology in Bangor Theological Seminary at an age when most men retire from active life; then as president of Middlebury College, Vermont, he spent five more active years, retiring in 1885. Since then he continued to travel and lecture throughout New England.

Dr. Hamlin was a typical American, and his friends in Turkey were numerous and staunch. Though nearly ninety years of age he was still active and bright, retained his mental faculties unimpaired and a far greater degree of physical strength than usually falls to the lot of a man of his age.

All these courageous and self-sacrificing American men and women missionaries who went to different parts of the Ottoman Empire since the reign of Mahmoud II. the Reformer, to serve in mission work and help humanity, have done more for Turkey than all the nations of Europe put together. These college-bred men and women, parting from home and friends and native land, some of them to return no more, have stood for progress and civilization and have established among the oppressed and ignorant masses of Turkey several excellent colleges, one university at Beirut, Syria, with famous schools of medicine, pharmacy and commerce; many high and day schools, hospitals, orphanages, printing presses, etc. These industrious, gentle and compassionate American missionaries are not confined to preaching and teaching, but they comfort the poor suffering, heal the sick, and encourage thrift and intelligence.

Serious troubles occupied the attention of Mahmoud. The governor of Egypt, Mehemet Ali Pasha, was ambitious and desired to secure the control of Syria in addition to the governorship of Crete to which he had been already appointed; and a pretext for it was soon found in a personal quarrel with the Pasha of Acre. Not-

Robert College, on the Bosporus
Roumeli Hissar, Constantinople.

withstanding the efforts of the Sultan, Ibrahim Pasha besieged Acre with 40,000 men, five ships of the line and several frigates, and finally, on the 27th of May, 1832, captured this town, the key of all Syria. This was followed by the defeat of the Turks, under Hussein Pasha, in the battles at Elms, in Upper Syria, July 7, 1832; at Beylan on the 29th of the same month, and at Konieh, in Asia Minor, on the 21st of December, at which place the Grand Vizier Beshid Pasha was captured. Nothing seemed at first to impede the progress of Ibrahim; the Sultan was terrified and applied to England for assistance, the reply to which was a courteous negative on the plea that she was unable to comply with the request. Finally Mahmoud in his despair sent to his former enemy, Russia, for the help which had been denied by England, and in compliance four ships of the line left Sebastopol and soon landed 6,000 Russian troops at Hunkiar Iskelessi on February 20, 1833.

Ibrahim commenced his march on the Turkish capital, but was stopped by the arrival of the second detachment of the Russian troops from Odessa, and by the 5th of April, 1833, 12,000 were encamped at the same place. England and France, being jealous of the advantage gained by Russia, checked the advance of Ibrahim, and through the assistance of the three powers the now-humiliated Sultan entered into negotiations with his vassal. Mehemet Ali was confirmed in the government of Egypt and Crete, and, in addition, was given Jerusalem, Tripoli, Aleppo, Damascus and Adana, but he still remained a vassal of the Sultan of Turkey. After this, before the withdrawal of the Russian troops, Mahmoud was compelled to sign a treaty of offensive and defensive alliance with the Moscovite power, and also agreed not to suffer any but Russian ships to pass the Dardanelles.

In 1834 Mahmoud II. had struck coins bearing his own portrait, which was against the teachings of the Koran. This unlawful act caused dissatisfaction among the Turks, and finally a revolution broke out. One day while Mahmoud II. was riding he was met by the fanatics, who seized the bridle of his horse, calling him Giaour Padishah and cursing him. Through the efficient efforts of Mahmoud this sedition was suppressed by the execution of 4,000 victims.

In 1837 Constantinople was visited by the plague, an eminently contagious and destructive disease, which raged for some time, carrying off many of its inhabitants.

In 1838 a treaty of commerce with England was concluded by Lord Ponsonby.

In the following year war broke out again between the Sultan and Mehemet Ali Pasha, caused by the attempts of the latter to unite the provinces under his control into a hereditary monarchy for his descendants; also he declined to continue the payment of tribute to the Porte, and he removed the Turkish guards from the Prophet's tomb and substituted his own Arab soldiers. Turkey was supported by England. Mahmoud sent a final demand to the pasha, which was refused, after which the general in command of the Turkish army was directed to attack him. Misfortunes followed the Turkish arms; meanwhile Mahmoud was poisoned on the 1st of July, 1839, at the imperial kiosk, or summer residence, at Tchamlidja, a village in Scutari.

Mahmoud II., son of Abdul Hamid I., was born on the 20th of July, 1785. He was of medium height, rosy complexion, with black hair, eyes, eyebrows, a short, full, black beard. He was imperious in manner and had a coarse voice, but he was more enlightened than his predecessors. He was a skillful archer. His mother was a beautiful young French lady of refinement and education, named Aimée Buc de Rivry, who was the daughter of a wealthy farmer of Martinique. She was sent to France to complete her education, and on her return home in 1784, only eighteen years old, the ship was wrecked and her crew and passengers were rescued by a small Spanish vessel, which afterward was taken by Algerine pirates near Majorca. They presented the young lady, with her governess, to the Bey of Algiers. The Bey, seeing that the young captive was remarkably beautiful, concluded to send her as a gift to the Sultan; and Mlle. de Rivry was sent to Constantinople. She had a great dread of the Seraglio life, and with great difficulty was persuaded to accept the Sultan, who made her his favorite. It is said that this Sultana did not change her faith.

In 1837 the inner floating bridge which crosses the Golden Horn from Oun Kapou to Azap Kapou was constructed, first by Mahmoud II., and in 1845 the outer bridge, which connects Stamboul and Galata, was built by the Valideh Sultan, mother of Abdul Medjid. It is over a quarter of a mile in length, and over it more people of both sexes pass in a day than over any other, exhibiting a variety of costumes, races, complexions; a procession of all the nations of the East and West. At this bridge of Galata there are several landing stages for the Bosporus boats. Later both bridges were replaced by iron ones. He also built the Stamboul Tower, of white stone, on the square of Seraskierat or the ministry of war, on the third hill.

Cyrus Hamlin

In 1830 he built the mosque of Top Khaneh near the fountain of Top Khaneh. On the same road there is another mosque built by the Admiral Kilidj Ali Pasha, a French renegade, in 1580, renowned for the collection of faïence which decorates the interior. He also built at the same time a public bath called Pasha Hammami. At Top Kaneh, Ak Serai, Stamboul, Taxim, Pera, Beshiktash, and other convenient places Surudjis with saddled horses could be found waiting for hire.

Mahmoud established the first imperial medical school in Constantinople, as well as the first Turkish journal under the title of the "Ottoman Monitor"; he also

Facsimile Letter of Cyrus Hamlin, D.D., LL.D.

Lexington March 26 1900

My dear Mr Hidden

I am ashamed to confess that one reason why I have not acknowledged your kind communication is that when I was ready and done to reply I could not find your address

Then I said I will find it in the morning but I didn't so I neglected it & for the last five months I have off & on the bed. Some of the time very ill I remembered Fordham Heights very well but Webb's Academy for Shipbuilders had slipped out of my memory

I am now in my ninetieth
year & I venture to predict My
dear Hidden, that if you live to that
age you will not remember name
as you now do. ~~I fear~~ I have I
found it moreover very difficult to
write at times from the cramping
of my right hand. I am now better
& if I continue improve I shall try
to visit Alfred 1285 Columbia Ave
I hope both you & Nicholas are doing
well & are leading useful & happy
lives I am now very near the end
of my earthly course — but surely this
is not all. There must be another
life where I shall do better
service than I have done in this.
If I have done any thing for the good
of others & for the kingdom of our

3

common Sword that will abide nothing else will.

I want both you & Nicholas to call & see me at Alfred's About April 18 or 19th. I feel an interest in all my old scholars of the Bosphorus, but in none more than my two American boys who stood so nobly by their mother.

May God bless you both evermore.

Affectionately Yours,

Cyrus Hamlin

established the passport system and that of quarantine, which hitherto were unknown in Turkey. He achieved a most difficult feat, that of abolishing the use of the turban among the troops and approximating their uniforms, arms and military discipline to the standard of European nations, and also made great changes in the ceremony of the Turkish court in the Seraglio. He also changed his dress, which consisted of rich silk robes tightened round his waist with a costly shawl, while his loose overcoat was made of silk, lined throughout with the best of Russian sable. His head was covered with a turban composed of many folds of white muslin. His new dress was a light blue silk jacket closely buttoned up to the neck, a small diamond badge on the breast, and trousers of crimson silk, white stockings and European shoes. Mahmoud abolished the power of a Turkish governor to condemn to death for a simple cause either a Christian or a Turk unless authorized by a legal sentence, pronounced and signed by the Kadi; he also prohibited the

HON. E. JOY MORRIS.

confiscation of his property, as heretofore was the custom. Instead of holding himself aloof from the cares of state, Mahmoud always attended the Divan. By thus keeping himself informed in the affairs of the Government, he was able to redress many of the worst of the wrongs connected with the Vacoufs by placing the revenues under the administrations of the state. However, he did not undertake applying this vast resource of wealth to the uses of the Government. The military fiefs, Ziamets and Timars, he handled more boldly. Since they had for some time ceased to serve their purpose, that of furnishing effective military service, Mahmoud attached them to the public domains, and in this manner essentially strengthened the resources of the state, at the same time putting an end to a host of corruptions.

Another act of this Sultan, one of the most resolute of his reign, was the suppression of the Dereh Beys, the hereditary local chiefs, who, by a series of the vilest abuses of the Turkish feudal system, had made themselves princes in a small way of nearly every province of Turkey. This evil, however, was not removed immediately or without much trouble and frequent insurrections.

Facsimile Letter of Hon. E. Joy Morris.

837 North Broad St
Philadelphia
June 17/81

Warren Hidden Esq
Dr Sir:

I have received the statement of your grievances against the Administration of the Mint at Constantinople. Gross injustice is done you and were I Minister to Turkey, I would do all in my power unofficially to procure you satisfaction. Private citizen, as I now am, I cannot serve you. Interference on my part at Washington would not be proper.

E J M

you can have a confidential & private interview with the new Minister — General Lew Wallace, I am sure, he will support your claim.

Should he decline to meddle in the matter, a reference of the whole subject directly to Mr Blaine Secretary of State might be expedient.

During my residence at Constantinople I had frequent intercourse with you and I formed a high idea of your inventive genius and of your sterling qualities as an American citizen.

Very truly yrs

Joy Morrow

The Sultans had the custom of granting to their soldiers one-third of the conquered lands, under a kind of feudal title. The holders of these estates were obliged to keep horses and a number of men for military purposes. These lands were generally cultivated by conquered Christians.

Mahmoud had the habit of visiting in disguise different places in Stamboul, either to gain information for his own dominion, or for some immoral purpose. Occasionally he used to go with an attendant in a three-oared caique to San Stefano, to the mansion of Baroutchi Bashi or Superintendent of the Gunpowder Factory, and there for several days secluded himself, passing the time in sensual pleasures.

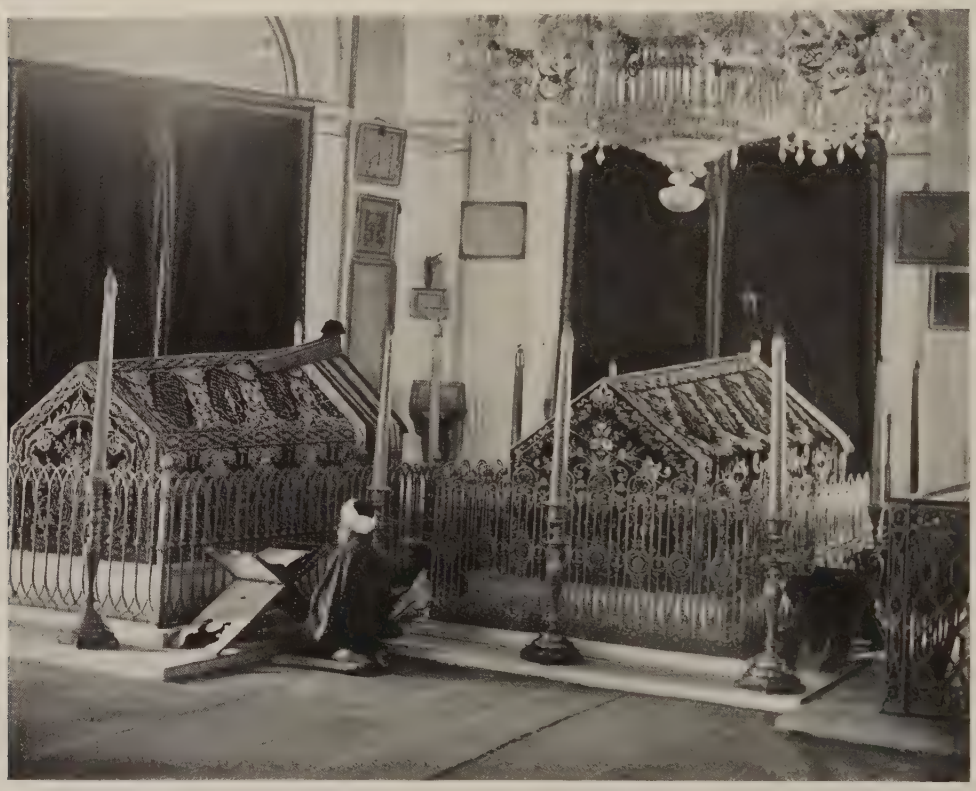
Galata Bridge.

Baroutchi Bashi was a well-to-do Armenian who owned a large frame house at San Stefano, where a suite of rooms embellished with all the oriental splendor was assigned for Sultan Mahmoud's use. While traveling thus disguised he demanded that no notice should be taken of his presence, under penalty.

Until the reign of Mahmoud II. the Reformer the houses of the Christians were mostly unpainted, with broad eaves under which small attic windows were placed to give light into the rooms, as the large windows below were closed with shutters on account of the occupant's fear of being seen by the Janissaries and shot. Some wealthy Greek or Armenian houses in Stamboul and suburbs had hiding places between the floors of the large cupboards, spaces large enough for one or two men

to hide themselves in case the Turkish authorities blockaded the house to arrest the owner. The planks were so well adjusted that no suspicion could arise.

San Stefano was an insignificant little fishing village about ten miles west of Constantinople right on the shore of the Sea of Marmora. Since the reign of Mahmoud II. it became the summer resort of certain classes of people from Constantinople. It is now famous, as here the Treaty of San Stefano was signed by General Ignatief and Safvet Pasha, the Turkish Minister of Foreign Affairs, which concluded the war of 1877-78 between Russia and the Ottoman Empire. In this village the Russians erected in 1897 a monument and monastery in memory of the soldiers killed during the war.



Turbeh or Mausoleum of Mahmoud II. and Abdul-Aziz.

Mahmoud braved all the threats and dangers of European powers, mutinous Jannissaries and revolutions of his different provinces. He showed that he was neither a coward nor a fool; though he met with reverses, he did not despair. He was very voluptuous, but bold and vigorous in character.

One of his sisters, Esmah Sultan, lived in a fine old mansion, luxuriously and immorally, at Defterdar Bournou on the Bosporus, a promontory between the villages Ortakeui and Kouroutsesmé, where a heavy sea and strong current run during northerly winds. She was in the habit of hiring the handsomest Greek or Armenian hanendes (men musicians) who play and sing, one at a time to come to her mansion, where after a few days the unfortunate men were drowned by her

orders at night, and thrown in the Bosporus. This continued for some time, and the suspicions of the widows and families of these missing men were aroused, and they petitioned her brother, Sultan Mahmoud II., stating the facts and asking redress. She was removed to Stamboul by the orders of her brother, but otherwise received no punishment.

Mahmoud's reign was one of the most blood-stained in history; he left two sons: Medjid, whose mother was a beautiful slave girl of about fifteen years, being purchased as a bath attendant and whom Mahmoud met in one of the private apartments and with whom he fell in love; she was promoted at once to the rank of Kadin; and Aziz. They were born respectively on April 23, 1823, and February 9, 1830. He left four daughters.

CHAPTER XXXIII.

ABDUL MEDJID I,

1839–1861.

The death of Mahmoud was reported to his son Medjid, and on the same day the cannons announced the accession of the new Sultan. His first act was to attend the funeral of his father, whose bier was carried by Baltadjis to his mausoleum near the Hippodrome. It is a beautiful structure of white marble built by Mahmoud, and contains, beside his tomb, that of his mother.

Abdul Medjid ascended the throne at the age of seventeen and belted on him, as usual, his progenitor's sword at Eyoub on the 11th day of July, 1839.

He soon removed the Grand Vizier Mehemet Emin Reouf Pasha, and appointed instead Khosref Pasha, who ordered the hostilities to cease, and then endeavored to settle the difficulties without resort to force. The Captan Pasha Achmet Fewzi, who was anchored at Dardanelles with twenty-five war vessels and two steamers, was recalled to Constantinople, but as soon as he learned of the appointment of Khosref Pasha, his implacable enemy, to the Vizierate, fearing that he might be superseded by Tahir Pasha, he sailed at once with the fleet and 12,000 troops to Egypt and surrendered to Mehemet Ali Pasha.

Mehemet Ali Pasha, Viceroy of Egypt, again caused disturbance, but by the action of Great Britain, Austria, Prussia, Russia and Turkey, arrangements were made, and a treaty was signed on the 15th day of July, 1840, and Admiral Napier bombarded different parts of Syria and next appeared before Alexandria, and by menace compelled Mehemet Ali Pasha to restore the Sultan's fleet and to withdraw his forces from Syria, Arabia and Crete. On February 13, 1841, the Sultan issued a Firman confirming to Mehemet Ali for himself and descendant in the direct line the Pashalic of Egypt, one-fourth of its revenues to be paid as tribute to Turkey, and certain naval military contingents to be supplied on demand.

On the 13th of July, 1841, a treaty was concluded between England, Austria, France, Prussia, Russia and Turkey; it guaranteed the closing of the Straits of the Dardanelles and Bosporus to ships of war of all nations.

Abdul Medjid, though not very energetic in body or mind, proceeded in the path of reform begun by Selim III. and Mahmoud II. In this he had for his chief adviser Reshid Pasha, an intelligent and humane Mussulman who was educated in France. On the 3rd of November, 1839, he promulgated the Hatti Sherif of Gul Khaneh" (or the Tanzimat), which was supposed to guarantee the lives, honor and property of all his subjects without distinction of race and religion;

ABDUL MEDJID.

the taxes were to be fairly imposed and justice impartially administered, and all were to have full religious liberty. This decree was a mere farce and remained a dead letter.

Until the year 1842 the Kaymes (treasury notes) issued by the Ottoman Government were written by hand, sealed by the Minister of Finance and by the Director of the Imperial Ottoman Mint. The smallest denomination was $8.00. But later the necessary machinery was constructed through the superintendency of Mr. Warren Hidden of New York, and the Government issued vast quantities of Kaymes, which were all printed in the mint the smallest denomination being 10 piastres and the highest 100. As there was a great demand for many more notes

by the imperial treasury, the Minister of Finance interviewed the Director of the Mint, Duzoglou, who asked the advice and assistance of Mr. Hidden, who invented a machine for stamping the state seal on the back of them. Only a few thousand per day could be stamped by the old process; the letters of the seal, being filled with ink, were almost illegible; but the newly invented machine, a round table divided into six parts, worked with pedals, issued many thousands daily, and the ink could be adjusted to perfection.

HENRIETTA A. WEBB,
Wife of Wm. H. Webb, the noted Shipbuilder of New York.

In 1843 Riza Pasha was Seraskier or commander-in-chief, and it was at this period that the military force of the Ottoman Empire was reorganized. Later a new method of organization in the Turkish army was introduced by the Germans. Col. Kohler with three captains of various branches of the service undertook the work in 1882, and when Kohler died, the organization was taken up by General Freiherr von der Goltz, one of the best officers of the Germany army, who after

Facsimile Letter of Wm. H. Webb.

415 FIFTH AVENUE.

Dec 18th/92

Mr Alex W. Hidden

Dear Sir

I am in receipt of your of 13th inst asking information about "Mr Henry Eckford", formerly a Ship-builder of this City —

Mr Eckford, a Scott by birth, but educated in this Country, was a prominent Ship builder in the City of New York at the time of the second war ~~wit~~ between this Country & Gt Britain years 1812 to 1816 — The United States Government engaged him to build several war vessels on Lake Ontario to contend with

other war vessels then being built on the same Lake, in Canada by the British Govt.

Time was all important & night work was employed, so that one or more of these vessels, was built & launched in forty days & nights. When the engagement between the United-States & British vessels took place, the British vessels were disabled & captured. Later, about 1830 Mr Eckford built in the City of New York a vessel known as a Sloop of War & sailed in her for Constantinople with the expectation of effecting Contracts with the Turkish Govt for the construction of vessels of war in this the United-States. The Turkish Govt declined to make any

415 FIFTH AVENUE.

contracts for ships to be built abroad, but engaged Mr Eckford to built ~~at~~ in Turkey — Mr Eckford accepted their offer — sent to New York for skilled workmen among them Mr Foster Rhoades who acted as his assistant & succeeded Mr Eckford after his death & completed the vessels begun by Mr Eckford — Mr Rhoades afterwards returned to the United States & entered its service as Naval Architect —

It was reported in this Country that the Sultan who witnessed the launching of the first ship built by Mr Eckford, by a process until then unknown in the East, & at a cost so much less than the old time

method, said to him
how is it possible your
country can spare such
a man as you —

You may say your Father
then a very young man was
one of those who followed Mr
Eckford to Constantinople &
you know the rest —

I hope & trust the fore-
going may prove of service
for you & all that you need —

Yours truly
W W Webb

several years' service resigned in 1895. Later another German officer, Col. von Schlichting, was appointed instructor to the Turkish army. On the 28th of March, 1911, while he was drilling a Turkish battalion before Yildiz Kiosk, the German officer tried to correct the pose of an Albanian soldier's head; he touched his chin with his riding whip, which was a great insult to the Albanian from a religious viewpoint, as the Turks swear by the beard of the Prophet. The Albanian then shot him dead. Though the Colonel's widow asked that the assassin be pardoned, nevertheless on the 1st of April he was sentenced to death, and shot by ten soldiers of his own battalion.

The Turks are a race of warriors. They are physically strong and capable of great endurance; the religion they profess has done much for their military training, for thereby they are taught implicit obedience and temperate habits, with the promise of unlimited pleasure in the next world as their reward.

The military service, though being personal and obligatory for only the Mohammedans, provides however for some cases of exemption. At the age of twenty years every man is required to pass a medical examination; he serves six years in the Nizan (regular army); eight years in the Redifs (reserves); and six years in the Mustafiz (landsturm). The male population of Constantinople, Jeddah, Medina, and Mecca were exempted from the compulsory military service. The Christian subjects were excluded from the army, for reasons that were both political and social, and instead there was imposed upon them an annual tax (asker bedelieh) of ½ Turkish lira ($2.20), for exemption from military service. But since the Constitution was established, the army conscription is made compulsory as well on non-Moslem subjects, who can purchase their discharge by paying fifty Turkish liras (about $220). Every Christian subject pays each year $1.00 for tribute and 55 cents for street repairs.

As a rule a Turkish soldier is faithful, temperate, brave, but ignorant and fanatical, and during war he shows surprising ferocity and heartlessness, killing, burning, ravaging without mercy. His monthly pocket-money is a medjideh (75 cents), which is not paid regularly and sometimes never; he is poorly clothed and his rations likewise are poor. The sub-officers in the great majority of cases are illiterate, corrupt and trifling.

The Ottoman army is divided into regiments and companies. Each company has its captain (euzbashi); its lieutenant (mulazim); its sergeant (tchaous); corporal (ombashi); and soldiers (nefer). The empire is divided into seven military districts with each of which an army corps is related. These are in Constantinople, Adrianople, Monastir, Erzinghian, Damascus, Bagdad and Yemen. The army numbers a total effective strength of about 800,000 men.

In 1843 Bedrkhan Bey, chief of the Moslem Kurds of that region, assumed the mantle of a religious devotee, and, securing the aid of the high officials at Constantinople, began to preach a war of extermination against the Nestoriane (or Chalean) Christians. Then 10,000 Christian men were put to the sword, and thousands of women and children enslaved. When the slaughter of the people of Ashita became known in the Valley of Leizan, the inhabitants of the villages took refuge on a lofty

platform rock, where they hoped to defend themselves against any number of assailants. Bedr Khan Bey surrounded the place and watched until hunger and thirst in the sultry hot weather had done their work. After three days a regular capitulation was signed and sworn on the Koran; their arms were delivered up, and the Kurds were admitted on the platform, when all the inhabitants were killed.

The allied forces of Russia and Austria brought the Hungarian war of independence to a close, and many of the Hungarians and Poles who had been most active in the cause fled into the Turkish dominions. In September, 1849, however, the courts of Vienna and St. Petersburg insisted upon the extradition and expulsion of these officers from the Ottoman dominion. Medjid, having the moral support of England, refused to give them up. Diplomatic relations between Turkey and Russia ceased and war seemed inevitable, but the British fleet under Sir William Parker was sent in October to Besika Bay, and soon after entered the Dardanelles. Russia and Austria finally decided to refrain from hostilities, and diplomatic relations were renewed. A number of these Hungarian and Polish officers afterwards became converts to the Mohammedan faith, and some of them through their skill and ingenuity were appointed to high positions under the Ottoman Government.

In 1849 a rebellion began in Bosnia; it was quelled by Omar Pasha in 1851.

In 1850 the Turks attacked the island of Samos, off the coast of Asia Minor, in their usual manner.

A letter dated April 18th, 1850 (O. S.) was sent from that island during the attack by the Turks, written by Dr. Nicholas Grammatopoulos, a physician in the Ottoman army, esteemed by all for his ability and skill, to his brother-in-law in Constantinople, in which he stated that "The third day of the attack was a most horrible and pitiable one; churches were ransacked, women and girls were assaulted in the streets by the Turkish soldiers, one of whom, a beautiful young bride, was chased by the ferocious Turks." She saw the doctor, called to him for help, and he went to her assistance at once; after this a number of young women were offered to him by the soldiers, as gifts, all of whom he rescued.

Samos, also, revolted in May, 1908, on account of the dissatisfaction of its governor Kopassi Effendi. It was suppressed by the Turkish Government; later the governor was assassinated.

Samos is an island in the Grecian Archipelago a few miles from the coast of Natolia in Asia Minor. It is about seventy miles in circumference. Since 1832 it has been an autonomous principality under the guarantee of Great Britain, France and Russia, paying an annual tribute to Turkey. The ruler must be an Ottoman subject and Greek by birth, appointed by the Sultan.

On the 16th of October, 1850, a fanatical massacre took place at Aleppo. Mohammedans attacked the Christians, burning everything. Three churches were destroyed, five plundered, and thousands of persons slain.

In 1851 Abdul Medjid was a guest at the house of Stephano Bogorides, a Greek, in Arnaoutkeui, on the Bosporus, on the occasion of the marriage of his daughter to John Photiades Bey.

During the reign of Medji an occurrence took place illustrating some phases of the Turkish character. In the early part of June, 1858, the Sultan gave two daughters, Djemilé and Miniré, away in marriage; it is the custom on such occasions for the Sultan to grant open table, and

much festivity for all his subjects in a large square. Consequently thousands were out on foot and in carriages. Among the latter was one occupied by two ladies closely veiled, one of whom was the wife of a Turkish official. In the crowd there was a Government detective, an Armenian, who, from certain indications, perceived that her companion in the carriage was a young man in disguise. He went at once to the police station and stated the matter to the captain in charge of that quarter, who immediately accompanied him to the spot. The captain watched the pair closely, and was convinced that the detective was correct; he approached the carriage alone, and, placing his hand on the open window, said, "Lady, who is your companion?" Knowing the consequences she quickly drew off a diamond ring and slipped it on one of his fingers. With the utmost suavity he said, "Madam, you can remain here as long as you like; you are perfectly safe now," and left her with a bow. He then called several policemen and instructed them to watch that carriage and not to allow anyone to pass it or in any way to annoy its occupants. He returned to the police station, taking the detective with him, and said, "What is this you have done? I am in danger of losing my position for having annoyed one of the wives of the Grand Vizier. Her companion was not a young man, but her daughter." With many curses he

The Mansion of Stefano Bogorides, Arnaout-Keui.

ordered him to be thrashed and kept him in confinement until the next day, when he was released.

Nicholas I. of Russia, after mustering a fleet at Sebastopol and an army of 30,000 men, sent Prince Menschikoff as a special messenger to Constantinople. He demanded the protection of all members of the Greek Church in Turkey and the settlement of the question regarding the Holy Places of Jerusalem in such a manner as to leave the supremacy to the Greeks. On May 5, 1853, Menschikoff, appearing before the full Divan in his top coat and muddy boots, delivered his message with ill-concealed disdain and contempt. At the time Lord Stradford de Radcliff and M. de la Cour, the English and French ambassadors, were absent. On their return, however, they assured the Sultan of their entire support, and the Russian demands were at once refused. Menschikoff delivered an ultimatum that was disregarded, and started for Russia.

On May 21 a note was received from M. de Nesselrode, the Russian Minister, saying that the Russian forces were about to enter the Danubian Principalities where they would remain until such time as the Porte should accede to the Russian demands.

On July 2nd the Russian troops divided into two bodies of 40,000 men each, commanded by Generals Dauneberg and Luders, crossed the Pruth and marched into Wallachia and Moldavia, the hospodars of which two principalities at once fled to Austria. The Turkish army by this time had taken up its position on the right bank of the Danube, and the Russians contented themselves with remaining on the left.

GEORGE HIDDEN,
Eldest son of Enoch Hidden.

It was the wish of Emperor Nicholas to form a triple alliance with Austria and Prussia, but he had to be content when they declared themselves neutral.

These threats and performances on the part of Russia aroused the religious fanaticism of the Moslems, and the community of Ulema sent word to the Sultan demanding that he either declare war against Russia or abdicate within four days. Four English and four French frigates entered the Dardanelles and dropped anchor before Constantinople at the demand of the English and French ambassadors and with the consent of the Sultan.

Finally on September 25th a great national assembly composed of the most prominent men in religion and state affairs met at the Sultan's palace, at which

Lieutenant HENRY B. HIDDEN.

council it was decided that the unreasonable demands of Russia must be rejected. So on the 4th of October, 1853, Turkey declared war against Russia, and on October 23rd the fortress of Isakcha on the Danube opened fire on a part of the Russian fleet bound for Galatz.

Practically the whole Russian army was concentrated in Little Wallachia, and it was the plan of their generals to capture Widden and by that means to command the highroad by Nissa to Constantinople. Then without much difficulty Thrace and Servia could be stirred up to revolt, and by joining with the Greeks of Macedonia, Thessaly and the small kingdom of Greece itself, the Ottoman Empire could be overthrown and Constantinople reached with very little difficulty.

Omar Pasha, however, excellent general that he was, divined the plan of the Russians and immediately crossed the Danube and entered and fortified Kalafat. On November 2nd the Anglo-French fleet entered the Bosporus.

The next manœuvre of Omar Pasha was to direct the attention of the Russians from Widden. He fortified Ottenitza and threatened Bucharest. The scheme was successful and the Russians withdrew their principal forces from Widden, and within the next three days made an assault upon the entrenchments at Ottenitza. By this time the defenses at Kalafat, in front of Widden, were practically impregnable and Omar Pasha withdrew from Ottenitza and retired to the left bank of the Danube.

Omar Pasha was born at Plaski, an Austrian village on the Croatian military frontier, in 1806. His real name was Michael Lattas, and, his father being an officer in the Austrian army, Michael was admitted when very young to the military school of Thurn, near Carlstadt in Transylvania; he completed his studies with distinction. The young Lattas entered the Austrian army in 1830. For some reason, he left for Turkey and embraced Islamism. He was admitted into the regular army. He married Khosrew Pasha's ward, who was one of the richest heiresses of Constantinople. Omar Pasha spoke with facility the Servian, the Italian and the German tongues. He was a cold, stern man, and a noted general. His only daughter Eminé, a beautiful and accomplished woman who had received a European education, was married in 1853 to Tefik Pasha; after his death, to Omer Bey, a prominent Turkish official and relative to her husband. In April, 1857, she was driven to suicide by poison, in consequence of the brutal treatment of her husband.

A Turkish army advancing from Kars in Russian Armenia suffered defeat at Orbelian. This disaster was followed by the defeat of a second Turkish force, a few days later, at Akhalzik.

On the 27th of the same month France and England concluded a treaty with the Porte, promising their aid in case Russia would not agree to moderate conditions of peace. But an event which occurred a few days after entirely dissipated all such hopes. Admiral Nachimoff, the Russian commander in the Black Sea, taking advantage of a fog, on the 30th of November with a fleet of eight vessels and three steamers attacked a Turkish fleet of seven frigates, three corvets and two smaller vessels lying at anchor off Sinope, on the north coast of Asia Minor and destroyed them all except one which escaped to carry the tidings of the defeat to Constantinople. The disastrous effect of the Russian fire on the Turkish squadron was attributed to the shells with which their guns were provided, then used for the first time by ships against ships. Four thousand lives were lost by fire or drowning, and the Turkish Admiral Osman Pasha died at Sebastopol from the effects of his wounds.

The Divan by this time perceived the impossibility of properly defending, unaided, the coast of the Black Sea against the Russians, and called for the assistance of the allied powers whose fleet occupied the Bosporus, and these vessels entered the Black Sea January 2, 1854.

In February all diplomatic relations were broken off between the Western powers and Russia, and on March 28, 1854, these powers declared war against the Czar.

Epirus and many other places now rose against the Turks. All the kingdom of Greece was in a fearful turmoil. Greek officers led bands of insurgents into all parts of the country and everywhere promoted the insurrection, and the Greek

WARREN HIDDEN, at the age of seventy-six.

Government gave favor and sustenance to the insurgents. Both England and France declared that should the Greek Government sanction the revolution they would blockade the whole kingdom of Greece.

Events now followed fast one upon the other. On March 31, 1854, an army of 50,000 French under the command of Marshal St. Arnaud reached Gallipoli and, after fortifying it, passed on to the Crimea. On April 23rd and 24th the allied fleet arrived at Odessa and sank a great many Russian vessels. On May 5th part of the French troops took possession of Athens and Piræus, and Greece was declared in a state of blockade.

In December an alliance was made by Great Britain, Austria and France. Austria declared herself ready to defend the frontiers of the principalities against the return of the Russian forces, and Lord Raglan, with 25,000 English troops, took up his position at Varna.

On January 26 another treaty was signed, this time between the Western powers and Sardinia, which dispatched a force of 15,000 auxiliaries, under General Marmora, to the Crimea.

MARY W. HIDDEN.

The armies of the allied powers passed a terrible winter in their quarters. The British soldiers especially died by hundreds of exposure, of hunger and disease, while the clothing, stores and medicines, which could have averted these calamities were, through the neglect and mismanagement of the commissaries, lying unpacked at Balaclava.

During this campaign Admiral Napier with the English fleet, accompanied by a French squadron, proceeded into the Baltic, but was unable to accomplish much, Cronstadt being too strong to be attacked. On the 16th of April, however, the

Russians attacked the allies at Taktir with 60,000 men under the command of Gortschakof and Liprandi, but were driven back by the French and Piedmontese with a loss of 6,000.

After several attacks and repulses and loss of men from both sides, Sebastopol was taken by the allied armies, after a siege of ten months. During this siege 7,557 French and 2,447 English, besides a number of Sardinian troops, were killed.

During this campaign the important city of Kars was besieged by the Russian General Mouravieff. Its Turkish commander was Vassif Pasha, ably seconded by Sir Fenwick Williams, Teesdale, and the Hungarian General Kmety. On the 29th of September, 1855, a desperate assault was repulsed with a loss of 5,000 Russians killed, while the Turks lost about 1,000 in dead and wounded. But on the 25th of November the Turks, not receiving provisions or reinforcements from either Selim Pasha, who was guarding Erzeroum, or from Omar Pasha to the north, the garrison was starved into submission and surrendered to the Russians after a heroic defense.

A prospect for peace between the belligerent powers was very unexpectedly presented by the sudden death of the Emperor Nicholas I. on the 2nd of March, 1855; his son, Alexander II., who succeeded him, consented to the opening of negotiations at Vienna. After a conference he accepted certain propositions, and on the 30th of March, 1856, a treaty of peace was signed in Paris. The conditions were that Turkey should be independent; foreign men-of-war were prohibited from passing through the Bosporus and the Dardanelles; the passage of the Black Sea and the Danube to be free for the commerce of all nations, and that Russia should not maintain a fleet in the Black Sea.

In 1852 the father of the writer invented a conical shell which would explode in soft earthworks. It was tried in the presence of the minister of the artillery, Khalil Pasha, proving to be of great excellence; but his excellency, with the Turkish customary reply that he would look into the matter, failed to give it any further attention, nor did he adopt it for the use of the Turkish army; later this shell was used by the Russians during the Crimean war against the allied English and French vessels at the bombardment of Sebastopol, on October 17, 1854. The French, seeing that no vessel could any longer attack batteries provided with shell guns, conceived the idea of building floating batteries plated with iron. The French Government at once built and sent three, in 1855, to the Black Sea, which took part in the attack on Kinburn, October 17, 1855, with success. Each floating battery was provided with engines of 200 horse power and with heavy guns. The French government conceived the idea and built the first ironclad, "Gloire," of wood and plated entirely with 4 inches of iron to six feet below the water line; it was launched in the spring of 1860 at Toulon, and in the following year England built the "Warrior," entirely of iron, launched from the works of the Thames shipbuilding company.

One article of the treaty declared, "The Black Sea is neutralized; its waters and its ports, thrown open to the mercantile marine of every nation, are formally and in perpetuity interdicted to the flag of war of either the powers possessing its coast or any other power;" and the Sultan of Turkey and the Emperor of Russia are engaged to establish or maintain no military or maritime arsenals on the shores of that sea.

Russia, however, took advantage of the Franco-Prussian war to break her part of the treaty. The Russian statesmen, to justify themselves for their sudden proceeding, declared that other powers had ignored the Treaty of Paris in many instances, and that Russia could not be expected to keep an agreement which bore

so heavily and specially on her. The manner in which Russia made this announcement was disagreeable and threatening in the extreme. The great powers were equally affected. It was impossible to enforce the treaty, but it was not becoming their dignity that they should meekly accept the dictatorial resolve of Russia.

CATHERINE W. HIDDEN.

Finally the ingenious Count Bismarck found a solution of the difficulty by suggesting that a conference be held in London to discuss the matter. On November 26, 1870, he dispatched a circular to Austria, Turkey, Italy and Russia requesting them to send representatives to assemble in London at a conference of the powers

by which the treaty of March 30, 1856, had been signed. This conference, it was stated, was to discuss questions raised in connection with the communications set forth in the circular of the imperial Russian cabinet. The conference met January 17, 1871, in London, and began its work by an abstract declaration of principle. Next a special protocol was signed by the representatives declaring it to be an essential principle of international law that no country could be released from the terms of a treaty without the full concurrence of all powers bound. Then the conference proceeded to finish its labor March 13, 1871, by sanctioning a treaty annulling the clause concerning the neutralization of the Black Sea.

It would be an injustice not to mention the name of an English heroine in connection with the Crimean war.

Florence Nightingale, one of the most famous nurses of the world, was born to a life of luxury and ease; her father was a wealthy land-owner, and his daughter received all of the advantages of education and extensive travel. She studied scientific nursing in Germany, and when the war in the Crimea started she volunteered for service at the front. Her services were accepted; she organized a corps of over thirty nurses, and established her hospital at Scutari. In 1856 Abdul Medjid, in acknowledgment of her services as well as of those of the other noble English nurses, presented to each a brooch made for the purpose, bearing the Moslem crescent and star set in brilliants on an enameled boss of the Moslem color, the whole mounted in a peculiar pattern in gold, with an inscription on the back. At first Miss Nightingale objected to accepting it, but the Queen commanded her to wear it.

On her return to England this famous war-nurse received many honors from the late Queen Victoria, also on the 29th of November, 1908, King Edward VII. sent her by special messenger the badge of the Order of Merit and the certificate of membership in the Order. A short while after this the city of London conferred upon her the highest honor, "The freedom of the city." All these noble nurses received military honors at death.

On the 22nd of December, 1855, M. Thouvenel went in great state from the French embassy to Cheragan Yallissi, to present to his Majesty the insignia of the Grand Cross of the Legion of Honor, and an autograph letter from the Emperor Napoleon.

Formerly the above-mentioned palace was called Cheragan Yallissi; it was a large mansion, inferior to the one built by Abdul Aziz. In it was a large hall for antiques, among which was a rifled gun or carabine which the father of the writer invented and constructed in 1838. It fired twenty-four balls in succession. It was a flint lock; receiving powder, ball priming, cocking and shutting the hammer were all accomplished in one motion.

The following anecdote is told concerning this gun. Mr. W. Hidden, father of the writer, accompanied by Mr. Michael Tinghirian, interpreter of the Imperial Ottoman Arsenal, a refined Armenian afterward employed in the same capacity in the Mint, presented this carabine to Mehemet Bey, a chamberlain of the Sultan. He was astonished to hear that it fired twenty-four times, and without any examination he replied that a proper gun never fires more than once or twice, and that one made by a giaour or infidel must be a devilish invention, as the Turks ascribe every mechanical invention to Satan; therefore he could not assist Mr. Hidden on any consideration to introduce it to the Sultan. Mr. Hidden, hearing this reply, was annoyed and said to the interpreter in English "If the chamberlain wishes to see an infidel, let him look into the mirror." Finally it was presented to the Sultan. From this remark it might be inferred that

the chamberlains have not been men of culture. The explanation is, that on assuming the reins of empire the Sultans promote their trustworthy valets to high positions, for personal reasons; and such are retained in their employ for many years, rising through successive grades in the palace. Among these may be mentioned Hadji Ali Bey, Chief Chamberlain in the latter part of the reign of Abdul Hamid II. Some of the chamberlains, however, have been cultured men.

On the 31st of January, 1856, a grand fancy dress ball was given by the Viscountess Stratford de Redcliffe at the British embassy at Pera, and Abdul Medjid was solicited to honor the ball by his presence. It was the first time that a Sultan visited a ball; he was so highly pleased that on the 4th of February of the same year the Sultan, accompanied by his Ministers and the chief officers of his household, also visited the ball given by the French ambassador, M. Thouvenel, at the French embassy.

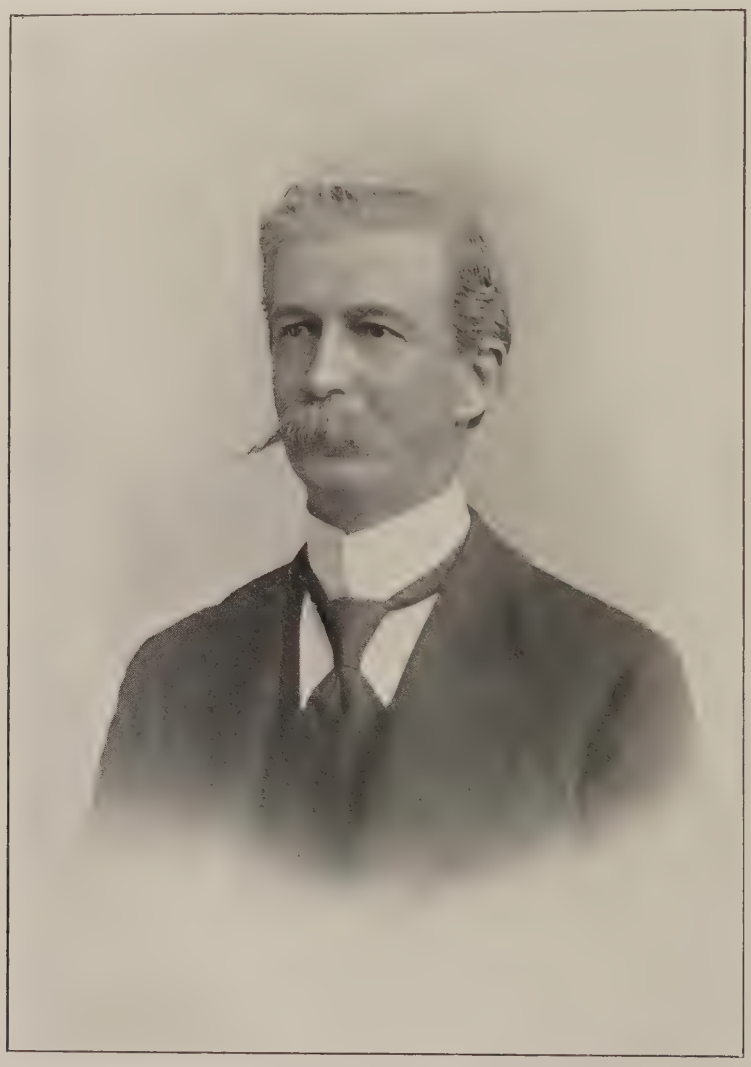
CONSTANTINE W. HIDDEN.

On the 18th of February, 1856, Abdul Medjid proclaimed the Hatti-Humayun, a statute introducing administrative reforms.

In the same year an earthquake which caused a terrible explosion of a large quantity of gunpowder destroyed a part of the island of Rhodes. The Sultan, wishing to relieve the sufferings of the inhabitants, sent them a present of 400,000 piastres. This sum in passing from hand to hand among the Turkish officials was reduced to 18,000 piastres, which was handed over to the primates to buy their silence, and the unfortunate sufferers received nothing. Many such cases could be mentioned.

In November of the same year (1856), the Feridjé, a Turkish two-decker, was

launched at Constantinople. The ceremony was to have taken place at noon, and invitations were issued by the admiral to the diplomatic corps, and the three-decker Mahmoudieh was prepared for the reception. But as there was some disagreement between the Sultan and his astrologer, who is always consulted on such occasions,



ALEXANDER W. HIDDEN.

the two-decker slipped off early in the morning, wounding ten men and killing two, and leaving nothing to be seen by the Sultan's guests, who arrived there at the appointed hour.

At the close of the year 1857 Abdul Medjid, wishing to replace the flagship "Medjidieh" which was blown up in the Golden Horn, sent the rear admiral

Mehemet Pasha, who commanded the flagship of the Ottoman naval force before Sebastopol, called the "Mahmoudieh," and was in the thickest of the bombardment on the 17th of October, 1855, with his suite to the United States, to arrange for the construction of a three-decker ship-of-war to bear the name of "The Sultan." He arrived in New York on the 6th of March, 1858, by the "Europa" from Liverpool, and was escorted to the St. Nicholas Hotel; and on the 20th of the same

NICHOLAS W. HIDDEN.

month was formally received by President Buchanan; but finally left America greatly disappointed in not carrying out his plans.

In March, 1858, Achmet Fethi Pasha, brother-in-law and best friend of Abdul Medjid, died. He had reorganized the Turkish artillery. Two or three times a week for four years previous to his death, a solitary caique left the stairs of the palace

shortly after sunset had clothed the shores of the Bosporus in respectable obscurity, and, gliding quietly down to the mouth of the Golden Horn, landed its muffled freight at Topkhaneh. There in the luxurious, still-existing little kiosk of the Grand Master of Artillery, was a dual debauch kept up, always into the short hours, and often till dawn was breaking over the hill behind Scutari. Then the

MARTHA M. A. RIECK,
A German Young Lady.

waiting caique bore back its imperial passenger (Abdul Medjid) to Dolma Bagtcheh, to sleep off through the coming day the effects of copious alternations of champagne.

An exceedingly bitter feeling of hatred and fanaticism was constantly prevalent among the Mohammedan population at Djedda, and on the 15th of June, 1858, it culminated in a massacre of the Christians of that place.

On the 19th of September of the same year the first railway in the Turkish empire, extending from Aidin to Smyrna, was opened.

In June, 1858, Omar Pasha was called upon to quell an insurrection in Bosnia. During the time between the 26th and 28th of the month his Turkish soldiers committed many dreadful excesses against the Bosnians, more than 180 young Christian girls being abducted by the soldiers, as well as houses burned and churches ruined and plundered.

Many of the Christian Bosnians took refuge on Austrian territory, where they were received most kindly and, after having left their wives and families, safely sheltered. The men marched under the command of Jaraczei, a Servian, against the Bashi-Bozouks. With 4,000 men armed with swords and pikes Jaraczei made an attack upon the enemy, 1,400 in number, encamped on the heights of Dibanka and defeated them, the Turks leaving a great deal of ammunition and arms behind as they fled.

In October, 1858, the United States steam frigate "Wabash" arrived at Constantinople. Shortly after anchoring Rear-Admiral Mehemet Pasha, previously mentioned, came on board and offered the warmest congratulations and all the conveniences of the port. On the 18th of October E. G. F. Lavalette, flag officer, commanding the Mediterranean Squadron, was presented at court. On the 19th the Sultan visited the "Wabash" and complimented the commander upon the beauty of the model and her admirable condition. "The Wabash" was considered one of the very finest ships of her class in the world, and did good service during the Civil War. She was built at the old navy yard in Philadelphia in 1855.

In the early part of December, 1858, a demonstration took place on the part of the creditors of the palace, who were demanding their money. About three hundred of them, mostly Armenians and Greeks, crowded around the imperial cortége calling for justice, when the Sultan was on his way from Topkhaneh to Dolmabagtcheh. At first the Sultan was scared, but soon found out the peaceful cause of this demonstration, and ordered three of the most prominent creditors to call on his secretary, Hakki Bey ,who sent them to Rizza Pasha, the president of the commission which was formed for the settlement of the accounts of the civil list. The commission had only two sittings, for form's sake. At last Rizza Pasha assured all the creditors that they would be paid as soon as the Government had the funds, but unfortunately they were never paid. Several of these unfortunate creditors were completely ruined. A similar demonstration was made two days later by the workmen of the imperial building. On account of his mild disposition, during all Medjid's reign his harem ran him into debt, in buying jewelry and other valuable articles; they also had freedom for frequenting the bazaars and other stores, though guarded by the eunuchs, who were in some way powerless to check them from flirting; which caused several silk and jewelry merchants, both Greek and Armenian, to be assassinated through the jealousy of the eunuchs.

The same injustice of nonpayment of debts was also during the reign of Abdul Aziz visited upon Christian Turkish subjects. He was continually building palaces and other edifices. One of these victims was Serkis Bey Balian, a noted

Armenian architect and warm friend of the Sultan, who requested the architect to provide the funds for the construction of a certain building, promising that at its completion he should receive all his money. But the unfortunate architect, after spending all his money, received for his ability and credit only promises. At last the Sultan was deposed, and his victim died in despair.

In 1860 a great deal of discontent arose in the mountains near Lebanon on account of rivalries and disputes between the Maronites and the Druses. In May a

QUEEN VICTORIA.

Maronite monk was discovered murdered. The Druses were at once accused, and several of them were killed in revenge, after which there followed a series of murders on each side. On May 28th a general attack was made by the Druses upon the Maronite villages around Beyroot, and many of them were burned. Among those attacked was a large town at the foot of Mount Hermon. Here the Turkish commander ordered the Maronites to lay down their arms, promising to take care

that they were not molested. The people obeyed and the officers ordered the weapons removed, after which he barbarously left them to their fate. The Druses, urged on by their bloodthirsty passions and inspired by the spirit of Hakem, their chief and saint, swarmed into the town and butchered the unfortunate wretches in cold blood, while the Turkish soldiers, far from making any attempt at protecting them, looked on or joined the Druses in their work of death.

By July the spirit of religious frenzy had spread as far as Damascus. A mob of fanatics made a raid upon the Christian quarter of that city, and after burning it to the ground spent the rest of the day in massacring the inhabitants. By sundown nearly 2,000 Christians had been murdered and the ruins of their homes left

ALEXANDER II.

soaked in blood and covered with corpses. Many of the more respectable Mussulmans of the city had made brave and generous attempts to rescue the unfortunate Christians, but could do little, as the Turkish governor of the place, with a strong force at hand, did nothing to stem the tide of horror and death. The mob naturally took his lack of interference as a sign of approval, and committed even worse atrocities than they had earlier in the massacre.

England and France, however, took decisive steps to restore peace in Lebanon. A convention was drawn up which received the agreement of all the powers of Europe, and which Turkey was compelled to accept. By this convention England and France were invested with the duty of bringing order out of the chaos. France

agreed to supply the troops needed in the first instance, and the further lack of soldiers was to be filled at the judgment of the allied powers. Therefore an army of 10,000 French was dispatched to Syria. By this time the Turkish Government began to show the greatest haste in punishing all those responsible for the massacre. Fuad Pasha, Minister of Foreign Affairs, was sent at once by the Sultan to Lebanon, and very little was the mercy shown by him to the promoters of the trouble or the consenting official onlookers. The governor of Damascus and the commander of the Turkish troops were publicly executed, together with 60 others, mostly members of the Damascus police force. However, tranquillity was restored in the Lebanon, and a little later a convention of European powers met in Constan-

GENERAL SKOBELEFF.

tinople and decided with one voice that the Sultan should appoint a Christian governor of the Lebanon to act under him. To this the Sultan could but agree, and in June, 1861, the French troops left Syria.

In January, 1861, Princess Fatma, one of the daughters of Abdul Medjid, was married to Ali Galip Pasha, third son of the Grand Vizier Reshid Pasha, who was found not to be the sort of man he was taken for; so a plan was formed by his wife and by two of his attendants to get rid of him, and while he was out fishing in a boat on the Bosporus, he was pitched overboard, and sent to a watery grave. Four days after this unpleasant event, she was married to Nedjib Pasha.

Reshid Pasha, a celebrated Turkish statesman and long the chief of the party of progress in Turkey, was born in Constantinople about 1802. He was the son of Moustapha Effendi, a Government official. He rose to the rank of Pasha in 1834, and was made special envoy to Paris and London. He subsequently obtained high place under Sultan Mahmoud II. The great act of Reshid Pasha's life was the proclamation of the Hatti Sherif of Gul Hané, November, 1839, a species of constitutional charter which, from the comparative weakness of its promoters, became as previously stated a dead letter. In 1840 Reshid Pasha attempted to found a modern university in Constantinople, but failed. He was several times reappointed Grand Vizier. In 1841 he was again for a time the Sultan's representative in England. He died at Emirghian, January 7, 1858. Though a Turk, he was one of the most enlightened men of his time, and was well versed in foreign languages, general literature and science.

On the 25th of June, 1861, Abdul Medjid died of phthisis, and was interred in his own mausoleum in the garden of the mosque Selimieh. Abdul Medjid was a man of delicate constitution and of medium stature; his nose had not the equiline curve possessed by some of his predecessors; his complexion was pale, with a brown beard, large forehead, full black eyes and a mild physiognomy. His costume was simple, consisting of surtout of deep blue, white trousers, patent leather

Gold Coins in circulation since Abdul Medjid.

boots, and a red fez in which the imperial aigrette of heron's feathers was fastened by a button of enormous diamonds.

Contrary to the prevailing Mohammedan custom of either imprisoning or killing his relatives, Abdul Medjid treated his brother Abdul Aziz and his sons with marked kindness. He was also amiable to his courtiers. In the latter part of his reign Medjid fell in the habit of excess in drinking and debauchery. He was a liberal-minded reformer.

Abdul Aziz, brother of Sultan Medjid, was always regarded as the head of the old Turkish party; and it was in his name that this party conspired in June, 1853, and, the plot being detected, fifteen softas were bowstrung.

During this reign the following incident occurred;

In 1850 a beautiful Greek girl, who lived at Beshiktash was persuaded by false promises to elope with a young Turk, but, on account of his brutal treatment, was afterwards compelled to leave him secretly, and was sent by her two brothers to Athens, Greece. In the meantime it was rumored that her four sisters, who were also beautiful young girls, were in danger of being abducted by the Turks, which could then be done easily. It greatly alarmed the family. Her two brothers, Spiros and George, tailors by trade, applied to Warren Hidden, the father of the writer, for advice and assistance, as they knew him well for his liberality, courage and readiness to help others. He at once went to their house, a short distance from where he lived, and took the four young girls with their mother at night to his own commodious house, which still stands at Yeni Mahalleh, Fouroun Street, Beshiktash, where the girls remained for about a month. Here they were safe as, according to the capitulatory privileges granted by the Sultans Mohammed II. and Souleiman I. (Article V., Inviolability of Domicile), no Turkish officer can enter the premises of a European without his consent, unless accompanied by the Consul in person or by a deputy. (See Chapter XXXIV). Mr. Hidden advised the two brothers to procure a house at Tatavla, a healthy village inhabited entirely by Greeks, a few miles distant, where they would be safe, and to remove the family there, which was done. There they lived during the rest of their

Palace of Dolma Baghtcheh.

lives. This Greek family was afterwards surnamed "Beshiktashli" by the inhabitants of Tatavla, because they were there from Beshiktash. After their father's death these two brothers devoted all the tender care of their life to their mother and sisters, and for their sakes neither of them got married; an excellent custom which prevails among the Greeks.

During the reign of Abdul Medjid, there existed such anarchy that even in the daytime, when there was a chance, a beautiful young lady, either Greek or Armenian, could be seized, gagged and carried off by several Turks and never heard of again.

Abdul Medjid erected several splendid edifices, one of which is the Palace of Dolma Bagtcheh, facing the Bosporus, which was completed in 1853. Its interior is magnificently decorated and furnished with oriental taste and splendor. In 1614 the place where this palace stands was a part of the Bosporus, and was filled in this manner: every citizen was compelled by order of Sultan Achmet I. either to come himself or to send a substitute to work at it, in which work all citizens were

assisted by the Sipahis and Janissaries. On this spot a kiosk or summer residence was first built. Others were the kiosk of Gueuk Sou, or the Sweet Waters of Asia, the charming kiosk of Ohlamour in Beshiktash, and a small theatre facing the Dolma Bagtcheh square. His mother built the Valideh Mosque at Dolma Bagtcheh, whence salutes are fired on the arrival or departure of imperial guests such as kings, princes, etc.

During the reign of this Sultan telegraphy was introduced into Turkey; also postage stamps and steam flour mills were first established in Constantinople. Until then there stood in the city and suburbs a large number of horsepower flour mills. Also the following custom was originated by the Turkish Government after the Crimean War, which is until now in practice: on every anniversary birthday of any European emperor or king, the Turkish flagship hoists at noon on the mainmast the flag of that country, and fires a salute of twenty-one guns.

A third bridge was constructed by Djezaerli, a wealthy Armenian, Director of the Custom Houses, during the Crimean war, between Haskeui and Eivan Serai, which afterwards was destroyed.

Abdul Medjid, left seven sons; Mehemet, Mourad, Hamid, Mehemet Reshad, Kemaleddin, Mehemet Velaeddin, Souleiman and Nour-eddin; and eight daughters, married to pashas. He was succeeded by his brother Abdul Aziz.

During the reign of Abdul Medjid the Turkish navy consisted of the following wooden vessels:

	SHIPS.		SHIPS.
Three Deckers	2	Corvettes	6
Two Deckers	8	Brigs	6
Frigates	14	Schooners and Cutters	12

War steamers. 28

CHAPTER XXXIV.

ABDUL AZIZ I.

1861–1876.

Abdul Aziz I. ascended the throne in 1861 and girded on the sword of Osman with the usual pomp.

In 1862 a commercial treaty was made between the United States of America and Turkey, signed by Hon. E. Joy Morris of Pennsylvania, Resident Minister to the Sublime Porte, and by the Turkish Minister of Foreign Affairs; also in the same year treaties of the same nature were signed with Sweden and Spain.

In 1863 the first National Exhibition in Turkey was opened at At-Meidan or Hippodrome, in which the father of the writer, Mr. Warren Hidden, exhibited several steel and brass breachloading cannons of his invention, one of which was a rapid-fire gun invented and constructed in 1852, of excellent workmanship, a self-charger firing forty bullets in a minute. It was completely silvered. It contained one barrel with a spy-glass attachment for singling and picking out officers at a distance. Its principal advantage consisted in a cooling chamber which allowed the firing of bullets for an unlimited time without becoming overheated. In the early part of 1888 this gun was presented to Abdul Hamid II. It may be seen in the museum of arms of the Yildiz Palace.*

In 1866 the inhabitants of Crete, wishing to free themselves from the cruelty of the Turkish yoke and to be annexed to Greece, revolted, but without success. Though at different times defeating the Turks, capturing guns, mules, flags and prisoners, still they were always overwhelmed by the superior numbers of their enemies; this state of things lasted until 1868. The same futile attempts had been made time after time; they always sought refuge in the mountains and carried on a guerrilla warfare so long as they could obtain arms and ammunition.

In the revolution of 1866 a pitiful incident occurred when several hundred brave Cretans, with women and children, shut themselves in the monastery of Arkadi, a stronghold from which they withstood the attack of the Turks for a time, until all perished. The following is the description of this tragedy, which, a short while after the occurrence, was published in the "Levant Herald" of Constantinople, Turkey:

The monastery of Arkadi, called after its founder the Emperor Arcadius, is a large and solid building in the Byzantine style, dating from the eighth century and situated at some hours distance from Rethymno. The insurgents, who had shut themselves up in it, had to resist from the 20th to the 22nd of November, 1866, the attack of four Turkish battalions and several cannon. It seems that Coroneos was at this time, with only a small force, on the neighboring heights about half a league off. The Turks cannonaded the monastery for a whole day with four moun-

* The picture of the above-mentioned "rapid fire gun," and that of many other rare valuables, were destroyed by fire July 21, 1911, when lightning struck the storage warehouse on Park avenue, Rutherford, N. J., causing total wreck to the building.

tain howitzers, after which Moustapha Pasha sent for some heavier pieces, and with these succeeded in opening a breach in the defending works. An assault then took place, and the troops having effected an entrance a desperate round of fighting took place in the monastery yard. Driven from this the insurgents took refuge in the cellars of the building, the women and children (of whom there many in the place) at the same time barricading themselves in the refectory. The cellars, however, were soon rendered untenable, and all defense of them made impossible by the shells thrown in by the troops; the insurgents, after a short council, then resolved on blowing up the room which served as a powder magazine.

This resolution having been carried into effect by Manissi, a noble-looking Greek priest, as unmistakably many of the Greek priests are, a terrible explosion followed, and in a twinkling the greater part of the vast building was reduced to a mass of ruins. It is said that there were at the time in all 516 Cretans, 200 men and 316 women and children, in the monastery. Of these about

ABDUL AZIZ I.

50 women and children and some 20 men who had been sheltered by a wall which withstood the shock were saved; all the others perished. The saved, many of whom were badly wounded, were sent to Rethymno. The loss of the Turks is said to have amounted to about 3,000 killed and wounded.

Greece always sympathized with these brave warriors, and volunteers flocked from different parts of that country.

In the island of Crete a committee of Greeks was formed during the revolution of 1866 to help the Christian insurgents, who were trying to obtain freedom by throwing off the cruel and unbearable yoke of Turkey. This committee had printed a large number of maps of the island of Crete to be distributed among the Greeks in an appeal for funds. The circulation of these maps was strictly prohibited

by the Turkish Government. The committee applied to different Europeans to sign the maps, so that in case the distributor should be arrested by the Government the signature would be a sufficient proof that it belonged to a foreigner. Unfortunately no European would comply with their request because of the trouble that might ensue. At last application was made to the father of the writer, Mr. Warren Hidden, who readily consented to do anything that might assist them to get their liberty, and the maps were distributed without any trouble.

Since its capture by the Turks from the Venetians this unhappy island has been the scene of constant contention. It has been desolated and impoverished like the other Christian possessions of the Turks, and its history is a record of brutal oppression and misrule.

Crete, called by the Turks "Kirit Adassi," is one of the largest and fairest islands in the Mediterranean. It is 160 miles long and on an average 30 miles broad, and its inhabitants are a fine type of Greeks; they are patriotic, brave and intelligent people. Many of the weaker Cretans embraced Mohammedanism in order to secure immunity. This island had always been associated with Greek history and mythology. It was conquered by the Saracens A. D. 823; taken again by the Greeks A. D. 961; then sold to the Venetians A. D. 1204; captured by the Turks in 1669; and on the 14th of November, 1898, Crete was forever redeemed from the ignorance, tyranny and brutality of Mohammedan rule, and Prince George, second son of King George of Greece, was appointed as High Commissioner by the powers; he arrived at Souda Bay, Crete, December 21, 1898. In 1906, by consent of the European powers, Alexander Zaimis, a Deputy in the Greek Parliament, succeeded as High Commissioner to Crete.

Hon. E. Joy Morris in the treaty of 1862 mentioned above, and in all his other transactions with the Ottoman Government, exhibited great tact and dignity, requiring all with whom he came in contact to respect the country which he represented. He was a member of Congress from 1843 to 1845, chargé-d'affaires to Naples 1850 to 1854, again a member of Congress from 1856 to 1858, and Minister to Turkey 1858 to 1870; a fine linguist and a thorough American. A great compliment was paid him by the Grand Vizier Aali Pasha, formerly Minister of Foreign Affairs, when Mr. Morris went to bid him farewell at the time of his return to the United States. The accomplished diplomat shook hands most warmly with the American Minister and said to him, "You are an honor to your country and to your countrymen." As a humanitarian his conduct was beyond all question, and such as to make his countrymen proud of him.

During the revolution in Crete in 1868, Admiral Farragut of the United States Navy went to the relief of the unfortunate islands, and took the women and children under the protection of the Stars and Stripes to a place of safety. As might have been expected, the Grand Vizier Aali Pasha remonstrated with Mr. Morris for the assistance given to the so-called insurgents. The reply made him by our brave and loyal representative was characteristic: "When we Americans undertake an act of humanity we do not ask the advice of any one."

In 1867 a grand council was held in Dolma Bagtcheh Palace in the presence of

Abdul Aziz. Those present were: Moukhtar Pasha, commander of the army; Essad Pasha, head of the Ottoman Treasury; Mehemet Ruschdi Pasha, Minister of Foreign Affairs; Khalil Pasha, Minister of Marine; Abdul Kerim, Minister of War; and Midhat Pasha, Minister of the Interior. At this meeting it was decided that Abdul Aziz, accompanied by his two nephews Mourad Effendi and Hamid Effendi, should pay a visit of state to the European courts. While the prime object of this proposed journey in the minds of the council was a personal study of European institutions, they diplomatically assumed that it was simply for the recuperation of their master's health and a rest from his labors. When the news of this decision was heard, it startled Turkey, for it was a thing that no Turkish Sultan ever had done before. The Sultan is the owner of all the land upon which his foot treads, says the Mohammedan law; but the Sheik-ul-Islam was an ingenious person and solved the problem: he issued a fetva directing the Sultan to put Turkish soil between the soles of his shoes, so that wherever he journeyed, his feet would still be upon his "native heath," as it were.

Abdul Aziz left the Grand Vizier Aali Pasha as Regent of the Empire, and started on his tour, accompanied by his nephews, Mourad and Hamid. He visited the Paris International Exhibition as the guest of Napoleon III. and of Empress Eugenie at the Tuileries. Soon after, he went to England, where he was received at Dover by the Prince of Wales, the late King Edward VII., and was lodged in Buckingham Palace. He visited Queen Victoria at Windsor Palace. He was also entertained by the Lord Mayor of London at a banquet given in his honor at the Guildhall.* On his return to Turkey he stopped at Vienna, where he was magnificently entertained by Emperor Francis Joseph.

The Sultan arrived at Constantinople, on his return from Europe, on the 7th of August, 1867, and was received with a great and joyous welcome amidst the roar of the batteries of Top Khaneh and Scutari, which shook the shores of the Bosporus; the illuminations and festivities were on a great scale.

During an interview between Napoleon III. and the Sultan the Emperor insisted on the presence of Mourad after learning that he was near. When Mourad entered, Napoleon arose, which compelled Abdul Aziz to do the same: a derogation of his Turkish Majesty's sovereignty that was never forgiven by the Sultan. On their return to Turkey, Mourad was exiled to a villa near Scutari, and kept under surveillance.

The Progressive Minister party had hoped that Abdul Aziz might absorb liberal and progressive ideas of constitutional government on his European tour. When questioned by them as to what recollections he had brought back from Europe, he enumerated impressions of fine furniture, pictures, jewelry and other material things, but not a word about political, economic or educational institutions.

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* Abdul Aziz was seen at that time in July by the writer at Richmond on the Thames, when a student of St. Mary's College, Richmond, Surray, S. W., England. The Sultan was enthusiastically cheered by a great crowd on his way to Richmond, but in return he did not bow, only was simply looking at the crowd like a supercilious idiot.

On the 1st of August, 1867, the writer, a youth then, sailed from London to Constantinople as a first-cabin passenger on the S.S. "Korniloff," belonging to the Russian Steam Navigation Company, commanded by Captain Djourkovitch, a Dalmatian of magnificent physique. The captain and all the Russian officers spoke the English language fluently and treated him with extreme civility and kindness.

Among his fellow passengers were Said Effendi, a high Turkish official whose residence was in Bebek on the Bosporus, with his harem, two sons, imam and suite, going from Malta to Constantinople; their presence on board led the second mate to tell him the following incident of a previous voyage: A Turkish Pasha with his suite also had taken passage on the "Korniloff" from Malta to Constantinople; on their arrival at Smyrna the Pasha, after inquiring as to the length of their stay there, went on shore with his male attendants to take a Turkish bath as a religious duty, and in order to be thoroughly cleansed from their sins. The hour of departure arrived, but the Pasha and his party were a minus quantity. It was impossible to wait any longer, and the

ALEXANDER W. HIDDEN, at the age of seventeen years.

"Korniloff" steamed out of the harbor of Smyrna, just as the Turkish owner of the harem and his servants rushed frantically down on the pier, waving their handkerchiefs and gesticulating to the captain. But in vain, alas! because of the obstinacy of the captain, who would not allow his steamer to be delayed by the tardiness of a sinless Turk wishing to join his harem! He was compelled to wait for the next steamer, and found his wives awaiting him at Constantinople, having received nothing but kind and gentlemanly treatment from the officers of the "Korniloff."

The aforesaid S.S. "Korniloff" was lost in 1868, with all her crew, the captain included. The company has built another "Korniloff," which runs between Odessa and the Syrian coast.

The Suez Canal was begun in 1856; it was finished and inaugurated in 1869. It is ninety-two miles long and connects the Mediterranean and the Red Sea. At the opening ceremonies the Empress Eugenie attended the celebration as the representative of her imperial husband. This feat is one of the most wonderful

engineering triumphs of modern times, and was completed by the energy and perseverance of the great French engineer Ferdinand de Lesseps.

In 1868 Abdul Aziz presented to the British Government a cannon of Mohammed II. dated 1464, which is placed in the artillery museum, Woolwich.

In January of the following year the Sultan issued an Irade or mandate forbidding Turkish subjects from expatriating themselves by becoming citizens of other countries without his permission. During the administration of Minister Hon. S. S. Cox, the United States informed the Turkish Government that it would not acknowledge the law; but to this day the Sublime Porte refuses to recognize the

NICHOLAS W. HIDDEN, at the age of fifteen years.

naturalization of any subject who left Turkey after 1869. Since that time Americanized Armenians and Syrians, former citizens of the Ottoman Empire, upon their return to Turkey are harassed and annoyed by the officials of that country; they are forcibly held up under pretense of law, while traveling from one city to another, and tribute exacted from them for personal taxes; and other fees are insisted upon, which as citizens of the United States they are in no wise under obligations to pay.

In the conquests of the fourteenth and fifteenth centuries the Turkish Empire, through its acquisition of vast territory, added greatly to its population. No effort was made to harmonize these contrasting races, or to develop a united people out of them, for to the followers of the Prophet "all who are not of the faith are one people" (Kiuli Kiafiri Mileti vahiddin), and are dogs, outcast, and infidels with

absolutely no civil or religious rights. Hence the males were constantly liable to massacre, the women and children subject to the whims, sensual or otherwise, of their merciless captors. But as time passed, it was found impossible to carry on this process of extermination or to enforce such tyrannical laws upon residents who were subjects of countries with whom the Turks wished to live on terms of reciprocity, and upon which they depended in a large measure for commercial prosperity.

Accordingly in 1453 Mohammed II. the Conqueror, following the example of the Arab rulers of the Mediterranean and of the Byzantine emperors, granted the first charter to Genoa; and in 1536 another, more liberal in detail, was given by Souleiman I. to Francis I. in behalf of the French and Catalonians. These charters granted to foreign sovereigns jurisdiction over all their subjects residing in Turkey, and exempted them all from taxes except custom-house duties. Others followed, with similar concessions to other European rulers, and now all of them, with the United States of America, are equal sharers in the capitulary privileges for their respective subjects in the Ottoman Empire, their only protection and safeguard under its despotic rule.

The rights accorded to foreigners in these capitulations are briefly as follows:

I. Permission to enter the empire, to travel within its limits, and to visit its holy places.

II. Freedom to follow their own national customs and practice their own religion.

III. Exemption from all tribute and taxes except custom duties.

IV. Exterritoriality; that is, amenability to the courts and procedure of their own country, with trial by the Consul or Ambassador, not only in causes with or against others of the same country, but also (according to later treaties) in cases of crime by a foreigner against a Turk. In civil cases between natives and foreigners the Consul or Dragoman must be present at the trial in the local courts. The foreigner arrested for an alleged crime must be at once taken before the nearest Consul of his nation. Exterritoriality has been the sheet-anchor of the foreigner's safety.

V. Inviolability of domicile. No Ottoman officer can enter the premises of a European without his consent, unless accompanied by the Consul in person or by deputy.

VI. The right of bequest and administration of intestate estates by the foreigner's Consul.

VII. Prohibition of the extension of asylum by foreign consuls to Ottoman subjects.

The observance of these capitulations was conspicuous more by its absence than by its presence during the sixteenth, seventeenth and eighteenth centuries, and their existence did not serve to hinder the Turks from forcing all sorts of indignities upon foreigners, and more especially upon Christians. Even the ambassadors were subject to much disagreeable contempt on the part of the natives; but Turkey was brought to a more courteous way of thinking after her fleet had been destroyed at Navarino in 1828.

But at the same time these capitulations, which the Porte has ineffectually sought to have annulled, serve to show Turkey's general inferiority to the European nations.

In September, 1869, the Empress Eugenie of France arrived at Constantinople. The reception was a gorgeous one. The Beylerbey Imperial Palace, a magnificent structure on the Asiastic shore of the Bosporus, was appointed for her residence, which was newly and luxuriously furnished; her apartments were styled according

Mosque Valideh. Ak Serai.

to those in the Tuileries. A caique of exquisite beauty was built for her conveyance, which was marvelously carved and lined with velvet, satin and gold.

Abdul Aziz built a magnificent pavilion at Hunkiar Iskelessi on the upper Bosporus, as a reviewing stand in honor of the Empress Eugenie, where both the Sultan and the Empress reviewed for an hour the smartest Turkish regiments. When the review came to an end, for the first time in history a Sultan took an Empress on his arm, and helped her to enter a beautiful open carriage, in which he seated himself by her side. This superb court carriage was drawn by four splendid

horses and surrounded by a multitude of high officials. During her visit one night a reception was given in honor of her Imperial Majesty in the Imperial Kiosk of Hunkiar Iskelessi, during which time the illuminations and the fireworks on the Bosporus were the most wonderful in the world. Annually two such illuminations take place on the Bosporus and in Stamboul, one on the anniversary of the Sultan's accession to the throne and the other on the anniversary of his birthday, when fireworks are displayed from rafts at different points on the Bosporus.

During the reign of Mahmoud II. and Abdul Aziz the influence of the French Empire prevailed at Constantinople, and lasted until the fall of Napoleon III.

In 1870 the mother of Abdul Aziz built a mosque at Ak Serai called Yeni Valideh Djami.

On the 5th of June, 1870, a great fire occurred at Pera, opposite Constantinople, when 3,000 houses were destroyed, among which was the British embassy and the United States consulate, and over 1,000 people perished.

1871 Aali Pasha, the Grand Vizier, died and was succeeded respectively by Mahmoud Pasha, Midhat Pash, and Mehemet Rushdi Pasha, making it a period of ministerial changes and general confusion. The wish of the Sultan had been to alter the succession and to have his eldest son, Youssouf Izeddin, declared the heir to the throne in conformity with the custom of the European nations, instead of Mourad Effendi, the eldest son of his brother Abdul Medjid. General Ignatieff, the Russian ambassador, was in sympathy with the Sultan in this matter, and promised to assist him, but he was not successful, in consequence, it is said, of the opposition of other powers.

On the 17th of June, 1873, the Roumelian Railway, connecting Constantinople Adrianople, etc., was formally opened.

During this reign several disturbances took place in the Danubian provinces which hastened the decline of the Ottoman Empire.

In Kabristan Street at Pera is erected the Municipality of Circle VI.; it is used for commercial business, tax offices, etc. The officers who impose and collect these taxes are in reality nothing more than legalized brigands. It is part of their duty to see that the garbage is collected, for which a reasonable monthly charge is made. It is then placed in barges, carried out to sea and dumped into the strong current of Serai Bournou. The majority of their duties, however, are not as beneficent as this, nor as honorable. Early every morning they visit the different bakeries or meet the bakers upon the street, stop them, weigh the bread with scales, which are always carried by them. If the weight of each loaf does not equal 400 drachms, it is confiscated and taken in large bags to the municipality building.

The writer witnessed the following incident: One evening an Armenian baker was going home with his empty bread-baskets, one on each side of his horse. He was stopped by one of these officials, taken to the building and charged one Turkish dollar simply for the privilege of riding home on his own horse. The excuse given for this was that he had no right to ride upon a horse already heavily laden with two empty baskets! The Armenian had no redress, and was obliged to comply with this demand. These officers also visited the groceries and all provision stores, testing their contents; if not satisfactory the owners can readily make them so by the payment of a bribe; the same is required also for the privilege of selling articles of a superior quality. The recipients of the bribe settle that question themselves very quickly. If not, they will seize the scales and weights belonging to the establishment, and which are in constant use, and take them to the Municipality, where they are kept until redeemed by the owner or otherwise confiscated. A part of the funds collected in this unjust and cruel manner goes to the imperial revenue. Often the bakers' guild bribe the Prefect of the city, in order to be protected when they violate the law against the selling of bread under weight. This is done by the "factotum," who runs the graft department for him and does most of the questionable work, and is the

organ of remonstrance against official oppression. Formerly there were many guilds (esnaf) or companies of different trades in Constantinople, of which few remain. This system is also used by the Greeks and Armenians.

In 1874 an insurrection broke out in Herzegovina, caused by some small disputes between the Christian peasants and the tithe farmers who had been commissioned by the Ottoman Government. Every year when the tax collectors appeared demanding payment of the tax levied on every tiller of the soil, some unhappy land-owners would be unable to pay the tithes. Those who failed to meet the demand were whipped and threatened with imprisonment if they did not immediately pay what was due. To avoid having the harvest cut or the cattle seized,

King and Queen of Montenegro and suite, in the garden of Yildiz Palace.

their daughters often took the ancient silver coins with which their holiday headdress was ornamented and give them up to the collectors, to satisfy them until payment could be made.

To escape from exactions and imprisonment the peasants fled to Montenegro in the following January. Being subsequently offered an amnesty by Dervish Pasha, the Governor of Herzegovina, they returned, but were received with insult and outrage; they found their homes burned, many were beaten, and one unfortunate person was put to death. This treachery and brutality led to a revolt which, in spite of the friendly intervention of the various European consuls, gradually spread and increased, and the Mohammedans and Christians mutually accused each other of murder and outrage. The insurgents appealed to the European powers for protection, declaring their willingness to remain faithful subjects of the Sultan,

complaining of the tyranny, corruption and injustice which they suffered, and declaring that they would rather die than continue in such slavery. They begged that some Christian power would give them a corner of land to which they might emigrate, or that Bosnia and Herzegovina might be joined under an autonomous government tributary to the Sultan. Server Pasha was sent by the Porte to the scene of the disturbance, and many fair promises of reform and better treatment were not only made by him, but supported by the Sultan's own word set forth in an imperial firman. The mistrustful rebels, however, refused to listen, and the strife went on with increased bitterness, Servia and Montenegro sending secret aid to the malcontent Herzegovinians.

The inhabitants of Montenegro sympathized with and assisted the Herzegovinians during the revolt.

Montenegro (an Italian translation of the native name Czernagore "Black Mountain"), though a small, independent country, has a wonderful record, dating back to the end of the fourteenth century, for patriotism and bravery. It was the flower of the Serb race that came and found shelter in the bleak and sterile mountains of that country after the battle of Kossovo 1389. They selected a prince as a ruler and established their independence in this province, so strongly fortified by nature; here they defied their enemies, and frequently drove back the powerful armies of Turkey, notwithstanding all the other Balkan states had been conquered by them.

In 1516 their last secular prince resigned his office and transferred the government to the Vladika or Prince Bishop. In 1887 the last Prince Bishop died, and his successor, Danillo II., separated the religious from the secular authority, retaining the latter under the title of gospodar. In 1878 the Berlin conference recognized the independence of Montenegro and agreed to an important extension of Montenegro territory.

The Montenegrins, or Zrnagorzes, are Slavs of the Servian stock, with the exception of some Albanians and others in the new territory. They are athletic, hardy, brave and patriotic mountaineers; they are moral and have strong family affection. Almost the entire population of Montenegro profess the Greek Orthodox faith with the exception of about 26,000 Roman Catholics and some Mohammedans in the new territory. Except the bodyguard of the princes there is no standing army; but every able-bodied man and youth is trained to arms, and is liable to serve in time of war, and the men are easily tranformed into an army of over 30,000 excellent soldiers. Its rulers have been a dynasty of renowned warriors; the present king (then Prince) Nicholas I. was proclaimed on August 4, 1860, and on the 8th of November of the same year, married Milena, a finely cultured princess, daughter of Voyevod Peter Valsetitch, by whom he has three sons and five daughters. By the brilliant marriages of his daughters he is now allied to several of the great reigning houses in Europe. One of his daughters is the reigning Queen Helena of Italy; another is married to a Russian Grand Duke; a third to the Duke of Leuchtenberg; a fourth to Prince Francis Joseph of Battenberg; while his eldest daughter the Princess Zorka was the wife of the present King of Servia and Princess Xenia.

On August 28, 1910, Prince Nicholas was proclaimed king. He has held his little kingdom by right of birth as well as might. He is the "father of his people," and his word is law; he dispenses justice in paternal fashion. He has transformed his country from a semi-barbarous vassal state of Turkey into an enlightened and progressive independent sovereignty. He has introduced among his subjects instruction and means of enlightenment that have raised the intellectual tone of the people. He has also granted them a constitution and a parliamentary form

of government. Every Montenegrin is dressed in the picturesque costume of his tribe, carries his pistol and yataghan in his girdle, and all have the air of soldiers. King Nicholas received his education in Paris, and is an accomplished linguist.

That the Turks are not a match for the Montenegrins is shown by the following series of events:

In 1604 they defeated 60,000 Turks; in 1623 an immense horde of Turks carried ruin and devastation to many Montenegrin villages, but failed to break their spirit. In 1703 they avenged the Turkish outrages by sternly offering to every Turk within their territory baptism or death; and on Christmas eve of that year every Moslem who failed to recant was put to the sword. In 1706 the attack of the

Silver Coins in circulation since Abdul Medjid.

Turks was repelled with great loss to the invaders, 157 of them being exchanged after capture by the Montenegrins for the same number of pigs. In 1711 an invasion of Turkish territory was followed by a counter-invasion in which the Turks were defeated and driven back with a loss of 86 standards.

This feat was duplicated in 1714 when 120,000 Turks invaded their fastnesses and burned Cettinje, driving the inhabitants to the mountains. A series of Turkish invasions lasting from 1718 to 1796 culminated in a decisive victory for the Montenegrins, who defeated their army, killing 35,000, including their leader. In 1858 they again defeated the Turks.

In 1861–62 Prince Nicholas I., soon after his accession, showed his mettle as a general by defeating the Turks; and in 1876 to 1878 he went to the aid of Russia by attacking 90,000 Turks with a small force, and driving them in rout from the Danube. The battle of Kristatz was won by 2,000 Montenegrins over 30,000 Turks, who lost 3,500. At Zezero, with a loss of only 13 killed and 13 wounded, they inflicted a loss of 480 killed on the Turks.

This battle instanced a fine example of personal valor. Luka Philipov, a Montenegrin of the tribe of Piperi, rushed into the Moslem lines and carried off a "true believer" bodily, disarming him on the way. Struck by a bullet in the thigh the gallant Montengrin went down, and the Turk sprang on top of him. Regardless of his agony the "black mountaineer" covered his foe with his revolver and said, "Now then, Turk, if you don't want to be blown to atoms, lift me on your back and run like a fine horse." The Turk obeyed, and under the spur of fear, quickly reached the position of the men of Piperi, where, after presenting his human steed to his prince, Luka fell senseless to the ground.

During the late war Prince Nicholas tried to dissuade a man of eighty from joining the ranks; upon which the venerable warrior deliberately shot himself, feeling that life without warfare was not worth living.

On one occasion a detachment of Turkish troops, with their brass band, were ambushed and captured by the Montenegrins. The soldiers were compelled to exchanged uniforms with their captors, and then sent back to their own camp. They were mistaken for Montenegrins by their comrades, who opened fire and sent them to the Mohammedan paradise. Meanwhile their band were compelled to entertain their captors during the night.

The women of Montenegro are as heroic as the men. They transport ammunition and constitute the Red Cross branch of the army, carrying the wounded from the field as well as nursing them. Among the many heroic incidents of the war of 1878, the following will illustrate the courage of the women of Montenegro:

A Turkish official named Mehemet Pasha carried away a beautiful Montenegrin girl. His affection and promises did not impress her mind, and she was determined not to submit to a foe. While they were passing on a narrow rock above a deep precipice, she clung to him and dragged him with all her power over the precipice into the deep abyss, where both were found dead.

Abdul Aziz dismissed his liberal Vizier Midhat Pasha, and took as his sole adviser his brother-in-law, Mahmoud Neddin Pasha, a leader of the Old Turkey, who encouraged him by false reports.

Abdul Aziz made tremendous expenditures in receiving royal guests, consuming millions in building palaces, kiosks and other splendid edifices, and omitted the salaries of the civil officials and the pay of the army. He then rejected the advice of his Ministers Aali, Fuad, and Midhat Pasha. A few years after the French war was over in 1870, Abdul Aziz could no longer borrow money; the treasury was empty, and his end was at hand.

On the 7th of May, 1876, the French and German consuls at Salonica, Messrs. Paul Moulin and Henry Abbott, were murdered. This unfortunate event was caused in the following manner:

A Bulgarian girl, a convert to Mohammedanism, became disgusted with harem life and returned to Salonica, claiming the protection of the Russian Consul. On her arrival there she was taken forcibly from the Turkish guards by some Greeks and carried to the house of a relative, who was also consul for both America and Russia. The Turks of Salonica were irritated by this, and claimed her as long as she wore the Turkish costume. Messrs. Moulin and Abbott, who were brothers-in-law, both young men of good family, wishing to quell the excitement, went with the governor of Salonica to the mosque, Yeni Djami. Their presence increased the tumult, however, and the consuls were beaten to death by a mob of Moslem fanatics

in the govenor's presence. In compliance with the demands of the French and German ambassadors at Constantinople, the Turkish Government executed the murderers, indemnified the families of the victims, and offered a solemn salute to the French and German flags.

Matters of graver importance held the Sultan's attention at that time, for the Turks were incited to insurrection in the different mosques of Constantinople by the Softas and Mollahs, who numbered then about 40,000, in order to establish reforms in the Government. On the 24th of May, 1877, a body of Softas proceeded

Zeibeks.

to the Turkish Chambers of Deputies, and demanded the dismissal of the Grand Vizier Mahmoud Neddin Pasha and the Sheik-ul-Islam. The discussion that followed was so strong that the president was obliged to suspend the sitting; the Softas then went to the palace, where they were successful. The Sultan promised to grant their request, and Mehemet Ruschdi Pasha was soon appointed to the Vizierate. Besides the Turks, Greeks, Armenians and Jews, also his court and household were complaining for different causes against his administration, especially for his dishonesty in every opportunity which offered personal gain.

Later on, many of the Softas and Mollahs were organized into regiments and sent to the battlefield, being misled by the false reports published in all the Turkish papers, and posted up in every street by the authorities, that the Turks were gaining on the insurgents. These Softas and Mollahs were a menace to the city. Their departure was seen by the writer from Dolma Bagtcheh; they were embarked on an admiralty transport for Bulgaria; but, previous to this, he saw by chance several Softas with their scimitars and shields who were practicing at Ohlammour of Beshiktash. Their gesticulations and ways seemed to be better adapted to cock-fighting than anything else; later, during the war, Russia wiped them out.

The revolution in Herzegovina continued for nearly a year, and meanwhile an attempted revolt took place in Bulgaria. The Turkish Government sent Mehemet Ali Pasha to Bulgaria as commander-in-chief with an army; it also employed thousands of savage Bashi Bozouks, such as Circassians and Zeibeks, who were armed to the teeth, carrying pistols, daggers, and a formidable yataghan, a long carved knife swung across their breast in the folds of their shawls. They committed the most brutal and indescribable tortures upon the Christians early in 1876, the reports of which filled Christendom with horror.

Mehemet Ali Pasha, whose family settled in Magdeburg, Prussia, was of French descent. He was born in 1829, and his Christian name was Jules Detroit. After receiving his common-school education he wished to go to sea. His father was a musician, and took his son to Hamburg, and consented to send him, he being only fifteen years old, with a Mecklenburg brig which was to sail for the Levant, and he was shipped as a cabin boy.

After a long and stormy voyage the vessel arrived at Constantinople and anchored in the Bosporus. Young Detroit, suffering from the long and rough voyage, hard work and ill-treatment from the crew, was disheartened and concluded to quit the ship at the first opportunity that offered.

Every morning the boy watched from his vessel the caiques rowed by a number of oarsmen conveying high Turkish officials from different parts of the Bosporus to Stamboul. He meditated a scheme to escape. Being in the habit of taking a swim every morning the boy was nude, standing on the sail of the vessel and watching a chance.

One of these caiques, which passed every morning at a regular time close to the German brig, attracted the attention of the young Detroit. Thinking that the person in the boat was some high official who could assist him, he jumped into the water and swam toward the caique. The owner of the boat, noticing the boy, ordered his men to take him into the boat. Young Detroit, being questioned as to his motives for swimming so close to his boat, answered in French, stating his grievances and begging the Turkish official to take him, and said he was willing to become a Mussulman. The owner of the boat proved to be Aali Pasha, afterwards Grand Vizier for many years. Seeing that the boy was bright and intelligent, he took him to his mansion at Bebek, where he had him taught the Turkish language. As the boy insisted in his desire to become a Mussulman, Aali Pasha notified the Prussian minister at the Porte of the matter, requesting him to send a minister to discuss with the young Detroit the subject of becoming a Mussulman. This being done, the boy persisted in renouncing his faith for that of Islam. He was then admitted into the household of Aali, converted, and given the name Ali. Two years after he was sent to the military school and was graduated with high honors for the various qualifications he possessed as well as for translating different tactics from French and German.

In 1853 he received a commission under Omar Pasha, and was placed on his staff and fought the campaign with Russia, and later against the rebellions of Montenegro, Arabia and Bosnia. In 1863 he was appointed colonel, and in 1867 became pasha; in 1873 he was appointed commander of the forces in Thessaly. In the latter part of 1875 he was made commander-in-chief of the Turkish army in Bulgaria,

Mehemet Ali Pasha was a second plenipotentiary to the Berlin Congress, and on his return was sent to preserve order in the western provinces during the Austrian invasion; while thus engaged he was mobbed by Albanian insurgents at Yacova, and upon refusing to lead them against the Austrians, the excited inhabitants attacked him; twenty members of his suite were massacred, and Mehemet Ali, attempting to escape by flight, was overtaken and killed in September, 1878.

Mr. Baring, the youngest secretary of the British embassy at Constantinople, was sent out specially to Bulgaria to make inquiries during that time, and states that the authorities of Tartar Bazardjik had ordered Achmet Agha of Dorpat to march against Batak. He reached that place on the 9th of May, and summoned the inhabitants to give up their arms, but they refused to do so, fearing the consequences. In reply, Achmet solemnly swore that if they would give up their arms not a hair of their heads should be touched; the villagers, believing him, acceded to his request. Instantly the Bashi Bozouks attacked and slaughtered them in cold blood, excepting about 1,200 who took refuge in the church; they were pursued by the Turks, who tore the tiles off the roof and threw burning pieces of wood and rags saturated with petroleum into the crowd of human beings inside. At last the door was forced in and all were killed except eighty girls who were carried off. For this exploit Achmet Agha and his colleagues, Tassum Bey and Nejib Effendi, were decorated by the Turkish Government with the Order of the Medjidieh.

According to Mr. Baring's account, fifty-four Bulgarian villages were burned and destroyed, and their inhabitants met the same cruel fate. The total number massacred was estimated at 25,000. The accounts of the above atrocities are confirmed by Mr. Schuyler, United States Consul General at Constantinople, who went to Bulgaria with qualified interpreters and saw with his own eyes large masses of the dead bodies of women and children piled up unburied, in places far from the seat of insurrection.

A pamphlet published in England, entitled "The Aborigines' Friend," narrates the work of the late Stamatius Spanoudis, a Greek gentleman of Constantinople, an intimate friend of the writer, who had the moral support of the Russian embassy and was backed financially by a Greek society. He rescued a large number of children previously kidnapped by the Circassians, Bashi Bozouks, and other marauders in 1876; many of them had been sold in Constantinople and in Asia Minor. Another pamphlet published also in England, "The Kidnapping of Bulgarians during the Russo-Turkish War," mentions the numbers of boys and girls of different ages rescued by Mr. Spanoudis from several residences of Turkish high officials, and thus saved from the sad fate which otherwise would have awaited them.

On November 9, 1877, a great number of inoffensive Bulgarians, many of whom were wealthy merchants, were arrested by the Turkish Government, chained and exiled to Asia Minor; probably they were sent to a watery grave.

During May the Grand Vizier Mehemet Ruschdi Pasha, Redif Pasha, and Hussein Avni Pasha the Minister of War, seeing the critical state of the empire, proposed to the Sultan new reforms, to which he positively objected, not realizing his impending danger. The ministers then assembled into a council at the Admiralty on the Golden Horn in May, and with the consent of the new Sheik-ul-Islam, Hassam Hairullah, decided to depose the Sultan. Redif Pasha, a soldier of experience and a man of iron nerve, was appointed to attend to the consummation of their venturesome plans.

On the 29th of May, 1876, the palace of Dolma Bagtcheh was surrounded by

sea and land with troops. Redif Pasha, with a revolver in hand, boldly entered the palace and reached the chamber of the Sultan, who, being apprised by his chief eunuch, appeared half clad and asked what Redif wanted at that time of night. Redif Pasha handed to him the fetva document of the Sheik-ul-Islam for his deposition, and demanded that the Sultan leave the palace at once, showing him in the meantime, from the window, the army and navy that surrounded the palace. After some hesitation the Sultan submitted, entered the caique that was waiting for him and was conveyed to Eski Serai of Top Kapou, at Stamboul. His harem also was hurried into transports and followed the Sultan to his destination.

The following day (May 30th) a salute of 101 guns announced the accession of a new Sultan to the throne. At the entrance of the gate of Dolma Bagtcheh Palace, an officer, one of the attendants and brother-in-law of Abdul Aziz, Hassan Bey, handed the new Sultan a sealed letter. It was sent from his uncle, who asked that he be allowed to reside with his family in the Palace of Cheragan. His request was promptly granted, and the ex-Sultan with his family was transferred from the palace of Top Kapou to a wing of Cheragan, where he was closely guarded by soldiers and not allowed to go anywhere. But Abdul Aziz, without paying any regard to these orders, went out one day upon the terrace that overlooks the Bosporus, and proceeded to walk up and down there. The sentry on duty requested him to go in doors. "Rascal! who am I?" cried the ex-Sultan. "Abdul Aziz Effendi" was the answer.

On Sunday, the 4th of June, 1876, an end was put to his miserable existence.

Abdul Aziz's corpse was conveyed and interred with royal honors in his father's mausoleum.

The death of the late Sultan was avenged by his brother-in-law Hassan Bey. Hassan was the son of a Circassian chief, with a limited education in the Military Academy, and his promotion was not due to his ability and virtue. Through influence he was appointed aid-de-camp to Prince Youssouf Izzeddin.

After the death of Abdul Aziz several of his officials were assigned to different posts in Asia. Hassan was allotted to Bagdad, but he postponed his departure by loitering his time in his old haunts, and charging the Seraskier Hussein Avni with the crime of assassinating the Sultan. For this accusation he was arrested. The following day, June 11, 1876, the young widow of the late Abdul Aziz died.

On the 15th of June Hassan was freed on the promise of departing the following day for Bagdad, at the same time apologizing for his crime. That evening Hassan called at the residence of Hussein Avni Pasha, and learning that he had gone to the mansion of Midhat Pasha, where a council was to be held, he crossed the Golden Horn in a caique and proceeded to his residence, arriving there at 10 o'clock. At the entrance he was confronted by an aid-de-camp asking his mission. "I should depart for Bagdad tomorrow morning, and I desire an audience of importance with the Seraskier," was the answer.

The ministers were holding a council in one of the elaborately furnished rooms overlooking the city; it was composed of the following persons: Midhat Pasha; Mehemet Ruschdi Pasha, the Grand Vizier; Hussein Avni Pasha, Minister of

War; Achmet Kaiserli Pasha, Minister of Marine; Reschit Pasha, Minister of Foreign Affairs; Mahmoud Bey, and Said, who was the secretary of the Grand Vizier, and other important personages.

The aid-de-camp, hearing the desire of Hassan to see the Seraskier, invited him to be seated until the council adjourned. Hassan, watching for his opportunity, thought it advisable to walk up and down the hall and slip by unobserved, to ascend to the second floor where the ministers were. In a short time, being unnoticed by the aid-de-camp and servants, he succeeded in getting upstairs, where he met two footmen of Midhat Pasha, to whom he said he wished very much to speak to the Seraskier. One of the footmen, wishing to favor him, went down stairs with the intention of sending an aid-de-camp of Hussein Avni Pasha. As soon as the servant disappeared, Hassan partially opened the door of the room where all the ministers were assembled, although the servants that were on the floor told him that it was strictly forbidden. Hassan located his victim; he soon entered the room, and with a military salute, he drew at once a revolver and fired at Hussein Avni Pasha.

For the moment all was confusion and terror, and the ministers rushed to an adjoining room. Achmet Kaiserli Pasha, Minister of Naval Affairs, got up and seized the murderer, who wrenched himself free and wounded him with a dagger. Hussein Avni Pasha, though wounded, made an attempt to escape, but the murderer followed him and stabbed him mortally, inflicting many wounds. All the guests disappeared from the room, except Reschit Pasha, who had fainted. Hassan then fired through the closed door of the adjoining room where the ministers escaped, and tried to set the house on fire, by hurling a chair on the chandelier.

A young Anatolian page of Midhat Pasha, a youth of great beauty, hearing the report of a pistol and not realizing the danger, sprang into the room and tried to capture the murderer; unfortunately he was shot dead. The murderer then fired and shot the unconscious Reschit Pasha, who died instantly.

Half an hour passed before help arrived to capture the murderer; though the house was filled with servants, they did not dare to interfere, thinking that this bold assault was authorized by the Government. While this was going on, a servant was dispatched to the nearest police station to summon assistance; on their arrival two police officers summoned Hassan to surrender, but he opened the door and deliberately wounded both of them; in a short time sufficient help arrived, broke the door and overpowered him by inflicting several wounds. In the effort to subdue him he killed an aid-de-camp of the Grand Vizier. After a short examination as to the cause of the crime, he was hanged publicly to a tree.

During the reign of Abdul Aziz the silver and gold coins of all European nations were current in Turkey and used by the people in connection with their own, until it was stopped by order of the Government. Mohammedans of the stricter sort were careful never to have them in their pockets when they entered the mosque to pray. A Mohammedan fruitseller, a native of Kutahia, was plying his trade as Sali-Bazaar, Top Khaneh, when the muezzin sounded the call for prayer at twelve o'clock. He took his purse out of his pocket, and, counting its contents, handed it to his colleague saying, "Keep the infidel money for me until I return, for I cannot pray with it in my pocket."

Among the events of the reign of Abdul Aziz, was the formation of a mounted bodyguard consisting of the sons of noble families, Christian and Mohammedan, in the subdued provinces, taken as hostages, and wearing the richly embroidered, picturesque and beautiful costumes of their respective countries. Also on his return from Europe he took with him from France Monsieur Benoit, a coachman for his own use, who served him during all his reign.

Abdul Aziz was stout, vulgar, ignorant, with a haughty manner; like all his predecessors he maintained a large harem, and life in his court was synonymous with extravagence and corruption. His cooks, grooms, boatmen, musicians, special officers attending to the Sultan's pipe, his coffee, his wardrobe, etc., numbered thousands, while his harem contained 1,200 odalisks. His private expenses cost the nation over $10,000,000 a year.

His personal avarice could not be better illustrated than by his custom of inviting occasionally the Khedive of Egypt to visit him at Constantinople, whose gifts on those occasions amounted to several millions of dollars. In 1863 Said Pasha, vice-roy of Egypt, was succeeded by his nephew, Ismail Pasha, who went to Constantinople to receive his appointment as Khedive from the Sultan. One of his valuable presents to the Sultan was a fine steam yacht, with which he was highly pleased, and in April of the same year the Sultan embarked for Egypt, accompanied by his nephew Mourad, the heir-apparent. On his arrival there he was welcomed by the Khedive and his sons. Aziz boarded the carriage alone, inviting no one else; and during his visit to the Palace of the Khedive he dined by himself; he was waited upon by the Khedive himself and his sons; waiters and other officials were excluded.

Abdul Aziz was a tempestuous, muscular Mohammedan with ferocious passions which he inherited from the race of his mother, who was the daughter of a Kurd. He was opposed to personal education and also to the European civilization, and took no interest in the improvement of his subjects; he never saluted the people, even when the Europeans raised their hats.

Abdul Aziz was always afraid of being poisoned and often lived on hard-boiled eggs.

Except on special occasions the Sultan eats alone. His meals are prepared in his private kitchen. The Aktchi Bashi or chief cook officiates under the everwatchful eye of the Kelardji Bashi, controller of the cellars, one of the most weighty functionaries in Yildiz Palace, for the health, the very life even, of the ruler is at his mercy. When cooked, his meals are served in silver vessels and each one is closely sealed with the red wax bearing the official seal of the Kelardji Bashi. Scores of people from the kitchen follow the meals in procession into the imperial chamber. The Kelardji Bashi breaks the seal before it is given to the Sultan, and often he is requested to taste some particular dish before the Sultan partakes of it; this is done as a precaution against poison, and it is eaten from the dish in which it is served; the Sultan partakes sitting on a divan in a loose robe with the sleeves turned up. The repast is wound up with coffee and a cigarette, formerly the tchibouk, which is made, as previously mentioned, of cherry wood or jasmine. The precious amberpiece was encircled with rings of gold, enameled and often enriched with diamonds or rubies. The Sultan's drinking water is brought to the palace in casks under special precautions from a certain spring in the suburbs of Constantinople.

In the residences of the Pashas and in the homes of the wealthy all the meals are prepared in the kitchen of the selamnik, and the necessary portion is taken to the haremlik by the aivaz, or bearers of this purpose. The food is carried on large wooden salvers closely covered with cloth; on their arrival at the harem door the bearers call out: "Destour! Destour!" (Keep away); thus the slave-girls are apprised of their presence and hide themselves while the trays are placed on the floor, after which they are taken upstairs by the eunuchs or slave-girls for the use of the household. It is not customary for the master or male members of the family to join the women at the table.

Breakfast with the Turks of all classes consists of bread and a cup of coffee, without milk and often without sugar. A piece of cheese rolled into a flat pancake is eaten by the laborers.

In the fruit season, fruits of various kinds are added. Black bread made of unboiled rye flour is sold everywhere, and when fresh is delicious. With a few grapes, a piece of the native cheese and a cup of coffee, the richest man is satisfied.

Their other meals, composed of many courses, begin with white chicken soup; but, before anything is eaten, they use as appetizers, sardines, anchovies, salted olives, and caviar. The Bosporus furnishes a great variety of excellent fish and lobsters; a sort of salad dressing is served made of garlic, olive oil, bread cumbs and vinegar, all bruised to a cream with caviar or cucumber.

Mutton, veal, fowl, game are often stuffed with rice or mincemeat, and vegetables are stewed with bits of meats and seasoning. Dishes like corned beef, roast beef and steak are unknown. Of the vegetables which enter largely into their diet, the favorite is the tomato; scarcely any dish is considered complete without it. The only broiled meat is called Kebab.

Imperial Kiosk at Ohlamour, Beshiktash.

These are slices of lean mutton, strung on a spit and roasted over a slow fire. Pillaf of rice is the national dish of Turkey, which is served invariably at every dinner, varied by fish or pastry. Stewed meats are boiled until the meat drops from the bones. This is necessary, too, as Turks never carve, but pull off bits by means of a piece of leathery pancake.

The milk of ewe, cow, goat, or buffalo in Turkey is not much used in the natural state. A great quantity of it is used in preparing the yaourt or fermented milk. It is boiled, left to cool slowly, then treated with a ferment taken from the previous day's supply. In a few hours a curd forms: it has a pleasant, acid and creamy taste. It is an effective food in all diseases, being refreshing and nourishing, and it is an antidote for poison.

The Kaimac or clotted (inspissated) cream is an excellent, wholesome and delicious food for breakfast. It is cried about the streets fresh every morning. This cream is also used for facial purposes instead of cold-cream, by the Turkish ladies; its application for several consecutive nights softens the skin, gives a velvety bloom and prevents the skin from wrinkling.

It would take too much space to describe all the Turkish dishes. The jellies and marmalades are excellent, as Turks somehow preserve the natural taste of the fruit to a remarkable degree.

Violet, rose and bergamot are used to flavor much of their conserves. Their homemade candies are good; the rahat-loucoum or "Turkish Delight" is one of the best known all over the world.

The kitchen of Turkish house is always on the lowest floor, so as to be near the source of water, and has either a stone or cement floor, that it may be easily scrubbed. In the kitchen at all times will be found a pair or more of clogs to be worn for the purpose of keeping the feet from cold and dampness. These clogs are a kind of sandal made entirely from one block of wood, having a toe and a heelpiece from one to three inches high from the floor, and a piece of leather strap over the toes.

On one side of the kitchen a stone shelf is built with pot-holes as a fire-place, wherein fires are built in each one separately as needed, the fuel used always being charcoal. This shelf stands about 3 feet high from the floor, is 5 to 6 feet long, and about 2 feet 6 inches deep. Under this shelf is a receptacle to stow the charcoal used as fuel. Around the kitchen walls there are wooden shelves to hold the cooking utensils. There is also a sink made of stone or cement or

Sakkas, Water Carriers.

wood lined with zinc or copper. In some of the Turkish provinces bran is used instead of soap, for washing the dishes.

All the kitchen utensils are made of copper tinned within and without, and are to be found in the kitchens of even the poorest families. Copper is a marvelous preventative of disease; it is a germ killer. The tendjerehs (saucepans) are round and of different sizes; their covers rise half as high as the saucepan itself, crowned by a little saucer which serves as a handle to lift by. These tendjerehs are generally set over the pot-holes on iron trivets. The kitchen is also used as a laundry with portable washtubs made from trunks of trees. The water is heated in a large copper boiler which stands on the right side of the stone shelf on a furnace built for that purpose, for which wood is used as fuel.

The water for drinking and washing purposes is supplied by sakkas (professional water-carriers), in leather bags slung over their shoulders, from the nearest fountains for which a small fee is charged according to the distance. If it is considerable the leather water-bags are con-

veyed on the backs of horses or donkeys. There are also houses the kitchens of which are furnished with wells and cisterns constructed under the floor; to the cisterns the water is conducted from the roofs of the houses during the rainy season; with proper care it remains pure and sweet during the whole summer and autumn. The water is drawn up in a bucket by means of a rope. It is a well-known fact that this rain-water which is conducted from the roofs of the houses into the cisterns is very beneficial to the household, as it is always cold in summer, leaves no stain on white clothes, and has no odor or taste. In bathing, rain water softens the skin and preserves the complexion. Also vegetables and meat cooked with soft water become tender more quickly. Since the Dercos Water Company is established in Constantinople the water is conveyed from the Lake of Dercos, near the Black Sea; but it is not wholesome for drinking.

In most kitchens there is to be found a mangal or brazier, a sort of fire-pot made of iron either square, round, or oblong, mounted on iron legs and having a handle at each end on which tongs are hung. On these fire-pots the fire is made with charcoal on a bed of ashes; it is used for slow cooking.

The Turkish frame conaks or mansions of the wealthy and the houses of the middle classes with their latticed windows and shahnishirs or projecting inclosed balconies, are divided into two parts, the Selamnik and Haremlik. They are separated by only a hallway or door; the former is occupied by the men as a residence and for social purposes, while the women have the same right to and use the haremlik, which is always better furnished, and its floors covered with eitheer rugs or Egyptian mats, the latter being cheaper and very durable. Both have their own servants, male for the Selamnik, and female for the Haremlik. In the latter no man except the master or his wife's father and brothers are allowed to enter, and when a hanoum or lady visitor is there, the entrance is prohibited even to them. Even policemen or other officials may not enter the haremlik, unless they are accompanied by the imam (the minister of the parish mosque).

In the houses of the poor there is no Selamnik or Haremlik, as there is but one wife, whom the husband meets as soon as he enters the house, and to whom he hands his handkerchief containing some kind of fruit or any other eatable of the season. This gift is always accepted by his wife or children, a custom which exists among the Turks. He walks straight into her room, where she brings him his slippers and his entari or loose robe.

Their houses are generally built of wood; the walls of some are filled with unburned bricks and mortar, and others are built entirely of wood. They are painted of different colors, being mostly deep red, or left unpainted.

Life in Turkish quarters is hidden; no one seems to go in or out, nor is a human being seen through the latticed windows, and seldom is a sound heard.

The Turkish women are good housekeepers even though they have slaves to do the work, for they superintend, and see that it is done properly.

The Turkish "Hanoums" or ladies never go out unveiled, the only part of their face being visible being their eyes. Their heads are covered entirely with "Yashmak," or diaphanous white veil, two folds of which are used; one passes around the forehead, the other is placed just below the eyes, and both are fastened at the back of the head and fall under the Feridjeh. This is a long loose cloak that entirely conceals the outlines of the figure. They sometimes also wear a black veil and a hooded dress called the charchaff, shrouded from head to feet, drawn in slightly at the waist, like dominoes in a masked ball. Thus disguised they go about as they please in the daytime, with a freedom greater than that assured any European woman; for a Moslem woman to be molested by a Turk or a foreigner, means serious consequences to either. They are to be seen everywhere. This yashmak or face covering of Moslem women of Constantinople, and especially of the Sultan's household, has often become thinner and has dropped so low as to expose the whole face. Also in the summer resorts of Princes Islands, and on the Bosporus, Turkish women of high officials could be found going unveiled. This laxity was called to Abdul Hamid's attention, who issued a new order, and the veil grew in thickness and size for a while.

The face coverings of Moslem women is not everywhere the same, owing to climatic conditions; those of Egypt and India differ materially from those worn by the women of European Turkey. In some few places they do not wear the veil; poverty or hard toil makes it impossible to comply with this custom.

This custom of face covering of the Mohammedan women was first originated by Mohammed the Prophet, who one day accidentally saw the wife of his slave Zeib, and on account of her great beauty he fell in desperate love with her, and at last succeeded in marrying her. Later Mohammed, fearing that her beauty might attract the attention of others, obliged the Mohammedan women to be closely veiled when they go out, which custom still exists.

The Turkish women are fond of outdoor life and spend as much of daytime as possible in the open air. Groups of women in gaily-colored dress are seen shopping in the bazaars of Stamboul or gadding about; and during summertime their principal public recreations are enjoyed on Fridays and Sundays. A great number of all classes sit under the shade of the trees in various

cemeteries and open spaces whence a view can be obtained, and where there is no fear of interruption from any disturbing male element they throw back their veils to smoke and chatter. Or, gliding along on the Bosporus steamers or in their gaily-cushioned caiques or wherries to the Sweet Waters of Europe and Asia, or driving in the slow-going springless buffalo or ox arabas or long narrow wagons, they enjoy life. Some of these wagons are painted in vivid colors. They are curtained carefully on all sides and resemble small furniture wagons. There are no seats in these wagons; straw mattresses are spread on the floors and upon them the whole family are seated. Very few of these Asiatic arabas are in existence in Constantinople. Carriages have superseded them. The arabas are still in use in the Asiatic part of the Bosporus and in Asia Minor. The women of high rank are attended by eunuchs, the middle class by slaves, and the poor by their children as a sign of respectability. They also carry parasols of the gayest hue, which are generally open even after dark. This protection renders the face invisible and is called "Nam-Ihram." The Turkish women may remain out of doors, shopping and visiting friends, from sunrise to sunset, without obtaining their husband's permission. It is not lawful, however, for them to be out after nightfall, except in the month of Ramazan, when they are always accompanied by either an old man or a eunuch.

A Turkish Araba.

The women of the Sultan's harem are not allowed to go out except by permission of the Sultan's mother. Occasionally permission was also given by the joint consent of the Sultan and his mother to a small retinue of their own selection to spend a few weeks at one of the villas on the Bosporus, accompanied by a number of eunuchs and servants. This permission was often given during the reign of Abdul Aziz, but was discontinued during the reign of Abdul Hamid II.

There are always reserved places for the Turkish women in the steamers of the Bosporus and Golden Horn, in the trains, the tramways, the subway from Galata to Pera, and other places where a portion of a curtain separates the women from the men.

The hanoums of the wealthy are guarded by eunuchs; their husbands are their absolute masters. In Turkey the days of the bath are festivals for the women, and they spend the day according to the custom; they are accompanied by all the children and female slaves of the household. The paraphernalia of the bath is prepared early in the morning and sent to the public bath by a porter; it consists of underwear suits, sets of Turkish pestemal or big, soft white towels to wear in the bath, toilet sets, a few pieces of Candia soap, high wooden clogs, one or two brass or copper bowls which are used to pour water upon the head and body, a kesse or a small bag made of raw silk for rubbing the body, black dye for their eyebrows and lashes, henna for coloring the fingernails red, lemons, oranges, luncheon, and a Turkish rug to sit upon at the vestiary of the bath. Hair, other than that on the head of the Turkish lady, is required to be removed from the body on account of certain religious customs, and a depilatory paste is applied

while at the bath. It is made of two ingredients and supplied by the women who have charge of the baths and who attend the ladies during their ablutions.

Within the harem the women sit on upholstered cushioned settees, which run on two or three sides of the room. When they are by themselves they wear their house-robes, and on their heads handkerchiefs of various colors, the edges of which are trimmed with narrow fancy lace; and whenever they expect visitors they are dressed magnificently, decked with costly jewels. They pass their time eating sweets, smoking cigarettes, chewing gum, playing cards, telling one another stories, having long naps, and dancing, to the accompaniments of tambourine, Turkish and Circassian dances. During the last few years European music has been introduced into the Sultan's and other harems; the piano and violin have taken the place of the plaintive note of the past, and many young Turkish women have acquired proficiency in their use. They are also very fond of perfumery. Many of the houses of the most advanced Turks who belong to the upper classes are furnished in European style,

For calling slave-girls, the ladies of the harem either hiss or clap their hands. The Turkish women are fairly pious; they are to be seen occasionally on Fridays in different mosques, especially in the month of Ramazan, where there are places latticed expressly for them.

Custom in Turkey forbids the Turkish women from paying a visit to Christian people for fear they might meet men; also they may not drive in open carriages.

The hospitality of the Mohammedans is proverbial and justly so; no visitor is ever allowed to leave the house without partaking of refreshments, which are served in the same manner, from the Sultan in his palace to the house of his poorest subjects. A servant comes into the room a few minutes after the visitor is received by the landlord or landlady, carrying by two handles a tray of silver or other metal, bearing a dish or two of preserved fruit, several glasses of water and as many teaspoons; the tray is passed first to the oldest and then to the others in succession; one spoonful of preserve is the portion of each guest, and each guest puts his or her spoon in a glass of water when returning it to the tray. After this tiny cups of Turkish coffee held in china or silver "zarfs," are served; and if the hosts wishes to treat his guest with distinguished politeness he takes a cup from the attendant and offers it himself. This custom is also observed among the native Christians.

Sometimes coffee is served when the hostess wishes to end the visit, or the guest shows signs of departure; but the cup and zarf are without handles, and the etiquette in drinking the coffee is to lift only the tiny cup. Frequently guests remain till the next day, as in the Turkish houses more beds are kept for guests than for the family. Around the walls of the rooms the Mohammedans use, instead of pictures, verses from the Koran written in the beautiful Arabic characters, some done in letters of gold and some in black.

The rooms are heated with large mangals or braziers of burnished copper or brass containing several inches of ashes on which the charcoal is burning. It holds the fire a long time. The women also warm themselves by sitting around the tandour; it consists of a square table with tin-covered shelf a few inches above the floor, on the center of which is placed a small earthen or copper pan containing charcoal. The table is covered with a large quilt reaching to the floor, under which the women place their limbs.

Within the last few years the Turkish women in the large cities have generally adopted the European style of dress, merely adding the yashmak and feredjeh to it for street wear. The women of moderate means cling to the old régime. The national costume is picturesque, certainly hygienic, and is very becoming to these women of the Orient, many of whom have Georgian, Mingrelian, Circassian and European blood in their vein, some captured in battles, some stolen by corsairs, and some bought; among these women there are to be found beautiful figures of a great variety of beauty. In the harem a small cap of red silk or velvet, embroidered with gold thread, is worn jauntily on the head, while the feet are protected by slippers of silk, velvet or leather, some embroidered with flowers in gold and silver and sparkling with precious stones. The entari or loose trousers and an open waist with a skirt are kept in place by a silk sash fastened around the waist; over this is a djubbé or cape; and finally a large, loose wrap of the same material as the dress falls gracefully over the entire figure. These costumes, when worn by women of rank and wealth, are made of costly material, exquisite in their colorings, and often elaborately embroidered with gold and diamonds. In the winter the women in the harems wear heavy wadded vests and jackets.

When a Turkish lady gives an evening social party, her husband is perforce excluded from the harem while the strange women are in the house. These guests begin to arrive about 6 P. M., accompanied by their maid-servants and negroes carrying lanterns and bringing their children with them. Closely muffled, they divest themselves of their bournouses (charchafs) and papouch (shoes) in an outer room, and put on delicate satin slippers which they have brought with them in bags. The reception rooms are brilliantly lighted up with candles and scented with fragrant pastilles.

There is no kissing or handshaking between the hostess and her guests; but each lady as

she comes in raises her hand gracefully to her heart, her lips and her brow, which signifies, "I am devoted to you with heart, mouth and mind." This mode of salutation, when smilingly performed, is very pretty. The greetings being ended, the company seat themselves on the divans and carpets, while the children go off together to be regaled and to romp in some other room.

Cigarettes, coffee and sweetmeats are handed around, and while these things are being discussed the ladies are bound to pay one another compliments about their respective dresses, which are sure to be most sumptuous, and indeed are sometimes worth a fortune.

The evening dress of a Turkish lady consists of a long tunic with open sleeves and wide pair of trousers; and when these articles are of costly stuffs, embroidered, laced and covered with jewels, they produce a rare effect.

After the coffee, dancing girls are introduced, and at this stage of the proceedings the elderly ladies generally sit down to cards and backgammon. In some houses where Christian manners have penetrated, a woman pianist rattles off waltzes and operatic music to amuse the company; but this does not exclude the performances of the native dancing girls whose gyrations and fantastic music with tambourines and castanets are much appreciated. These almees are seldom older than fifteen or sixteen, and in no case does a married woman ever join in a dance.

When the evening has been more or less agreeably spent amid these pastimes and conversations, it is in order for the lady of the house to give the signal for the guests to retire. This she does by clapping her hands and exclaiming "helva ghelsin" (Bring in the pudding). At once the maidservants hurry off to fetch the delicacy, and soon a very delicious aromatic compound consisting of farina, butter and sugar, flavored with rosewater, is produced. After this, silver basins full of rosewater are carried in for the guests to wash their hands with, and then the party is at an end. Each lady comes forward to express her thanks to the hostess for the hospitality she has enjoyed, and departs.

The Circassians are a hardy race of half-civilized mountaineers, and were unsubdued even by Timour. In the sixteenth century they submitted to Czar Ivan II. of Russia. Many Circassians became Mohammedans in the eighteenth century. Circassia was ceded to Russia by Turkey by the treaty of Adrianople, September 14, 1829; but under their leader Schamyl they for many years contested the power of Russia, and after different successes he was captured in September, 1859. His wives and treasures were spared to him and he was sent to St. Petersburg and was kindly treated by the Russian Government. In 1860 20,000 of the inhabitants emigrated to Turkey. In April, 1864, several thousand Circassians landed in Constantinople, and were partly relieved by the Government. Many of their children, boys and girls, were afterwards sold to the Turks, some of them going into the imperial harem. In 1877 many Circassians fled to Turkey on account of the unsuccessful revolt against Russia, and joined the Turkish army.

Their women are considered the handsomest in the world; young girls are often sold by their parents, and on account of their beauty bring a large price in the private marts, as they are always in demand for the harems of the wealthy Turks.

In the latter part of 1859 a party of Circassian slave-dealers arrived at Trebizond bringing with them a number of captives, among whom was a Circassian girl fourteen years of age, of great beauty. Soon after, a male relative of hers reached that place and demanded her release, but in vain. The girl would not return to her home, and insisted on going to Stamboul, that paradise of the Circassian girl's imagination. She was finally conveyed thither and sold for an exorbitant price to the imperial harem.

The Mohammedans consider a woman beautiful when she possesses the following five qualities of beauty, namely: hair, eyebrows, eyelashes and eyes, black; skin, eyeballs and hands, white; tongue, lips, gums and cheeks, pink; head, neck, forearms, and ankles, round; eyebrows, nose, fingers and lips, narrow.

While a prince Abdul Aziz amused himself by leading the life of an agriculturalist in the surroundings of Beicos; he had a tchiftlik, or large farm, and, the soil being very fertile, he was very successful in his undertaking.

He erected several splendid and costly palaces on the Bosporus. It had been prophesied that he would die when he had built his last palace; so before one palace was finished he started another. Some of these palaces are the following: Beylerbey Palace, one of the finest of the Sultan's palaces, built in 1865, entirely of white marble, on the Asiatic shore. In this palace the Empress Eugenie and the Shah of Persia were entertained; after the departure of the latter, Abdul Aziz gave orders that the palace be torn down, for the reason that the Shah had polluted it; but his ministers entreated him to abandon the design of destroying it. The

Cheragan Palace is a magnificent edifice between Beshiktash and Ortakeui, built entirely of white marble, on the site of an old mansion of Grand Vizier Damad Ibrahim Pasha during the reign of Achmet III. The interior of this palace is remarkable for the beauty of the sculptured ornaments in marble and wood. Both palaces are built upon the very edge of the waters of the Bosporus. The Yildiz Palace or the Star residence is built upon the top of a hill of Beshiktash. It was first a small pavilion built by Mahmoud II., and he named it after one of his Circassian wives; it was rebuilt by his son Abdul Aziz, and Abdul Hamid II. added many edifices and enlarged the grounds; he used it as his residence. The Valideh Sultan, mother of Abdul Aziz, has built the Yeni Valideh Djami near the landing

MIDHAT PASHA.

stage at Ortakeui on the Bosporus. In 1870 Abdul Aziz built the Seraskerat or War Office.

During the reign of Abdul Aziz, the Palace of Hunkiar Iskelessi was presented by Ismail Pasha, Vice-roy of Egypt, to him. It was built by his father Mehemet Ali Pasha, on high ground of variegated marble of white and red.

Facing the square of Dolma Baghtcheh, Abdul Aziz built the imperial stables, which after several years were burnt. In them many valuable horses perished, and state carriages were destroyed. Shortly after, it was rebuilt.

Several years before his dethronement Abdul Aziz amused himself with wrestling, a favorite diversion among the Turks; a menagerie, which he imported at enormous expense; and cock-fighting.

Abdul Aziz had five sons: Youssouf Izzeddin, Mahmoud Djellalledin, Abdul Medjid, Mehmet Shefket, and Mehmet Seiffeddin; and one daughter.

ALPHABETICAL LIST

OF THE TURKISH ARMORED SHIPS BUILT FROM 1864 TO 1874.

NAME OF SHIP.	MATERIAL.	DISPLACEMENT (TONS).	LENGTH	BEAM.	DRAUGHT.	NUMBER OF PROPELLERS.	HORSE POWER.	WHERE BUILT.	DATE OF LAUNCH.	BELT.	SPEED, KNOTS PER HOUR.
			FT. IN.	FT. IN.	FT. IN.						
Assar-i-Shefket	Iron	2,080	203.5	42.7	16.5	2	1,750	La Seyne	1868	6	11
Assar-i-Tewfik	Iron	4,687	272.4	52.6	24.11	1	3,560	La Seyne	1868	8	13
Avni-Illah	Iron	2,400	226.4	36.0	16.5	1	2,200	Thames	1869	6	12
Azizieh	Iron	6,400	292.0	55.9	25.7	1	3,735	Clyde	1864	5½	13
Bekour Selim	Iron	335	101.9	24.7	6.0	1	411	Gironde		3	8
Feth-i-Bulend	Iron	2,806	236.3	39.4	18.1	1	3,250	Thames	1869	9	13
Feth-el-Islam	Iron	335	101.9	24.7	5.11	1	290	Gironde	1864	3	8
Hamidieh	Iron	6,700	292.0	55.9	24.10	1	4,500	Turkey	1864	9	13
Hafiz-i-Rahman	Iron	2,300	204.0	43.2	9.0	1		Bordeaux		4½	
Idjlalieh	Iron	2,300	210.0	40.0	17.6	1		Trieste		4½	12
Iscodra	Iron	335	101.9	24.7	6.0	1	411	Gironde		3	8
Mahmoudieh	Iron	6,400	292.0	55.9	25.7	1	3,735	Thames	1864	5½	12
Messoudieh	Iron	9,120	331.5	59.0	25.11	2	1,100	Thames	1874	12	15
Muin-i-Zaffer	Iron	2,400	230.0	36.0	16.5	2	2,200	Thames	1869	6	12
Mukadim-i-Hair	Iron	2,806	236.4	39.4	18.1	1	3,000	Turkey	1872	9	12
Nedjim-i-Shefket	Iron	2,050	203.5	42.7	16.5	2	1,900	La Sayne	1868	6	11
Nusretieh	Iron	6,900	292.0		25.6	1		Thames			13
Orkhanieh	Iron	6,400	292.0	55.9	25.7	1	3,735	Clyde	1865	5½	12
Osmanieh	Iron	6,400	292.0	55.9	25.7	1	3,735	Clyde	1864	5	12
Podgoritza	Iron	335	101.9	24.7	6.0	1		Gironde			8
Semendrieh	Iron	335	101.9	24.7	6.0			Gironde			8

Besides the fighting ships represented on the list, the Turkish navy was possessed of three old wooden ships of the line, five wooden frigates, seven corvettes and and twenty-one smaller craft. All of these vessels were screw steamers. In addition to the foregoing, there were four paddle-wheel vessels, three sailing cruisers and twenty-two dispatch-boats. There are also three royal yachts of high speed, which sometimes are used as dispatch-boats. Almost all the Turkish navy was furnished with Armstrong guns and engineered by English and Scotch.

When the Russo-Turkish war broke out the Turks had a flotilla on the river Danube consisting of the following vessels:

Feth-el-Islam, Burdj-idelan, Semendrieh, Iscodra, and Podgoritza. In addition to these armored gunboats, there were two of recent construction and much more formidable qualities, the Hizber and Saiffee. There were, besides, several wooden steamers armed as gunboats; and two large seagoing monitors, the Latif-i-djelit and Hafiz-i-Rahman, both of which were destroyed by the

Russians, the first by artillery fire and the second by torpedoes. Thus the whole naval power of the Turks in the Danube has been either destroyed, captured or neutralized. There was not one single success, nor even one gallant failure, by the Turkish navy during the war.

CHAPTER XXXV.

MOURAD V.

1876.

Mourad V., the eldest son of the late Abdul Medjid, succeeded to the throne May 30, 1876.

In 1867 he accompanied his deposed uncle Abdul Aziz to Europe, where he received a very cordial welcome and where all royal honors were paid him. These demonstrations seemed to have been displeasing to his uncle, who at once decided to return home and keep Prince Mourad in retirement from the world as much as possible.

Prince Mourad passed most of his time at his beautiful estate on the island of Principo in the Sea of Marmora. Here his quiet daily life was spent more as that of a private gentleman than a young royal prince. This manner of living was practiced by all heirs to the Turkish throne, in marked contrast with their future magnificence. Prince Mourad made many friends among his Greek neighbors, visiting them as he often did, and delighting them with his charming manners.

In Turkey it was the custom, as stated in Chapter IV., to make the successor to the throne the eldest male member of the royal family, who was not necessarily the eldest son of the reigning Sultan. Abdul Aziz wished to change this ancient rule and establish the succession as it was in the Christian monarchies of Europe, proclaiming his eldest son Prince Youssouf Izzeddin heir to the throne.

The court, cabinet, and Government journals all approved this act, but the people were quiet. This was a marked sign of their disapproval, for they are not allowed to object to the Sultan's decrees, at least they need not applaud his actions which they do not approve. The Prince became an object of interest to the discontented populace of the empire, and his popularity increased the more because of his being dispossessed.

As soon as Prince Youssouf Izzeddin's heirship had become fixed, Mourad was forbidden to go to the islands; the only country-seat being left him was a little Kiosk of Kourbali-Dereh, Haidar Pasha, situated on a dreary plain between the cemetery of Soutari and the Railway. His friends were taken from him, and his narrow circle of intimates were those allowed him by his uncle the Sultan. His servants were removed, and those of his uncle replaced them, and a strict account of his every action was given by them to his Majesty.

Depressed by the loss of his friends and occupations Prince Mourad became, instead of a happy, amiable man, a nervous, sad and sensitive individual who saw his youth with all its promise slipping away into hopelessness. Instead of holding the position rightfully his as son of a Sultan, he was spending his life in captivity and disappointment. The agitation of reform made by the party in Stamboul, instead of alleviating his solitude, made his position more unbearable and he began to feel that his friends should work more for the salvation of the country and his release.

On the 29th of May news came to Prince Mourad that his uncle had been deposed and he was to take his first step to freedom by succeeding to the throne. He was escorted to the Seraskierat by a corps of infantry. His accession was hailed with delight by the populace. The towers of the Seraskierat, Galata and the masts of the fleet were soon decorated with bunting and pennants. Officers, orderlies and vehicles clattered through streets already filled to overflowing with an astonished and delighted crowd. Word passed from mouth to mouth that Mourad was about to leave the Seraskierat and go to his residence, the palace of Dolma Bagtcheh.

A line of soldiers was ranked on each side of the thoroughfare through which his Majesty was to pass, and the many-colored gala-dresses of Mussulmans and Christians crowded close behind the living wall of the troopers. Then amid the shouts of Yasha Padishah, "Long live the Sultan," Mourad passed through the gates of the Seraskierat. According to the etiquette of Turkey he was alone. He wore a plain uniform embroidered on the collar and cuffs with the Order of the Medjidieh on his breast, and his hands covered with pearl-gray gloves—quite an innovation for a Sultan. He was followed by many mounted aides, and as he passed through the streets of Constantinople he bowed right and left to the crowd gathered to witness his triumph, while the military bands stationed at intervals along the line of procession played stirring national airs. As the cortége passed the Karakeui Bridge, near which the many boats of the Bosporus have their landings, he was again cheered by the people who had thronged from the coast villages into Constantinople to welcome the new Sultan. Then the imperial carriage proceeded through the thickly populated sections of Galata, Top Khaneh and Kabatash, at last reaching the square of Dolma Bagtcheh, where the golden palace gates were thrown wide for his reception. In spite of the rain which fell in the evening the whole of the Bosporus and the city of Constantinople was illuminated. All the vessels in the harbor covered their riggings with brilliant lights, and the shores and hills were outlined as with a flaming pencil. The mosques wore triple circles of lights which hung like sparkling necklaces on their minarets. A grand reception was held at the Palace where the new Sultanas had taken their places, and the court that crowded the harem saloons (which were still heavy with the perfumes of their deposed occupants) promised to be even more brilliant than that of Abdul Aziz.

Mourad held his first Selamlik June 2, 1876. During his brief three-months' reign he showed himself by far the most progressive and liberal ruler that ever

sat upon the Turkish throne. He actually declared himself in favor of female suffrage and announced it as his intention to reorganize the Sublime Porte on an up-to-date western scale. He turned over to the state treasury two-thirds of his civil list, reduced the court expenses one-half, and made known his expectation of checking the power of the priesthood. A number of the older inhabitants and ulemas looked with disfavor on these liberalities.

Reforms are seldom popular, and especially is this so in the Orient, where the native fanaticism and the priesthood's dread of losing some of its power lead them to regard such innovations as harmful to the religious life of the country. But there can be no doubt that if Mourad had been cured of his malady and had ruled until his death, the empire of Turkey today would be politically and economically in a condition vastly superior to what it is.

MOURAD V.

The many exciting events of his life had served to arouse to a marked degree Mourad's sensitive and nervous disposition. His uncle's unjust suspicion and subsequent imprisonment of him; the violent reaction and emotions of the night before his accession; his receipt of a touching letter written to him by his uncle the day following his deposition; Abdul Aziz's tragic suicide, and the idea that he might be accused of his murder; the growing seriousness of the situation at the capital as well as the uprisings in the provinces: all these things served to throw Mourad into fits of melancholy from which it was difficult to arouse him, and he took to drinking heavily.

Dr. Liedersdorf, an eminent physician, was summoned from Vienna and after examining Mourad declared that he could be cured, at the same time disapproving of the treatment of the Sultan's private doctor Capoleone. Finally it was decided that Mourad was unfitted by his disease to properly attend to the affairs of state. Midhat Pasha, ex-Grand Vizier, an intelligent statesman who had been educated in France, conceived the idea of deposing Mourad in favor of his brother, with the provision that Mourad should retake the throne as soon as he should be cured. Now began a series of secret conferences between Midhat Pasha and Abdul Hamid, the latter expressing greatest liberality and promising Midhat everything he could grant him if he reached the throne. The press bureau had prohibited all publications regarding the politics of the empire, and measures were taken to suppress all attempts at public meetings and discussions.

A council consisting of the Grand Vizier Ruschdi Pasha, Midhat Pasha, Redif Pasha (blindly devoted to Abdul Hamid) and the chief religious dignitary (Sheik-ul-Islam) Hairoullah Effendi, was held at Constantinople, and drew up a fetva declaring Mourad incompetent and proclaiming a regency to be held by Abdul Hamid. Thus after a three months' reign Mourad was deposed and sent to the Palace of Cheragan.

When the news reached Europe, Queen Victoria sent a special message to Hamid, requesting that Mourad's life be spared. Either because he feared the power of Europe or because he knew it would be considered an unpardonable crime, insane people being sacred in Turkey, Abdul Hamid spared his brother's life. However his confinement was cruel in the extreme. No one but his jailors ever saw him, and great pains were taken to keep the doings of the outside world from sifting through his prison doors. Within a few weeks he had recovered his usual health, but he was still kept a prisoner, one of the apprehensions of Hamid's life being that his brother might escape from his prison.

Several years before he died, Mourad was taken to the Malta Kiosk on the grounds of the Yildiz Palace. It was the opinion of most of the people of Turkey that Mourad was never insane, but that at the time of his deposition he was suffering from an attack of delirium tremens caused by overindulgence in liquor, and that usually he was more competent than Hamid.

Mourad V. was born September 21, 1840, of a Circassian slave mother. His education was not neglected, for early in his boyhood he was taught Turkish and Arabic by able tutors, and at fourteen he studied French with Grand Vizier Edhem Pasha, and though he learned to read and write the language he never spoke it fluently. He became very proficient in music. He was small of stature, but well built. He was intelligent, of a mild disposition, and friendly to the Christians. During his reign coins bearing his cipher were minted and circulated throughout the empire.

Mourad had two sons, Salah and Seyfeddin; and three daughters, Khadijeh, Fehimeh and Eminé. He died August 29, 1904, from diabetes (some say tuberculosis) and was laid near his mother in the Yeni Djami Mausoleum. He was succeeded by his brother Hamid II.

CHAPTER XXXVI.

ABDUL HAMID II.

1876–1909.

Abdul Hamid, the second son of Abdul Medjid, was born on the 22nd day of September, 1842. His mother died of phthisis at the age of twenty-six, when he was about eight years old, and he was cared for by his father's fourth wife Perestov Hanoum, childless and wealthy, and a woman celebrated for her beauty, who had borne the title of Valideh Sultan.

The plan to appoint Abdul Hamid Sultan was known to him before its execution, and he was expecting it momentarily, and on the 30th of August he was notified and left his Kiosk at Maslak, where he was less strictly confined, and called at the residence of his adopted mother for the convenience of its locality. The Sheik-ul-Islam had already issued the fetva of deposition of Mourad, and the Grand Vizier sent to the ministers and high officials invitations to be present at the appointment of a new Sultan on the following day, Thursday, at ten o'clock in the palace of Top Kapou at Stamboul.

On Wednesday night the Dolma Bagtcheh Palace was surrounded by troops, and it was announced to Sultan Mourad that he must abdicate, and the following day he and his family were removed to Cheragan Palace. Early the same day (August 31) the heir-apparent left the house of his adopted mother in a carriage with the Seraskier Redif Pasha, escorted by two other carriages occupied by his officials and accompanied by over one hundred mounted guards. When they reached Pera, the governor Mehemet Pasha escorted them and they arrived at the Top Kapou Palace at Stamboul in due time, where all the high officials had gathered.

At ten o'clock a salute of 101 guns was fired as a notice to the population that a new Sultan was proclaimed, and then the ceremony of receiving commenced. At 3 o'clock the new Sultan proceeded and arrived at Dolma Bagtcheh Palace.

All the persons who were in the service of the ex-Sultan were imprisoned or exiled by the new Sultan, and were replaced by a number of spies and eunuchs. Mourad's son, Prince Selaheddin, was removed from the military school where he was receiving his education, and all connections between Cheragan Palace and the public were cut off.

The ceremony of Kilidj Alai (girding the sword) of Abdul Hamid took place on the 7th of September, 1876, with great display, witnessed by a multitude of spectators, both Mohammedans and Christians. The procession started from Dolma Bagtcheh Palace preceded by two imperial boats, followed by the magnificent imperial barge furnished with elaborate decorations, conveying Abdul Hamid II., accompanied by four officials and escorted by a fleet of other boats containing the imperial princes. On its way it was greeted by a national salute and

was also saluted by the foreign imperial vessels. The Sultan arrived at the Mosque of Eyoub, where the Grand Master of the Mevlevi Dervishes of Konieh girded him with the sword of Osman. As soon as the ceremony was over, the procession started and Abdul Hamid entered the city through Edirneh Kapou, where he was received by the whole diplomatic corps through a double line of infantry in red uniforms and wearing Kalpaks with plumes for head-dress. The procession was preceded by a corps of zaptiehs and officials, followed by a number of Sultan's horses with gorgeous trappings led by grooms beautifully liveried; then came a large number of ulemas, with their grooms and attendants; the Sheik-ul-Islam,

ABDUL HAMID II.

dressed in a white robe, accompanied by Caz Askers dressed in green, also by Mollas, Imams, all mounted, followed by a large body of servants on foot; then came Abdul Hamid in a black coat embroidered with gold and a red fez, mounted on a superb white horse. The entire procession arrived at Serai Bournou Palace, where the Sultan, after a short rest, proceeded in the imperial barge to Dolma Bagtcheh Palace amid the thunder of guns. The writer was an eye-witness of the great pomp and magnificence attending this ceremony.

Before his appointment Abdul Hamid promised to abdicate the throne as soon as his brother Mourad recovered. It is said that Mourad had completely recovered his health and mind, but Hamid refused to retire. To strengthen himself, to dis-

arm his critics and enemies, Abdul Hamid determined to declare a Constitution, which was proclaimed on December 23, 1876. Midhat Pasha and his associates drew up the Constitution. The carrying out of this project of reform, however, was impossible under conditions prevailing throughout the Turkish empire in 1877, and the effort was abandoned. When Hamid saw that the Constitution would avail nothing in averting war, and that Russia would not tolerate any constitutional government in Turkey, he prorogued the Legislature and bundled up the Constitution and pigeonholed it with the understanding that Parliament would be convoked anew after peace with Russia. In spite of that promise the Constitution remained for thirty years where he filed it. The Sultan then took the reins of government himself and began to bowstring or send into exile thousands whom he thought too deeply imbued with constitutional sentiment to accord with his policy.

Some time after his accession Abdul Hamid ordered a number of his brother's odalisks to be drowned; the same fate overtook several of the Pankaldi cadets, through Marshal Zekki Pasha, Director of the Military School, on suspicion that they had plotted against the Sultan. Some of the Sultan's victims were drowned in the Bosporus, while others were strangled in the subterranean cells (dungeons) of the palace of Dolma Bagtcheh built precisely for this purpose, as those of the Kuluk (guard house) of Beshiktash, where the secret executioner was the notorious Hadji Hassan Pasha, the military commander of Beshiktash fort, well known to the writer; some at Tash Kishla, the stone barrack where many officers are said to have been tortured on suspicion of being connected with the Young Turks; some at the Ministry of War, and some at the Old Seraglio.

Events of great importance occurred in the early part of his reign. In July, 1878, both Servia and Montenegro declared war against Turkey. The former was unsuccessful in her attempt, and Russia prevented the Ottoman forces from advancing upon and attempting to capture Belgrade, the Servian capital, after an armistice was agreed upon and signed on the 31st of October. The Turks did not succeed as well with Montenegro; peace was finally concluded with Servia on the 1st of March, 1877, with favorable terms.

The revolt increased in the Danubian Principalities, and in the same year Alexander II. notified the Sultan that if he could not give satisfactory guarantee for the better government of his Christian subjects the Czar would interfere.

In the following December a conference of the great powers was held at Constantinople, and on the 18th of January, 1877, a protocol was signed by them, but it was not accepted by the Turks, and it was evident that the matter must be settled by the sword.

Russia declared war against Turkey on the 24th of April, 1877. An arrangement with Roumania guaranteed to Russia the help of her troops, an additional force of 60,000 men. But they rendered no assistance to the Russians till after the Czar's army occupied Bulgaria.

On the 23rd of April the advance guard of the Russian army, the fourteenth corps, crossed the frontier, and by a rapid and well-executed march of forty miles in thirty-six hours, occupied Galatz and Braila on the Danube and secured the railroad bridge over the Sereh at Barboschi, between the last-named cities.

The remainder of the army occupied the strategic points in Roumania, and then proceeded to occupy the principalities and left bank of the Danube, accumulating men, materials, supplies, and isolated or destroyed the Turkish gunboats in the river using batteries and torpedoes. In this war Russia lacked the advantage of a powerful fleet in the Black Sea, which in other wars greatly simplified the task of reinforcing and supplying the army. She was compelled to depend on interior lines of communication.

On June 20th ten companies of infantry, after crossing the Danube in boats at Galatz, stormed and carried the heights on the opposite bank held by the Turks,

Turkish Soldiers and Officers.

and bravely held them till the boats returned with reinforcements. The position was then secured, the Turks being driven back from the river.

The crossing of Galatz having been secured, a bridge was thrown over the Danube at Braila and a strong Russian force was sent across to the opposite bank. Another bridge was built at Hirsova, higher up the river, and on the 25th of June a column of 18,000 troops crossed over and effected a junction with those who had crossed at points lower down. By nightfall on the 25th the Russians had a force of 60,000 men with artillery and cavalry in the Dobrutscha. While the occupation of the Dobrutscha was in progress, a heavy cannonade was maintained upon Rutschuk, Nicopoli, and other fortified places higher up the river, and the Turkish

gunboats in the Danube were completely neutralized by the Russian batteries and torpedoes. On the 27th at one o'clock the 53rd regiment with eight mountain guns entered the boats and began the difficult and dangerous movement. When the boats were halfway over the river the Turks on the opposite bank discovered their approach and opened a heavy fire upon them. The Turks had about 6,000 infantry and eight guns, and the task before the Russian force was problematical in the extreme.

As the first companies of the Russians landed, the men were made to lie down in the mud in skirmish line, and the boats returned for reinforcements. When the Russians were powerful enough the order was given to attack the heights, and, with a cheer, went at the enemy. A terrible volley crashed from the Turkish line, but was fortunately too high to damage their assailants. Trusting to the bayonet, the Russians drove back the Moslems from their first position, and, being steadily reinforced, gained ground every hour. Towards one o'clock in the afternoon, on the 27th, the Russian field artillery began to cross, and by two o'clock the Turks were driven out of Sistova.

On the 2nd of July a bridge was constructed, and the Russian infantry, artillery and cavalry safely crossed the bridge. On the 15th the Russians occupied Kostendji. General Gourko, commanding the Russian advance in Bulgaria, occupied Bjela and Tirnova and Nicopolis.

As the Russians were advancing towards Bulgaria, over 100,000 of its Mussulman inhabitants, mostly women and children, fled to Constantinople. They were placed iu mosques and in several other public edifices ; a great number of them died of starvation and sickness.

After the capture of Galatz by the Russians the following incident occurred on the Danube .

A distinguished English naval officer, Hobart Pasha, who had served in the Turkish navy since 1867, when he helped to blockade Crete, now had command of a vessel on the Danube near Rutchuk. The Turks, hearing of the Russian arrival at Galatz, and their planting torpedoes in the Danube, advised Hobart Pasha to abandon his steamer and return to Constantinople via Varna. He declared that he would rather blow up his ship than desert her. Getting clear fires under his boilers to avoid the appearance of smoke at the funnel, he prepared to try the desperate expedient of running past the Russian batteries and into the Black Sea. The "Rethymo," his ship, was capable of fifteen knots an hour, and with the aid of a five-knot current in the river he steamed swiftly and silently, with no light showing, toward the Russian position.

When the Russian position at Galatz loomed out of the darkness the heavy guns, the lanterns, and the soldiers were plainly visible to the watchers on the "Rethymo."

Suddenly a rocket announced their discovery. Others followed in quick succession, and then there was heard the hoarse word of command and the bugle call to position, and a heavy fire from the batteries was rained toward the ship. Running close inshore, about forty yards from the batteries, Hobart Pasha sped along, risking torpedoes and the fire from the batteries in a great effort to escape. Because of his being so close the Russian gunners were unable to depress their pieces fast enough to get a good aim, and the daring commander quickly sped by ; and when he felt sure he was out of danger, audaciously sent a shell from his forty-pounder Armstrong gun into the enemy's camp, where it exploded among the tents. He later proceeded to Constantinople, where he was enthusiastically welcomed and heartily congratulated on his daring exploit.

General Gourko, under the guidance of the natives, marched rapidly to the Hainkeui Pass, seized it on the 14th of July, 1877, and passed the mountains in safety. On the 15th the Cossack cavalry captured Yeni Saghra, and destroyed the railroad and telegraph between Jampoli and the main line of the Adrianople rail-

road. At Uplami General Gourko routed a strong Turkish column of infantry, cavalry and artillery. On the 17th he occupied Kissanlik. On the 18th General Gourko advanced into the Shipka Pass, which was held by a considerable Turkish force, and attacked it. The Turks, being unable to cope with the Russian attack, hung out the white flag, and negotiations were opened for the surrender of the pass. While these negotiations were in progress the Turkish forces escaped under cover of darkness during the night of the 18th, leaving the pass, their camp and artillery in the hands of the Russians. The pass was at once occupied by the Russians, and its defenses were greatly strengthened.

When General Krudener advanced from Sistova upon Nicopolis he neglected to occupy the important town of Plevna. It was promptly seized by advanced forces of the army of Osman Pasha, who were marching eastward from Widdin. This movement of the Turks aroused Krudener to a sense of his error, and he sent a force of three regiments to take Plevna. The attempt was successful, but the Russians had hardly taken possession of the town before they were attacked and driven out, with heavy loss, by a superior force coming from the direction of Widdin. The Turkish force around Plevna amounted to 50,000 men, amply supplied with artillery, and their position was upon a series of commanding hills and was strongly intrenched.

The Grand Duke Nicholas reinforced General Krudener and brought his force to a strength of 32,000 infantry, 160 guns, and three brigades of cavalry. On the 31st of July, 1877, the Russians attacked Plevna from two different points. The Russian right wing, under General Krudener in person, accomplished nothing; the left, under General Schackoskoy, made a vigorous assault and carried three lines of Turkish intrenchments in the face of the most gallant resistance.

The Turks, seeing that Krudener did not attack, now threw every available man against Schackoskoy, and by determined effort drove him from the redoubts he had captured. The Russian loss in the battle of the 31st was 5,000 dead and wounded; the Turkish loss was also heavy. After the retreat of the Russian army, the wounded were slaughtered by the Bashi Bozouks. For some time the Russians remained inactive, awaiting reinforcements. In the meantime Souleiman Pasha made a determined effort to recover the Shipka Pass. This pass had been fortified by the Turks at the outset of the war to resist an attack from the north. Upon gaining possession of it the Russians had strongly fortified it towards the south, from which direction the Turks would seek to recover it, and had made the roads from the north practicable for artillery and trains. The summit of the pass is about 4,324 feet above the sea and 2,300 feet above the village of Shipka. The Russian force consisted of less than four battalions and sixteen guns. Souleiman Pasha's army outnumbered them ten to one.

On the 21st of August, 1877, Souleiman Pasha made a heavy attack upon the Shipka Pass, and for three days maintained it with great vigor, forcing the little garrison to great exertions to hold their positions. By the afternoon of the third day the Russians were thoroughly worn out and their ammunition almost exhausted. At this juncture the Turks were pressing heavily the positions on the

flanks of the Pass, which commanded the Gabrova road, and with a fair prospect of carrying them. As their line steadily advanced a ringing cheer was heard in the valley below, and the advance guard of the Fourth Rifle Brigade, mounted on fleet Cossack ponies and led by General Radetzky in person, dashed up the mountain side towards the endangered points. At once dismounting his men Radetzky threw them into the fight, checked the Turkish advance and held his ground until the arrival of fresh reinforcements, when he drove the Turks back down the mountain side. Not disheartened, Souleiman continued his attacks for four days longer. Souleiman now ceased his attacks and changed his plan of operations.

Turkish Cavalry.

He brought up fresh troops, and on the 14th of September opened a heavy fire upon the Russian works from eight-inch mortars. On the 17th, at three o'clock in the morning, the Turks suddenly clambered up the steep mountain side and carried a trench some distance in advance of the main work. Until six o'clock reinforcements swarmed up the mountain to this point; they held their ground until noon, when the Russians, by a supreme effort, drove them back into the Pass below, inflicting terrible losses upon them. Three thousand Turkish soldiers were left dead on the mountain side. The Russian loss was about 1,000. The Turks fought with great gallantry in this battle.

The Russian soldiers were courageous, strong, capable of great resistance, well disciplined and devoted to God and their emperor. The following events were published in an article entitled "Russian Soldiers Praised," in the "New York Sun," March 6, 1904, and are reproduced by permission:

One of the Pereslaff Dragoons was captured during the Khivan campaign in 1873, and ordered to kneel before the Khan, to whose Kibitka, or audience tent, he was taken. "I kneel only to God and the Emperor," said the Russian. "Take him outside and flog him with leather whips," commanded the Khan. It was done. After over a hundred strokes the man fainted. He was revived and taken back to the Kibitka, but again he refused to kneel or pay any kind of reverence to the enemy. Then the Khan, mad with rage, subjected him to a favorite Turcoman punishment. A sword was plunged into a brazier until it was white hot, and then passed in front of his eyes at the distance of about two inches, burning away his sight forever. Still the blind hero, in his agony, adhered to his resolution, until the Khan at last drew a dagger and stabbed him to the heart.

Another instance of heroic conduct is that of a Russian company of infantry in the Khokandese campaign. The artillery was badly needed at the front in one of the battles, but its advance was stopped by a deep ditch. Instantly the foot soldiers threw themselves into the ditch and filled it up with their bodies, so that the guns could gallop over them and engage the enemy. Dogged determination is the main characteristic of the Russian soldier, as it is of the Russian nation."

The following article is reprinted by permission from the "New York Tribune" of September 24, 1906, which compliments the Russians: Surgeon Raymond Spear, U.S.N., in reporting his observations in the Russo-Japanese war to the General Staff, presented a new and decidedly complimentary view of the Russian troops, besides furnishing valuable and interesting information concerning the diet of the Russian army, the character of the wounds inflicted, etc. He says:

"Taking an average, the men were larger and heavier than our soldiers and possessed of far better physiques. Their dispositions are simple and sympathetic to a degree; they have no vicious habits.

"As a body, the soldiers of the Russian army, in the opinion of many foreign attaches, were second to none in the world's history. Their spirit was good, and they possessed the necessary courage for fighting."

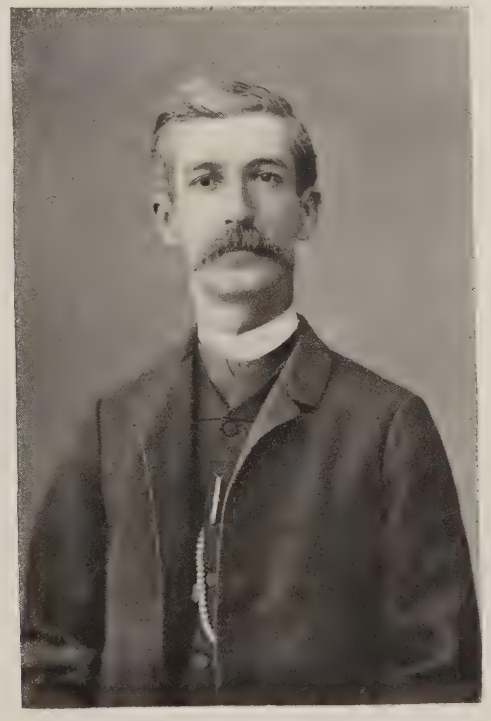
He also speaks highly of the Russian Cossacks. One example of bravery is related in Dr. Spear's report, which is the following: A Russian officer in Harbin presented a good example of what a soldier may endure and live. In one engagement he was struck by a piece of shell on the head, and sustainued a compound fracture. He was sent to a hospital, operated upon, recovered and returned to his regiment. Later he was stabbed through the palm of his right hand in a charge. This healed rapidly. In still another engagement he was shot by a small projectile through the abdomen. He soon recovered from this, rejoined his regiment, ready to try his luck again, when peace was declared, much to his disappointment.

During August many desperate efforts were made by Mehemet Ali, to push the Russian army back over the Lom. He accomplished his purpose on the 29th of August, when he attacked the Russian forces at Karahassan Keui, and forced them to retreat across the river. On the 20th of September he attacked the position of the Russians at Cherkovna, but he was forced to retreat, sustaining a heavy loss.

At the same time the Russians were vigorously attempting to capture Plevna. About the middle of August, the alliance between Russia and Roumania having been completed, the Russian army in front of Plevna was heavily reinforced by Roumanians. On the 25th of August the main body of Roumanian troops moved across the Danube and approached Plevna. Six days later Osman Pasha with 25,000 men made a sharp attack on the Russians at Pelisat, but he was driven back after losing heavily.

On September 2nd an army of 22,000 Russians commanded by General Skobeleff and Prince Imeretinki made an assault on Lovatz, and after a fearful struggle carried it. The Russians lost less than 1,000 men, while the Turks retreated leaving more than 2,200 dead and wounded on the field. On the 4th of September an attempt was made by Osman Pasha to retake Lovatz, but it was unsuccessful.

On September 9th the Roumanian troops arrived from Verbitza, took position at the north of Plevna, thus entirely surrounding it on the eastern side of the Wid. On the 11th of the same month several attacks were made by General Skobeleff upon the breastworks at Olcogas, and the last time he drove out the garrison after a sharp hand-to-hand encounter. Meanwhile the Roumanians were making an attack upon the central works; though they displayed great gallantry they were driven back. Finally in the next evening the redoubt was carried by six Russian and one Roumanian battalions, and the work was carried after a desperate struggle. Osman Pasha, however, made six fierce assaults and at last succeeded in driving Skobeleff back to the position he had occupied on the morning of September 11th.



ALEXANDER W. HIDDEN, taken in 1886.

By this time Osman Pasha had received provisions and reinforcements, bringing his army to a strength of 50,000, and the Russian commander was forced to admit that the only hope of occupying Plevna lay in a regular siege. With an army of 120,000 the Russians and Roumanians completely encompassed the doomed town. Several sallies were made by the Turks without much effect. The besieged army began to fail in provisions, sickness broke out in their ranks, and the suffering was intense. Osman Pasha perceived that his only hope of salvation lay in breaking through the Russian lines and making his escape towards Widdin. The Turkish loss due to sickness, desertion, and shells from the Russian bombardment, which was continuous, now reached three hundred men daily and Osman Pasha decided

to make a desperate effort to break through the Russian lines and reach Widdin. This might have been successful had not the Russian commander gained information, through some mysterious channel, of his intention and made ready to foil his attempt. On the night of December 9th Osman Pasha quietly moved from his position and gathered his whole force on the banks of the River Wid. This move was observed by Skobeleff, who brought his army forward and occupied the deserted works. Early the next morning the Turks crossed the Wid by means of two bridges and attacked the Russians with such force that they were for a time successful, capturing eight cannon and almost annihilating the Sibirsky grenadiers. This accomplishment, however, brought them under the fire of 100 cannon of the second Russian line, and at the same exposed them to the attack of a heavy force of infantry. The Turks now engaged in a hand-to-hand conflict and were slowly forced back until they took shelter under the river bank. The Russians by this time had moved quickly forward on the east bank of the Wid, and having seized the Turkish works now occupied Plevna.

Osman Pasha now found himself hemmed in on all sides, with no prospect of escape; he was severely wounded. At half-past twelve o'clock he sounded a parley, and opened negotiations with the Russian commander. The result was that he surrendered his entire force unconditionally to the Emperor of Russia, who subsequently returned him his sword in recognition of his bravery. By the surrender of Plevna over 30,000 prisoners and all the artillery, arms and military stores of Osman Pasha's army fell into the hands of the Russians, exclusive of 20,000 sick and wounded. It was the most terrible disaster Turkey had experienced during the war. The entire left wing of the Turkish army was destroyed, and the road was opened to Adrianople and Constantinople.

Osman Pasha was a native of Asia Minor and studied the art of war in Constantinople. At the close of the war Osman Pasha was appointed Minister of War as well as Grand Marshal of the Palace, and gained powerful influence over the Sultan, whose daughters later married the two sons of Osman Pasha. He died on the 4th of April, 1900.

The fall of Plevna encouraged Servia to renew the war with Turkey. On the 15th of December Prince Milan issued a proclamation declaring war against Turkey, and ordering his troops to cross the frontier. The Servian army thereupon entered Turkish territory at Pirot on the 16th and advanced upon Kossovo. On the 24th of December, after eight days of hard fighting, the Servians captured Ak-Palanka on the Danube southeast of Widdin, and on the same day they began the bombardment of Nissa, which place surrendered to them on the 11th of January, 1878. By this capture 8,000 Turkish soldiers, 90 cannon and 12,000 rifles fell into the hands of the Servians; they also captured Kershumli, where they found twenty-four Servian soldiers and two officers impaled.

Up to the fall of Plevna the Turks had maintained the contest with hopefulness as well as with vigor. They now began to despond, and the Turkish Government appealed to the Queen of England to use her good offices in securing an armistice. The Turkish request was immediately presented to the Czar by England; the Emperor Alexander replied that if the Sultan desired an armistice he must apply

to the Russian commander-in-chief for it. In the meantime the Russians followed up vigorously their success at Plevna. General Gourko with a strong force was at once thrown across the Balkans. On the 31st of December he captured the Turkish position at Tashesan after a severe battle. In the same month (December), 1877, the Turkish transport steamer "Messina," with 700 troops on board, was captured by the Russians in the Black Sea and taken to Sevastopol.

On the 3rd of January, 1878, Gourko captured Sophia. On the 9th General Radetzky captured the entire Turkish force defending the southern outlet of the Shipka Pass, numbering 41 battalions, 10 batteries and a regiment of cavalry. This brilliant victory gave to the Russians a free passage to the Balkans notwithstanding the great severity of the weather.

Senayi Medaliassi,
Given to the writer by the Chamberlain Emin Bey, on the 5th of November, 1890, for an invention of a fire alarm.

In Asia the Russians captured Ardahan; at Aladja Dagh, near Kars, the Turks under Achmet Mukhtar Pasha after a severe conflict were defeated by the Russians under Grand Duke Michael and Generals Loris Melikoff, Lazareff and Heimann, October 14th and 15th, 1877. The Turkish army was divided and broken up, the strong camp taken with many prisoners and 38 guns. In the meantime the siege of Kars was pressed with vigor. The Turks made several sorties, but with little success, and on the night of the 17th of November, 1877, the Russians under General Loris Melikoff in person assaulted the defenses of Kars furiously; the battle lasted the next day, November 18th. Kars was captured, with 10,000 prisoners, 300 cannon and large quantities of stores, arms and ammunition.

Achmet Mukhtar Pasha was born in Turkey, 1837, and generally believed to have been a natural son of Abdul Medjid. He was educated at the Constantinople military school; was rapidly promoted and became successively professor and governor of the school. He served the Turkish Government in different capacities.

In consequence of the defeat of the Turks by the Russians, a revolution broke out in January, 1878, in Thessaly, Epirus, Macedonia and Crete; and on February 2, 1878, about 12,000 Greek troops entered Turkish territory. In the meantime the Turkish Government dispatched a fleet under the command of Hobart Pasha to Piræus, but the Greeks compelled him to leave the port. The Greeks took Domokos in Thessaly, then an armistice was concluded between Greece and Turkey, but the fighting was still continued by the Greek insurgents with various successes until the Turkish Government, in the middle of March, 1878, sent to Volo, then a Turkish province, 12,000 troops and quelled the insurrection.

During this time the Turks perpetrated the most infamous crimes; a number of villages were completely destroyed and many lives lost.

NICHOLAS W. HIDDEN, at twenty-six years of age.

By this time the Turks were thoroughly alarmed and every effort was made to bring about peace between Turkey and Russia. On the 9th of January, the day that witnessed the capture of the Shipka army, the commander-in-chief of the Ottoman army informed Grand Duke Nicholas that he was authorized to conclude an armistice. The Grand Duke only answered that he had sent to St. Petersburg for orders, and at the same time continued his advancing march into Turkey. Server Pasha and Namyk Pasha were at once dispatched by the Sultan to treat with the Russian commander and arrived on the 18th of January at the headquarters of Grand Duke Nicholas. They were promptly informed that he would

hold a conference on reaching Adrianople. This city he entered in triumph on the 20th of the same month, 1878. Before evacuating that city, however, the Turks destroyed all their provisions and exploded their powder magazines and ammunition depot.

After the occupation of Adrianople by Grand Duke Nicholas, Mukhtar Pasha, who had arrived in Constantinople in December, 1877, was appointed commander of the army raised to defend the capital against the invasion of the enemy. Orders were given to organize the citizens, and thousands of them drilled daily, but although the Russians, under General Budetzky and Gourko, advanced as far as San Stefano, ten miles from Constantinople, the war ended in a very short time and they were not needed.

It was reported that during the last Russo-Turkish war, when Abdul Hamid heard that the Russians were advancing towards Constantinople, instead of putting himself at the head of his troops to defend his capital, as all his predecessor Sultans have done from Osman I. to Mahmoud II. the Reformer, showing great bravery and becoming the terror of Christendom, he lacked that physical courage which is ingrained in the Turkish nature, and made preparations for ignominious flight, and kept a swift war vessel under full steam, day and night, ready to carry him with his favorite wives and treasure to some safe retreat.

An armistice was signed on the 3rd of February and hostilities were brought to an end. On the 4th of the same month Erzeroum surrendered to the Russian forces.

Erzeroum is said to have been founded by a Grecian general, A.D. 415. Its Byzantine name was Theodosiapolis. As Ardzen (or Arsen)-i-Roum it was taken by the Seljuks in A.D. 1201 with great slaughter. The survivors removed to the present site, which is a little further west. In 1242 it fell into the hands of the Mongols, and in 1517 into those of the Ottoman Turks.

England, fearing that the Russians would occupy Constantinople, applied to the Porte for a firman admitting her fleet to the Dardanelles, but the application was denied. In spite of this refusal the British fleet of six vessels under Admiral Hornby entered the Dardanelles on the 13th of February, 1878. Two of the iron-clads were left at Gallipoli to protect the outlet; the other four vessels entered the Sea of Marmora and went to Princes Islands, about thirteen miles southeast of the city. From thence they moved to Moudania Bay, forty-two miles south of Constantinople, as there was a better anchorage and easier telegraphic communication with Constantinople.

During the Byzantine period the Princes Islands in the Sea of Marmora have been the summer resort of emperors, also a place of exile of the princes, from which its name is derived. They are nine in number, four of which are inhabited, Proti, Antigoni, Halki and Prinkipo, the last of which is the largest. The climate is mild and salubrious. The wealthy Christian inhabitants of Constantinople have their summer residences there. There are several monasteries built during the Byzantine epoch.

Grand Duke Nicholas made his entry into San Stefano February 24, 1878, with one regiment of Cossacks and a special company, and on the 3rd of March a treaty of peace was signed there by the Russian and Turkish representatives.

On the 26th of the same month the Grand Duke Nicholas with twelve of his

officers in the imperial steam yacht "Levadia," followed by sixty officers in the "Constantine," paid a visit to the Sultan at Constantinople. Here a conference was held in the palace of Dolma Baghtcheh between Grand Duke Nicholas and his imperial host, at which all the officers attended. Three-quarters of an hour later the Grand Duke and his officers went to the Beylerbey Palace on the Asiatic side of the Bosporus, where the Sultan visited him forty-five minutes later. The next day he was the guest of the Sultan at dinner.

The terms of the treaty drawn up at San Stefano were so threatening to the

EB-UL-HUDA,
Astrologer for Hamid II.

interests of Europe that a demand to have them altered was made by Austria and Great Britain. An invitation was extended by Prince Bismarck to hold a conference at Berlin, and delegates were sent by Great Britain, Russia, Germany, Austria-Hungary, France, Italy and Turkey. The last of these countries sent three plenipotentiaries, namely: Alexander Karatheodori Pasha, a Greek; Sadoullah Bey, the Turkish ambassador at Berlin; and Mehemet Ali Pasha, a French renegade. Greece, Roumania, Servia and Montenegro sent representatives who, although they were not members of the congress, attended the sessions in which

their respective countries were concerned. On July 13, 1878, it was decided that the Danubian provinces, Servia, Roumania and Montenegro, were to be independent; Bulgaria was to be an autonomous principality tributary to the Sultan and ruled by a prince elected by the population and approved by the Sultan, and Prince Alexander of Battenberg was elected on the 29th of April, 1879; he was deposed September 4, 1886, and succeeded by Ferdinand Duke of Saxe-Coburg-Gotha on the 7th of July, 1887; and on the 5th of October, 1908, Prince Ferdinand proclaimed the independence of Bulgaria. A part of Thessaly was given to Greece; Bosnia and Herzegovina were to be occupied and administered by Austria-Hungary under Turkish sovereignty. In 1908 these two provinces were annexed as appanages of the Austro-Hungarian crown. England occupied the island of Cyprus; Russia held Kars, Ardahan and Batoum.

All the Christian provinces that were under the intolerable tyranny of Turkey and gained their freedom through the noble assistance of Russia, the only power which often shed her blood in behalf of the Christians, have grown rapidly in population, education, civilization, industry and wealth. Their towns are embellished with wide streets and avenues, with palaces, parliamentary buildings, national banks, post-offices, theatres, hotels, handsome houses, parks and public gardens where bands play on summer evenings. Schools, colleges, universities and military academies are established; factories, railroads, wagon-roads are built, and traveling is now safe. Previously people were compelled to go in large parties well armed. Even Bosnia, the most barbarous province of Turkey, where robbery and murder were considered no crime, has now, under the Austrian sway, become a peaceful and prosperous province.

A short time after the assassination of Abdul Aziz, Midhat Pasha, the ex-Grand Vizier, suddenly departed for Europe from whence the Sultan recalled him to Constantinople on deceptive promises. He was appointed first as governor of Syria, and then of Smyrna. After a while he was summoned to Constantinople on the charge of being connected with the death of Abdul Aziz. Midhat Pasha, fearing the consequence of the crime, sought refuge under the protection of the French consulate at Smyrna, but he was surrendered and sent to Constantinople.

On the 29th of June, 1881, an investigation of the assassination of Abdul Aziz was held in the Malta Kiosk at Yildiz, where all the guilty ministers were summoned. They were tried, convicted and exiled, with the exception of Midhat, who was condemned to death. Through the intercession of the British Government his sentence was commuted to banishment for life to the town of Taif in Arabia. Here several attempts were made to poison him, which were foiled, owing to the fidelity of his servant Arif, who was offered a handsome reward for the death of his master. Seeing that every attempt was useless, a Circassian colonel, Mehemet Lufti, arrived at Taif, with imperial orders. Through these orders, on the night of the 26th of April, 1883, about 1.30 A.M., soldiers broke into the room of Midhat and strangled him. By the orders of the Sultan his head was embalmed and sent to Constantinople. Behlivan Moustapha, who was condemned to death, confessed, it is said, that he had strangled Abdul Aziz, and then cut the arteries of

both arms, so as to give the impression that he had committed suicide. Hussein Avni Pasha, Minister of War; Achmet Kaiserli Pasha, Minister of the Navy; and Reshit Pasha, Minister of Foreign Affairs, who were also in the plot, were previously killed by Hassan Bey, the Circassian, brother-in-law of the deceased Sultan.

Midhat Pasha, another great statesman of Turkey, was born in Constantinople in 1822, and was descended from a Greek family which embraced the creed of Islam. He received his education at home, under the direction of his father, who was a Kadi of great reputation and extensive knowledge.

At an early age Midhat entered the administration of his country, and was successively appointed secretary to various missions in Syria, at Konieh, and in Kastamuni. During 1857 and 1858 he visited the capitals of Western Europe, where he carefully studied the various national institutions, especially the economic and administrative departments.

On the 15th of June Midhat narrowly escaped being murdered by Hassan Bey, a Circassian officer. During the reign of Abdul Hamid, Midhat Pasha succeeded the Grand Vizier Mehemet Rushti Pasha, and on the 5th of February, 1897, Midhat Pasha was dismissed and banished from the Ottoman Empire. The greater part of his exile was spent in England. In 1879 he was recalled to Constantinople, and soon afterwards he was appointed governor of Smyrna. But in May, 1881, he was arrested, and accused by Abdul Hamid of having been the head of the conspiracy against the life of Abdul Aziz, who was assassinated on the 4th of June, 1876. Without any reliable evidence against him he was sentenced to death by a tribunal which consisted of men hostile to him.

Midhat, although nominally a Mohammedan, had been taught by his sojourn in Europe to respect the religious convictions of others. One day, when he was in power, he was moved with indignation on hearing the news of the massacre in Bulgaria by the Moslems, when thousands of innocent men, women and children were barbarously slaughtered. He said to one of his secretaries, who defended the massacre, "Bey'im, you are wrong in defending these robbers, for they merit that name; remember that all the waters of the world could not wash away the innocent blood of the murdered women and children. Remember that we are living in times of civilization and progress, and if we continue to practice such barbarities, Turkey, in years to come, will exist only in name."

During this time an unsuccessful attempt was made by Ali Souavi and his followers to free Mourad from Cheragan Palace and re-enthrone him, but they were surprised by the imperial troops and were totally annihilated.

The instruction of the Turkish children was formerly conducted in only two kinds of schools; the mektebs, or primary schools, taught by the Imams or clergy; and the medresses, or schools of theology. Abdul Hamid, however, established (as previously stated) a number of schools in which the rising generation is instructed according to European methods.

When the date for entering a primary school is fixed by the father and mother of a Moslem child, the event is celebrated by his family, friends and all connected with the school where he is to be a pupil. That day is observed as holiday; the lad is dressed in his best clothing with a velvet fez ornamented with pearl tassels, jewelry and gold pendants; a small but costly shawl is folded around his waist and one arm, and over it the tchanta or school bag, embroidered with crescents and other designs in gold thread, is worn as it is by the boys of other nations, on the left side, fastened to a strap passing over the right shoulder. Thus equipped, the new schoolboy is placed on the back of a finely caparisoned horse. Through the streets in the neighborhood of the school, he leads a procession consisting of his schoolmates, boys and girls walking in couples, chanting verses suitable for the occasion, then all vociferating in full chorus Amen! Amen! They are preceded by the master of the school which the boy is to attend, who walks backward in order to keep a constant and watchful eye on the pupils, to impress those who witness the ceremony with the vigilance the teacher constantly exercises; he also beats time with a long wand, not the style of Italian opera but up-and-down in the true oriental fashion. After their return home, small Turkish coins are distributed to the poor people who by this time have assembled around the house. In the rooms of the above-mentioned schools there are no desks, the boys seating themselves in Turkish fashion on the floors, which are covered with matting. Steel pens are not used by the Turks, but kalems or reed pens with no split; they are dipped into a thick ink made for the purpose, and in their chirography they always commence at the right and go to the left; to absorb the ink they use a sand-sifter in lieu of blotting paper. When writing, they do not move their hands, they move the paper. As a rule, the Turks show more respect for schoolmasters and to all who possess intellectual endowments than do western people.

Reforms which have been commenced by Sultan Mahmoud II., such as the adoption of European uniform for himself and the army, improved military drill, and the establishment of schools, were continued by his son Medjid, who also built palaces and public buildings in a modern and improved style. His brother Aziz made an important change, which was the erection of stone instead of wooden

JOACHIM III.
The Greek Ecumenical Patriarch of Constantinople.

building, so as to lessen the danger of fire. In 1868 he issued an Irade empowering foreigners to hold real estate; concessions were made for improvements of every kind, and ironclads were first added to the navy; the army was reorganized and thoroughly drilled by German officers. Factories of different kinds were erected and put under the superintendence of foreigners. A very fine

naval arsenal was built extending from Azap Kapou to Hasskeui, with all modern improvements, controlled by a corps of skilled English and Scotch shipwrights and mechanics. In their association with foreigners there was some improvement in the manners and customs of the Turks, but nothing of the kind was perceptible in their home life, and it could scarcely have been so under the influence of a creed so debasing as that of Mohammed.

The Great National Greek School, which has a library of nearly 20,000 volumes, is one of the finest institutions of learning in Turkey, and was built at Phanar, on the Golden Horn, in 1881, by the Patriarch of Constantinople, Joachim III., a man of fine scholarship, a linguist and of noble appearance. He was born at Boyadji Keui, a village on the European side of the Bosporus, in 1834. He filled the Patriarchal throne from 1878 to 1883. During his five-years' administration he rendered great services to the Hellenic cause, and his name is associated with innumerable works and institutions of charity. He resigned in 1883, as a protest against the attempts of the Porte to encroach on the privileges of the Patriarchate, and lived in retirement at Mount Athos. In July, 1901, he was re-elected Ecumenical Patriarch of Constantinople. The Orthodox Church of the East, or, more briefly, the Orthodox Church (the Western nations call it the Greek Church) was originally founded by the Apostle Andrew at Foundoukli (literally hazelnut village) formerly called Argyropolis, located between Top Khaneh and Kabatash on the European side of the Bosporus. The Apostle Andrew ordained in A.D. 36 Stachis, one of his disciples, as first bishop, who governed the Church of Byzantium for sixteen years. Apostle Paul mentions him in his Epistle to the Romans (16:9); he was succeeded by Onissimus (Col. 4:9).

The title of Patriarch was first given to the Bishop of Constantinople, Metrophanes I., A. D. 320.

The title Ecumenical (Greek, Oikoumenikos, i. e., Universal) was first adopted by the Patriarch John II. in A. D. 518.

The Ecumenical Patriarch of Constantinople is assisted by a synod of twelve bishops and represents the spiritual government of the Eastern Orthodox Church.

The Synod, which now elects the Patriarch, consists of lay representatives as well as clergy, thus maintaining the old tradition of election by the clergy and the people of Constantinople.

The Orthodox Greek Church possesses one great advantage over the other branches of the church. The Gospel is read in the original Greek language.

According to Dr. Paspati* an authority, the Christian religion began in Palestine, was transformed in Byzantium, and this transformation later was accepted by all Europe.

There is also a theological seminary of the Greek Orthodox Church at the island of Halki in the Sea of Marmora, built in the year 1844 by the Patriarch Germanus IV.; at this place there is also a Greek commercial college where the sons of wealthy Greeks are educated.

*See "Siege and Capture of Constantinople," by Dr. Paspati.

In 1884 an incident happened at Yenikeui on the Bosporus, where the summer residence of the writer was. The house being situated on the banks of the Bosporus, a two-pair rowing pleasure boat was kept by him. One day two well-known Greek boys of a prominent family took the boat to the next village, Stenia, and while passing by the Turkish gunboat stationed in the harbor of said village the boat, though carrying the Stars and Stripes, was taken by the orders of Captain Achmet and was fastened to the side of the gunboat.

The writer's brother, Nicholas W. Hidden, being notified, at once boarded a caique and went near the gunboat, and finding his boat tied up alongside, he boarded her, and with a knife cut the rope and rowed away.

Seeing this, the officer on deck at once notified the captain, who appeared and with gestures threatened the intruder with arrest, and ordered the crew to lower one of their boats to chase and retake the boat.

The captain, considering the bold action of Mr. Hidden, who paid no attention whatever to his threats and yells, and was by this time far out of his reach, and thinking that his efforts would be fruitless, abandoned the chase. Had the crew of the gunboat overtaken and boarded Mr. Hidden's boat, his intention was to capsize the boat and leave them to their fate. The following day the writer had a personal interview with Hon. G. Harris Heap, Consul General of the United States at Constantinople, who was appointed to his post July 12, 1878, and stated to him the case and asked satisfaction from the Turkish Government. Mr. Heap, being very friendly with the Turkish Admiral Hassan Pasha, communicated the case to him, who at once sent for the captain of the gunboat and inquired the cause of the capture of the boat. The captain in reply said that he thought private boats had no right to carry stars on the prow of a boat, but only the Government boats. The Admiral then reprimanded Captain Achmet and sent an apology to Mr. Heap for the mistake.

Two days after, Captain Achmet sent an officer rowed by four sailors and reached the writer's house; the brother of the writer, seeing the officer landing on the wharf where the boat was stationed, and surmising that they came to retake it, said to him, "Dare you touch it," and pointing to the flag said: We have more right to use the stars than you, as our flag has many stars to one of yours. But the officer courteously answered that he brought an apology from Captain Achmet, with an invitation for both brothers to dine on board the gunboat; but Mr. Hidden politely evaded the invitation. Later, for cause unknown, the captain was removed.

In March, 1885, King Oscar of Norway and Sweden visited Constantinople.

In the same year a tramway company was organized, which opened communication between Galata and Chishli. The next year water was brought to Constantinople and its suburbs, from Lake Derkos.

In March, 1889, King Milan of Servia visited Constantinople; from thence he went to Jerusalem; came back, and spent most of the summer in Therapia, a village on the Bosporus, and at Prinkipo, one of the gemlike islands in Marmora Sea. His son, King Alexander of Servia, also visited the Ottoman capital, in June, 1894.

On the 2nd of November, 1889, the Emperor and Empress of Germany arrived at Constantinople on a visit to the Sultan.

On the 18th of September, 1890, a serious disaster occurred near the southern coast of Japan, in the loss of the Turkish frigate "Ertogrul," during a severe gale; there were 653 persons on board, of whom 583 were lost. One of these was the Vice-Admiral Osman Pasha, as well as a number of cadets from the naval school (Mekteb Bahrieh).

In 1892 the Sultan organized an irregular new cavalry composed of the wildly ferocious and desperate Kurds, to which he gave his own name Hamidieh. He also summoned a number of their chiefs to Constantinople, invested them with military rank and decorations as a reward for horrible atrocities committed by them in past years; provided them with the best of modern arms and showy uniforms, including Kalpaks or black Astrakhan caps having brass badges in front. During their stay of several months in the capital, they were frequently seen by the writer

in this dress. These Kurds constitute ever since a brigade of legalized and lawless robbers, free from any restriction or control. They were thus sent back to their own country. They are the same desperadoes who have already and will continue to devastate and pillage Armenia. The Turkish Government invariably denies all these outrages. It is natural that it should do so. Abdul Hamid always favored them, for he considered them a bulwark against the Armenians in case of revolt.

During the reign of Abdul Hamid two Kurdish chiefs have constantly com-

NERSES VARZABETIAN,
The Armenian Patriarch of Constantinople.

mitted fiendish atrocities upon the inhabitants of several Armenian villages in Asia Minor. The Armenian Patriarch, being informed of the outrages committed by them, communicated the matter to the Sublime Porte, requesting redress. After a long delay the two chiefs were captured in 1879, and sent to Constantinople to be tried and punished. Abdul Hamid, hearing of their arrival, wished to see them, and they were sent to Yildiz Palace in their national Kurdish costume. They were forgiven by the Sultan, who ordered both to be dressed in colonels' uniform and decorated. By the orders of Hamid two large frame houses were bought at Beshiktash for their habitation; at the same time he presented to each one of these

two Kurds a wife from the numerous slave-girls he had in his harem Later they were promoted to higher rank and appointed as aids-de-camp of the Sultan.

In 1894 a massacre took place in Turkish Armenia, caused by a Kurdish raid in which two Kurds were killed. Their corpses were conveyed by friends to Moush, who declared that the Armenians had revolted and killed some of the Sultan's troops. This report was telegraphed to Constantinople, and served as a pretext for an order from the Sultan to massacre the defenseless people, upon whom his troops committed the most indescribable outrages with the least regard for age or sex. The end of this savage butchery came only when there was no more material left for it, after the inhabitants of more than thirty Armenian villages had been murdered and their houses destroyed. In one place a number of men, women and children had assembled for safety and were finally induced to surrender, only on the solemn promise of protection from the Kurds; but after having done so, many of them, including several priests, were seized and buried alive; some were impaled in Turkish fashion, and others were driven into houses around which inflammable materials were piled, then fired, burning the inmates slowly to death.

Hundreds of women and young girls, after receiving the most agonizing and fiendish treatment from the soldiers, were killed by them. Even the little children were not exempted, and were used as targets by brutal soldiers. In Gerun, as well as in the vicinity of Bitlis and Urfa, the most horrible outrages were committed by the Turks and Kurds, at which time they seemed determined to break all their previous records. In the first-named place several hundred houses were destroyed, 1,200 Armenians were massacred; 150 of the finest young men and women were taken captives for the most immoral purposes; while in their agony many mothers threw their little ones into the river, preferring death to the fearful fate which awaited them. Many of the wives and female relatives of Christians were taken from the Kharput vilayet into the Turkish harem; at another time, twenty Armenian women were dragged into the harem of Hussein Pasha of the Van district; also several into that of the Commissaire of Police; while many others, singly and in couples, were taken into other houses or sent to different parts of the country. A Turkish Agha at Tadem exchanged Christian women and girls for horses and donkeys; the same Agha also distributed women and girls among the zabtiehs or policemen, and soldiers who were quartered at Yertmenik for the protection of the village.

In accordance with their belief, the Turks regard the Christians as animals which they have subdued and enslaved, and despise them, as they have been created only to serve the faithful. The foundation of their history from the most obscure years up to the present time is full of conquests, devastations, conflagrations, massacres of an absolute despotism, and of most infamous consequences. They control several millions of Christians, who are superior to them in character, intelligence and every other respect.

A touching incident is narrated of a number of Armenian women, part of a company who were being taken from Ouzum Oba to a Moslem village to embrace the doctines of Islam. While on the journey they reached a spot on the bank of the Euphrates, and one of them, realizing the terrible fate before her, called out to her companions and in a frenzy threw herself into the river, her example being instantly followed by over fifty of her companions. In addition to these a great number of Armenians were thrust into the dungeons of Erzeroum, Erzinghan, Marsovan, Hassankalon and Van, which were filled until there was only standing room, and the unfortunate but innocent men were compelled to sleep night after night in a standing position

leaning against the wall; hunger, thirst and slimy water almost maddening them. Among them were priests, teachers, native missionaries, physicians and peasants. Those of their number who refused to renounce Christianity or consent to some atrocious crime wre subjected to indescribable tortures while their tormentors laughed in glee. As a reward of these outrages Zekki Pasha, commander of the troops, and the Kurdish chiefs associated with him, were decorated by Abdul Hamid.

The following is a verbal statement of Mrs. Mary Amiralian to the writer, who met her at Miss Nouritza T. Terzian's house,* Fordham Heights, Bronx, New York, in the spring of 1911. She is a native of Marash, Armenia, speaking beside her own language, Turkish and English. She was present during the massacre of 1895, and said that the Turks killed without any provocation her husband, a young man, her father-in-law, her own father, a prominent citizen, two of her brothers-in-law and other male relatives. Also many innocent Armenians were mutilated in a very fiendish manner, their tongues torn out and their limbs amputated, and they were left in the street to die in agony. Many Armenian clergymen were burnt alive, some were blinded and afterwards killed, and many other unmentionable fiendish deeds were committed. Similar fiendish outrages were related to the writer by other Armenians who happened to be present at that time.

The following is an extract from the magazine "The Gospel in all Lands," January, 1896. A witness of some of the fearful massacres that have taken place in Armenia writes from Trebizond, October 17, 1895: "You will have read in the papers of the terrible massacres which occurred here on the 8th instant. At about 11 A. M., when every one was at his business in the market, some in their shops, others moving hither and thither on the streets, all unconscious of danger, suddenly every Armenian became conscious that he was in danger of being shot down by armed men that appeared on every hand. Some had no time to think, but dropped before the well-aimed bullet. The work of slaughter went on for more than five hours, and was only checked when the rioters' attention was turned to looting. The cruel, inhuman and wanton manner in which harmless men were cut down is sad to contemplate. Two potters, brothers, quietly working at their trade, were dragged into the street and, against their plaintive cry for mercy and the tears and entreaties of their wives, were ruthlessly murdered. Three brothers from another family were swept away, leaving an old decrepit mother, three widows and fifteen children. An industrious, plodding weaver was murdered at his own door. And so on—the instances are too numerous for detail. In short, the entire Armenian community, whether Gregorian, Catholic or Protestant, is utterly prostrate. About one in four of all the able-bodied men are killed, or, say, 500 in all. Scarcely an Armenian shop remains that is not looted. Three-fourths of the houses have been stripped, the safes of the rich have been broken open, and thousands of pounds of gold and valuables carried away or destroyed. With very few exceptions, all are thrown at one blow into a helpless condition. The men are as helpless as the women, or more so. Their resources torn from them, regarded with suspicion and hatred by half the population of the city, their lives in danger, they can do nothing."

Arrests are frequently made in Turkey, very unjustly, and on the slightest pretext, on suspicion. The following incident is an illustration. A short time before the writer left Turkey a number of Armenians, under arrest, passed the house at Yenikeui, a village on the Bosporus, his summer home. On inquiry he learned that they were Armenian cooks, quiet middle-aged men employed in wealthy families at Buyukderé, who had served the noon dinner, and were sitting together in a coffee-house, discussing their own matters, with the intention of returning in a couple of hours to their work. Suddenly the coffee-house was surrounded by a number of Turkish police, and in spite of their protestations to the contrary, they were arrested on the plea that they were planning a conspiracy against the Government. They were compelled to walk several miles to Galata-Serai at Pera, guarded by the police, who were changed at the different villages on the route. What finally became of these poor Armenians could not be learned, and the reader can only conjecture as to their probable fate.

About this time the writer went to the Imperial Ottoman Mint to visit an Armenian, Mr. Mardiros Mehendis, an ex-director of the Kaymes or treasury department, afterwards Commissioner of the postage stamp department, and on his return saw a pathetic sight. Two Armenians, handcuffed together and in the custody of a policeman, were going from the Stamboul prison over to Galata-Serai criminal court; the younger man was accompanied by his wife who carried her little daughter on her back, while her two sons, about four and ten years of age, bareheaded and barefooted, a sign of their extreme poverty, walked by her side. The smaller lad was crying bitterly and begged his father to carry him on his back, not realizing the utter inability of his parent to do so; his mother feeling, as every one else did, that her husband was innocent, had determined to accompany him to the prison with her children, as she feared that

*Miss Terzian, a native of Aintab, was formerly a school teacher in the American College, at Marash, Asia Minor.

he might be drowned. Naturally they were followed by a crowd, and as it was on the writer's way to Galata, he accompanied them as far as the Voivode police station; before they had reached the end of Galata Bridge the policeman, from pity or for some other reason, uncuffed the younger man, thus allowing him to take his son upon his back. This action was very significant, for if his prisoners had been guilty, he would have been instructed to be exceedingly careful of them.

Soon after this the writer met at Stamboul, late in the afternoon, a number of Armenians in the garb of their country, one of whom was a middle-aged man of gigantic size and fine looking, of peaceful appearance. They were in chains, the clanking of which could be heard at a distance,

Mgr. GULÉSSERIAN,
Bishop of Angora.

and attracted the attention of every one. They were guarded by several policemen, and were told that they were, in Turkish parlance, "to be exiled." This in reality means that they were placed on a vessel, and at night quietly taken out and dropped into the strong current of the Bosporus, like many others of their countrymen before and since. Dead men can tell no tales!

At the close of the Russo-Turkish war, Nerses the Armenian patriarch implored the Russian commander at San Stefano in concluding the treaty with

Turkey, to insert a clause stipulating that autonomy should be granted to Armenia, for she has been subjected from time immemorial to the same injustice and maltreatment as Greece and Bulgaria. His request was willingly granted by the commander, and Turkey accepted the conditions of the Berlin treaty to carry out such reforms and improvements as Armenia needed, and also guaranteed its protection, while England became the special guarantor of the promises of the Sublime Porte. Those reforms have never been carried out; the protection has never been given, any more than were the reforms promised by the Porte immediately after the Crimean War.

Early in the summer of 1895 an insurrection took place in Macedonia, the most important province of Turkey in Europe, without any result.

The dislike of the Christians by the Mohammedans is a national one and permeates all classes of society. An illustration of this is an incident in the writer's experience. Accompanied by Mr. Spanoudis and carrying a letter of intruduction from Achmet Nedin Bey, Commissioner of Public Works at Stamboul, the writer went on the 9th of May, 1888, to call upon Osman Bey, Djeza Reizi, Director of the executive tribunal of Galata-Serai of Pera, residing at Imrohorda Djaddessi in Scutari. They planned their course so as to reach the director's house before he left for the court, as they wished to intercede for a young Greek, a Turkish subject who had been falsely accused. When they arrived at his house they saw near it several little Turkish girls under the care of a man belonging to the mekteb or primary school, sent by the Khodja or teacher to collect the children and take them safely to and from their houses. They entered, and finding the little daughter of Osman Bey with her negress slave of the same age, about to leave, Mr. Spanoudis courteously asked her if her father was at home. She replied in the affirmative, called a servant and said to him, "Baba me soillé eki shapkali giaourlar kendini ghormek isteyorlar," or "Tell my father that two hated infidels wish to see him." It was a surprise to hear such an expression from a little girl eight or ten years of age.

This is attributable to the early teaching of the Mohammedan children of rich and poor, to dislike all Christians. As soon as the child is able to walk, if rich he is freely put under the charge of a male servant and remains with him until the time he is sent to school. These servants in whose charge the Mussulman children remain are generally ignorant, bigoted and of low manners. It is here that the child receives his illbred impressions, is taught to disdain the Christians in general as unbelievers or infidels, and taught to pronounce the epithets, Giaour, Kaiffir and many terms applied to Christians, and to treat them with contempt. If the child is poor, he is taught by an ignorant fanatic of a slave mother, or by a real wife just as ignorant or fanatic.

After that seed has been implanted, education, association, later studies, are powerless to eradicate these impressions from the mind of a Turk.

In October, 1895, an imperial Irade was granted to the Armenians by Abdul Hamid in conformity with the demand made by Russia, England and France, but those who understand the Turkish character know certainly that those promises of reform were evaded if possible; in fact they were not made with any intention of fulfilment, as the sacred law forbids equality and protection to the Christian population of the empire.

The Armenian revolutionists, encouraged by the outbreak in Crete, Syria and Macedonia, warned the embassies at Constantinople that the nonfulfillment of these promises for reform would force them again to make demonstrations against the Turkish Government. The embassies treated the threats with contempt. They planned outbreaks at Adana, Angora and Van. The last came to a head, but without any result; the majority of the revolutionists, with thousands of innocent Armenians, were slaughtered in cold blood.

Through spies the Turkish Government was fully informed as to the plan of seizing the Ottoman Bank, but nothing was done to prevent it. It was quietly

preparing for the following massacre. On the 26th of August, 1896, at 12.30 twenty-seven armed Armenians seized the Ottoman Bank at Perchembeh Bazar, Galata. They began firing and throwing bombs at the gathered crowds made up of low-class Turks and Kurds, who were organized previously for the occasion; they were armed with clubs and firearms. Turkish troops and police arrived at the spot and surrounded the bank; they had orders to assist the mob if necessary.

The revolutionists, seeing that by holding the bank they would not accomplish anything, thought it advisable to come to some terms for their own safety. They

ABDUL HAMID II.

demanded their liberty without conditions, and to be pardoned by the Sultan. If these claims were not granted they threatened to blow up the bank and all in it. The demand was communicated to and accepted by the Sultan; and the next day they were escorted by the director of the bank and the dragomans of the foreign embassies on board the steamer of the French line "Messagerie Maritime."

The day that the Ottoman Bank was seized by the Armenians was beautiful and the streets were crowded; very few knew what had happened, and all at once the slaughter and plunder began everywhere. Wherever the Turks met Armenians they killed without mercy. Foreign merchants saw their Armenian employees cut to pieces at the doors. European officials asked help from the officers in com-

mand of the troops, who were looking at the unmerciful slaughter. Their reply was "We have our orders." It was an officer who killed the Armenian clerk of the British Post Office. Some of the most horrible slaughter took place in front of the guard-house at the Galata end of the bridge, where many Armenian hammals were killed, in the presence of officers of the Sultan's household of the highest rank. They also had their orders.

An attaché of the French embassy at Constantinople happened to be in one of the main streets, strewn at that time with the corpses of freshly-butchered Armenians, when an elegant carriage with Turkish officers in gala costume, on the way to a council at Yildiz, came that way. The officers stopped the carriage, got out, and ran their swords into the bodies of the victims so that they might appear with blood-stains in the Master's presence. (See the "Times Weekly Edition," October 2, 1903.)

A band of these ruffians went toward Kassim Pasha and attacked a number of inoffensive Armenian workmen from the Eastern provinces, killing many of them. At the same time scenes of murder, outrage and pillage were taking place in Psamatia, and also in Hasskeui, a village in the Golden Horn, where there had not been the least disturbance, and several hundred persons were killed. The next day a large number of carts were busily engaged in removing the bodies of the murdered Armenians.

A revolution commenced in Crete on the 18th of May, 1896, and continued with varying success for a period of several months, notwithstanding assistance received from the Greeks.

On the 15th of February, 1897, the Greek Government sent Colonel Vassos with 1,500 troops to capture Crete, but this action was not approved by the European powers, and a blockade was instituted by them; in consequence of this both Greece and Turkey commenced preparations for war. The enthusiasm of the Greeks especially was unbounded, and their desire to initiate the effort for the liberation of Crete from the Ottoman power was very strong. On the 7th of April of the same year a body of the Ethnike-Hetairia or National Society, 1,500 in number, with Italians, crossed the frontier, attacked a number of Turkish block-houses, and advanced three miles into the country, where they were met and repulsed by 7,000 Turks. On the 17th of April war was declared formally; the same day the troops at the fort of Prevesa fired upon and sank the Greek steamer "Macedonia," belonging to the Steamship Company Panellenios; the Greeks, in turn, attacked Prevesa and demolished its fortifications. This was followed by the bombardment of other towns on the Adriatic coast, and by the evacuation of Arta by its citizens. The Greeks then opened fire on the Turkish artillery stationed on the heights of Imaret; while the infantry entered Epirus, dislodged the Turkish garrison at Filippiada, and from thence 1,000 of their number without any artillery and with but little ammunition advanced to Pendepigadia. Here they were met by 7,000 Turks; both parties fought bravely, but the Greeks were compelled to retreat.

A battle afterwards was fought at Milona Pass, which lasted for thirty hours,

when the Greeks were compelled to retire on account of the superior Turkish artillery and troops. Another battle followed at Reveni, where General Smolensky with 10,000 men fought against a Turkish army four times its size; a third engagement with an unsatisfactory result was fought at Mati, after which a retreat to Larissa was ordered. On the way thither the troops were alarmed by a bolting horse, which was followed by the cry, "The Turks are coming," when officers, soldiers and refugees swept indiscriminately across the plain towards the city, in their haste trampling many of their own number under foot. Soon after their arrival at Larissa they were ordered to evacuate it, and the place was immediately occupied by the Turks. At Reveni General Smolensky fought again and retreated; King George, desiring a change in the administration of affairs, appointed Ralli Prime Minister. It was determined to continue the war, and after waiting twelve days at Pharsala the Greeks fought a large number of Turks on the 4th of May, then retreated to Domoko; this was followed by several engagements between the two armies with varying success until the arrival of the Turks at Volo; and the Greek Government, realizing that further resistance was useless, asked the powers to interfere, and stop hostilities.

This was done by an armistice, but the terms proposed by Turkey could not be accepted by Greece. Hostilities commenced again, followed by another armistice signed on the 18th of May. Meanwhile the Greeks captured a Turkish merchant vessel belonging to the Company Hadji Daoud near the island of Tenedos; finally peace was concluded and signed at Constantinople on the 18th of September, 1897; the principal condition was that Greece should pay an indemnity.

Both parties, Turks and Greeks, fought well, but the former, as has always been the case, ill-treated the inhabitants. The Greeks were ill prepared for war and had to contend with an enemy greatly superior in numbers, ammunition and artillery.

The Greeks are a clever, intellectual, energetic and patriotic people; they are very progressive in education and in trade, and since they have been freed from Turkish rule have advanced amazingly in prosperity. Among the different nationalities which compose the Turkish empire the Greeks are the most progressive and most civilized.

The following incident which occurred during the Turco-Grecian war in 1897 is worthy of mention. In the assault on Papalivadi, the Turks were led by the Brigadier-General Hafiz Pasha, a man seventy years of age. He was advised by his adjutant not to remain seated on his horse as thereby he would be a good target for the sharpshooters. To this the venerable soldier answered, "I fought in the Crimea, and also at Plevna, and always remained on my horse; I shall not now do otherwise." He had scarcely uttered these words, when a bullet shattered his left arm; this was followed almost immediately by a similar accident to the right arm, and soon a shot in the mouth ended the life of this brave but unfortunate soldier.

Since the early part of February, 1877, Crete has been under the protection of a foreign fleet, which went so far as to bombard on the 21st of the same month those places of the island that the insurgents had won. Meanwhile the Greek Government sent a part of its fleet to Crete, and transported several thousand women, children and aged men to Greece.

On the 6th of September, 1898, a fight occurred in the town of Candia between the Mussulmans and the British marines; over fifty Englishmen were killed or wounded, which was followed by riots in various parts of the city. About 400 Christians were massacred. It was occasioned by the appointment of Christians as revenue officials. In the midst of the outbreak a British war-vessel in the harbor commenced to shell the town, which was soon in flames. This was followed by many horrible atrocities, committed by the Bashi Bozouks on the Christians. They cut open the bodies of their victims, then threw them into the flames of the burning houses; in this way at least 600 men, women and children were massacred. A circular was sent by the Turkish Government to the powers asserting that the

Athens, Greece.

trouble was provoked by the British, aggravated by the position assumed by the powers, and protesting against the bombardment of Candia.

On the 14th of September, 1898, an ultimatum was sent to Edhem Pasha, the Turkish military governor of Crete, by Rear-Admiral Gerard Henry Noel, commander of the British naval forces, demanding that within forty-eight hours he should surrender the forts and ramparts, disarm the Mussulmans, and give up the ringleaders of the recent riots. The matter was considered, and with a pretense of sincerity the governor surrendered a number of men as the so-called instigators, while the guilty ones were at liberty. Of the number in custody, only two were known to have had anything to do with it. It was satisfactorily proved that Edhem

Pasha, the Turkish commander, called the influential Turks together and urged them to massacre all the Christians found in Candia after the lapse of twenty-four hours.

The Turkish troops finally left on the 14th of November, 1898, thus ending the Ottoman rule in that island, a consummation greatly desired by its inhabitants.

On the 26th of the same month the Ministers of Great Britain, France, Russia and Italy met at the palace in Athens and announced to King George the appointment of his second son, Prince George, as High Commissioner of the powers in Crete. This action was strongly opposed by the Sultan, who sent Turkhan Pasha to Livadia on a special mission to the Czar concerning it, but was unsuccessful.

Prince Ferdinand of Bulgaria arrived at Constantinople on the 12th of May, 1898, on a visit to the Sultan. On the 18th of October, 1898, Emperor William of Germany with the Empress Augusta Victoria accompanied by their suites arrived at Constantinople on the imperial yacht "Hohenzollern."

On the 28th of October of the same year Prince Nicholas of Montenegro arrived at Constantinople. His Majesty Muzaffer-ed-din Shah of Persia, after visiting the exposition of Paris, arrived at Constantinople on the 30th of September, 1900.

In August, 1901, a body of 400 Kurds raided the Damizra district of Armenia, and destroyed twelve villages, leaving nothing but smoking ruins. Only the young girls were spared. They were carried off to the harems. All the male inhabitants were ruthlessly butchered.

In August, 1901, France broke off all diplomatic relations with the Sublime Porte. This step was caused by the Sultan's failure to keep his contract with some Frenchmen. Some time before, several French constructors had undertaken to build a certain number of quays in Constantinople with the explicit understanding that they were to be bought by the Sultan when finished. When they were completed, however, he put off the contractors, and would neither purchase the quays himself nor allow others to do so. The contractors sought the aid of their Government, which directed its representatives to bring pressure to bear upon the Sultan. The Sultan, however, still continued to delay, giving one excuse after another until France recalled her ambassador, M. Constans, from Constantinople, at the same time notifying the Turkish representative at Paris that his continued presence as a Turkish diplomat was not agreeable. Even these decisive steps, which were almost a declaration of war, failed to bring the Sultan to terms; the French Government decided to waste no more time, and promptly sent a fleet of men-of-war under Admiral Caillard to the Turkish waters in the Eastern Mediterranean. Instead of yielding, the Sultan strengthened the fortifications of Smyrna and other ports and placed submarines in the harbors.

On November 5th the French vessels reached the island of Mitylene and landed their troops, who immediately took possession of the custom-houses, declaring their intention of holding them until enough had been collected to pay the French company, together with two and one-half millions, claimed to be due to Frenchmen as indemnity.

As soon as the news reached Constantinople, November 8th, that the French held the Mitylene custom-houses, the Sultan decided at once to agree to all demands made by the French Government. Three days later the squadron sailed from Mitylene, and diplomatic relations were resumed between the two countries.

During this time Baron de Calice, the Austro-Hungarian Ambassador to Turkey, presented several serious complaints to the Porte. Among them were accusations against the officers and soldiers of the force in Albania, who had menaced the Austrian consuls and had persecuted Austrian girls. Much difficulty was encountered in securing satisfaction because the royal bodyguard was made up from the Albanian clan, and the Sultan feared their retaliation. It was, however, satisfactorily settled by the Porte.

In February, 1901, representations were made by Russia, Great Britain, France and Italy concerning the situation in Macedonia. They also pointed out

A Macedonian Family.

to the Turkish Government the necessity for the punishment of those guilty of crimes and the protection of peaceable inhabitants.

The Turkish Government as usual paid no attention to the representations of the powers. Assassination and pillaging of villages and outraging of the inhabitants so increased in Macedonia that the consuls in December appealed to the embassies to put a stop to such crimes; and the foreign ministers made urgent representations to the Porte of the danger in permitting their continuance.

In July, 1902, the Macedonians, unable longer to endure the infamous Moslem misrule, rose and fought for their rights to live as men. The insurgents entrenched on the banks of the Ostrovo, withstood the attacks of a thousand Turkish regulars and several hundred Bashi Bozouks for a week. Finally the Turks placed the Macedonian women and children in the front as a screen and stormed the position

of the rebels. The latter maintained a murderous fire, and many women and children were killed by their own husbands and fathers. After dispersing the insurgents the Turks massacred the population and looted and burned houses of the inhabitants. Children are reported to have been torn to pieces in the presence of their parents; men were roasted alive, and others tortured with red-hot moulds placed on their heads. Batches of peasants are said to have been starved to death.

Sordid and miserable are the lives of the Bulgarian and Albanian Christians, and they suffer most at the hands of fellow Albanians who have accepted Islam. No crime is too brutal for the hands of these fiends. They know no mercy, and moral law is for them a thing apart.

Even more terrible is the fate of Christian women and children under the travesty of government. No women is safe from the all-powerful Turk; and for insult and dishonor or kidnapping at his hands there is no trustworthy means of redress. Albanian fathers and mothers know this, and in their very extremity they have found one safeguard. As soon as a Christian girl begins to show signs of feminine beauty, an indelible cross is tattooed on her forehead between her eyes. The sight of the cross disgusts the crescent-loving Mohammedan, and the girl once marked in this way can never become a desirable subject for the harem.

In October a number of Christian villages were completely destroyed in Macedonia by the Turks; the village of Oranove is said to have been burned and the inhabitants massacred. About 600 women, children and old men escaped across the frontier, and found safety in Bulgaria; and as the country is favorable to guerrilla tactics, being mountainous with innumerable defiles and passes, in the Krezna defile the insurgents annihilated half a battalion of Turkish troops. The insurgents were also victorious along the left bank of the Struma River; but on account of the Turkish reinforcements which were sent and the snowfalls in the mountains, the Macedonian insurgents were dispersed.

Turkey sent a circular to the powers complaining that Bulgaria permitted the Macedonian bands to cross and recross her frontier and find shelter there. The Bulgarian Government sent an identical note to the powers, pointing out that unless reforms in Macedonia were insisted upon the Government of Bulgaria would be unable to hold in check the pro-Macedonian movement which was agitating that country.

The most unpleasant feature of the Turkish tax-gatherer is that his visits are not timed with any regularity; he may appear at a certain village at any time of the year and all payments must be forthcoming on the spot, under pain of persecution and imprisonment. His visits are marked with terrible cruelty.

In the "Christian Herald" of November 5, 1902, titled, "The Christian Slaves of the Sultan," is quoted the following narrative:

"Last autumn," says a traveler, "the scene of the drama was Nigrita, a small but comparatively prosperous town in South Macedonia. It was the season of the vintage, and the peasants were employed in gathering the grapes, when one day a rumor suddenly spread through the village that the tax-gatherer would be at Nigrita on the next morning but one. The effect of the news was instantaneous. All joy vanished at once, and a dark shadow seemed to have fallen over the place.

"The Kodja-Bashi (headman) summoned the 'council' of notables in haste, and they set about drawing up the list of taxes and assigning to each individual his rightful share. It was a sad,

yet somewhat amusing, picture that those twelve red-capped, spectacled old men presented, as they sat cross-legged in a ring upon a mat spread under the shadow of the church belfry. The registers were produced, and opened upon two empty petroleum cases, which served as tables. In this fashion they continued their work after hours, shifting their mat, as the sun shifted its position in the sky, so as to keep in the shade.

"No sooner had the council of elders concluded its labors than the tax-gatherers arrived, with a strong force of *gendarmerie*. Those of the inhabitants who had been unable to get the money ready at the notice given had to suffer for their remissness. The prisons were crammed with such ill-fated mortals, while the narrow streets of the village rang with the cries of others dragged hither to the accompaniment of blows and the cracking of the whip. The cattle of some, the mules of others, were seized and confiscated. Those who had neither cattle nor mules were mercilessly robbed of their household goods and chattels. Neither the maiden's trousseau, the loved labor of many a long winter's night, nor the family meal tub was spared. Over and above this misery the men-at-arms were quartered upon the peasants, had the best of everything, and, in return, beat their hosts and insulted their wives and daughters."

In January, 1903, hostilities commenced again between the Turks and Macedonians, with various successes.

Early in January, 1903, Russia and Austria with the consent of the European powers agreed to insist on the introduction of the long-promised reforms in the government of Macedonia by Turkey; and on the 21st of February the Austrian and Russian ambassadors presented the demands for reform in Macedonia. On the 23rd of the same month Tewfik Pasha, the Minister of Foreign Affairs, notified the Austro-Hungarian and Russian ambassadors that the Sultan had agreed to adopt the scheme for reforms in Macedonia.

The practical autonomy of Macedonia was also conceded by the Turks in the treaty signed at San Stefano. Unfortunately this paragraph was ruled out by the congress of revision held later in Berlin, where the selfish interest of England and Austria prevailed and Lord Beaconsfied's "peace with honor" meant a renewal of slavery for the people of the Christian vilayets.

The reforms which the Turks promised in 1878 at the Berlin Treaty to introduce into Macedonia at last came to a final settlement to be made by a European Commission in 1880.

The European Commission sat at Constantinople to elaborate a plan for reforms but nothing came of it. Since the treaty of San Stefano the Turks have continued treating the Macedonians as if they were their legitimate prey. They have taxed them to the bone, plundered them at pleasure and allowed every ruffian who donned their uniform to outrage the Christian matron and maiden at will. The poor wretches have petitioned time and again. Their piteous outcry fell on deaf ears. They emphasized their appeal by the revolt of despair.

In April the Russian Consul M. Stcherbina was mortally shot at the little town of Mitrovitza, by Ibrahim, a fanatic Albanian soldier.

The following are the details of some of the wholesale massacres, outrages, plundering and burning of the villages and towns by the blood-thirsty Turkish authorities in Macedonia, according to the consular and other authentic and trustworthy reports.

On the 21st of April a large body of Turkish troops and Bashi Bozouks with several cannons destroyed the town Smerdesh. About 300 houses were destroyed, and women and children and the aged were slaughtered without mercy. Several

hundred men, women and children, naked and hungry, fled to the surrounding mountains. One band of these, consisting of forty women and children, were caught by soldiers in a ravine and killed after horrible treatment.

Over 3,000 Bulgarians were arrested in Uskub, Monastir, Salonica, and Adrianople vilayets and in Constantinople. At the village of Yenidje in the district of Adrianople the Bashi Bozouks committed deplorable excesses.

On August 8th the Russian Consul Mr. Rostkovski was killed by a Turkish policeman at Monastir. Besides Said Pasha, the Grand Vizier and Tewfik Pasha, the Minister of Foreign Affairs, who called on the Russian Ambassador M. Zinowieff, expressing the Government's deep regret over the occurrence, the Sultan sent his son Prince Achmet Effendi to the embassy to express the deep distress

Macedonian Peasant and Wife.

caused in the mind of his Majesty, and requested the ambassador to notify the Czar of this second expression of the Sultan's sorrow.

On the 2nd of August Bulgarian insurgents entered Kruschevo, a town of 2,000 houses, with 10.000 inhabitants. There were only 100 poor Bulgarian houses. The Vlachs were prosperous, and the Turkish inhabitants of the surrounding villages had long envied the prosperity of Kruschevo. As soon as the Turks were informed that the insurgents occupied Kruschevo, they sent on August 13th seven battalions and one battery to Kruschevo. They bombarded the town, but the Bulgarian insurgents escaped; the Turks entered the town, attacked the villagers in the usual manner, seized their money and jewels and ravished the women. Those who resisted were immediately killed. A Greek priest who sought to protect

his beautiful daughter was killed; in this the Turkish peasants participated. The sack of Kruschevo lasted three days. It will be remembered, of course, that Kruschevo was a Greco-Wallachian town with no possible complicity in the Bulgarian insurrection. It was more than three weeks since the pillage and massacre took place, but the wounded had not yet been properly attended to, and many bodies were still unburied. The local doctors were killed in the slaughter, and their drugs all destroyed. The Sisters of Mercy appealed to Hilmi Pasha himself for permission to visit Kruschevo, but permission was refused. They then applied to be allowed to send up some medicines and bandages. "Those who are going to die will die, and those who are going to live will live. Drugs are no use," replied this Pasha.

Kruschevo was attacked, pillaged and destroyed solely to give the Bashi Bozouks a chance of getting loot and women, while about 200 women and young girls were forcibly taken to the barracks at Mica, Tronova, and there attired in Turkish dress lest European consuls demand their release. And not only women, but girls of eight and ten were thus brutally maltreated.

In the districts of Palanka, Koschani, Koumanovo and Gestigar, the prisons were filled with Bulgarian priests, schoolmasters and merchants. Over 3,000 men, women, and children fled from the Sanjak of Seres and even more from the Sanjak of Kirk Kilisseh.

The Bulgarian merchants and artisans living in Constantinople and Salonica were ordered to return to their native villages and were not allowed any time or opportunity to dispose of their business or property. Some of these Bulgarians, who with their families had been established for over twenty years, were ruined.

A fierce battle occurred in the neighborhood of Monastir. Three Turkish battalions attacked 1,000 insurgents, and after the fight had raged for six hours the Turks were repulsed with a loss of 210 killed or wounded.

Massacres and atrocities occurred at the village of Armensko, which were authenticated by the Russian and Austrian consuls; the Turks destroyed 150 houses out of the total 157, and massacred every man, woman and child. The women were subjected to the most shameful torture and then wounded with bayonets before the Turks left.

The Bulgarian agent at Uskup reported the following: At Drachevo, six miles from Uskup and other neighboring villages, the cruelties committed by the Turkish authorities exceeded all limits. Many of the women and girls who were maltreated and massacred had been reared at the American missions and cultivated in all the arts of modern civilized life. They were sensitive, highminded women.

A fair young girl who was known to have made one of the black flags for her father and brothers, who had embroidered on it these fatal words, "Liberty or Death," was selected in Smilievo as the first victim of Mussulman hatred. She was a pupil of the American mission school at Monastir, where she had learned her needlework. They beat her, tore her clothing off, and then drove her through the streets. Hags of Turkish harems spat upon the poor creature. An Albanian

stabbed her with a bayonet, and finally chopped off her right hand that had sewed the black flag, and carried the trophy aloft on his upraised bayonet as he danced through the streets.

The following is copied from the issue of "The Times Weekly Edition" of London, dated September 25, 1903, p. 611:

The "Vienna Zeit" received a despatch from a special correspondent who recently visited the Sandjak of Kirk Kilisseh. It describes the massacres and atrocities of which he was a witness or of which he has found abundant proof on the spot. The population of whole villages were massacred, the houses looted and burned and women, girls and young boys outraged. He declares the condition of the Sandjak to be an outrage on humanity and a shame for Europe.

The "Daily Mail" correspondent at Monastir by telegram, says: "There is no doubt that a Turkish war of extermination is proceeding in the Okhrida district. I have obtained substantial evidence to prove that the Turkish soldiers, nizams (Turkish regular troops) have in most cases committed unheard-of atrocities, which are not solely the work of the Bashi Bozouks, as the authorities are seeking to prove." Among other atrocities the correspondent relates also that in one village a priest's son was flayed alive.

In the issue of the "New York Daily Tribune," September 11, 1903, an article entitled "Monastir Laid Waste," says:

A European merchant who left Monastir on September 8th has arrived at Sofia and has given the Associated Press correspondent an account of the terrible conditions prevailing in the vilayet of Monastir. He said Hilmi Pasha's administration has greatly disappointed the Christians, who expected that he would make an improvement in the situation. Hilmi Pasha, however, followed the lines of his predecessors and the greatest excesses that have ever been committed have happened since his arrival. Throughout the vilayet of Monastir, the Turkish soldiers are daily perpetrating almost inconceivable atrocities. They dishonored young girls in the presence of their parents, and pillaged and murdered everywhere. Even funeral processions are halted and the corpses stripped of the new clothes in which they are dressed according to the Macedonian burial custom. The priests' vestments are seized, and the soldiers sold their plunder openly, the officers apparently consenting."

As a result of the intervention of the British Ambassador at Constantinople the decree of expulsion was not enforced against the "Daily Mail" correspondent at Monastir, who under the date of September 16th telegraphed:

"A veritable reign of terror exists here. Suspected Christians vanish utterly, presumably into prison. Spies abound on every hand. The following are some tales of atrocities which I have thoroughly authenticated. The Turks burned eighteen children to death in a baking oven at Pisoder, near Armensko, on September 12th. They massacred 200 women and children at Jervan in revenge for a defeat at the hands of the insurgents. Fifty women and children returning starved from the mountains to their devastated homes were murdered by soldiers. Between September 10 and 12 the Bashi Bozouks destroyed four villages near Kruschevo in the presence of the Kaimacam (administrator) of Kruschevo in person, massacring and mutilating the inhabitants."

Bakhzar Pasha, who was responsible for the massacres of Kruschevo and Smilevo, was decorated with the Order of the Medjidieh of the First Class. He was sent to the district of Kastoria, where six villages had already been burned and many insurgents killed. "The Times" learned from a trustworthy source that the Palace Committee at the Yildiz Palace in charge of Macedonian affairs recommended that in future all Bulgarians captured, with or without arms, be shot. The committee consisted of Tashin, Edhem, and Izzet Pashas, the last-named being the official who is generally believed to have been largely responsible for the Armenian massacre at Constantinople. The Sultan, "The Times" was assured, agreed

that the recommendation was necessary, and orders to carry it out were sent to the front.

On December 8th the United States flag over the Consulate at Alexandretta (Iskenderum), Asiatic Turkey, was hauled down, and Hon. W. R. Davis, the consul, left his post for Beirut in consequence of a serious diplomatic incident in which Mr. Davis was insulted and assaulted by local police. The affair grew out of the arrest of an American named Attarian, a native of Diarbekir, a naturalized American citizen. He had been in prison at Aleppo and had just been liberated through the intervention of the American consular agent on condition of his leaving the country immediately. Mr. Davis was accompanying Attarian on board a departing steamer, when the police intercepted the party, assaulted and insulted Mr. Davis, and in spite of the resistance of the consul and his attendant guards, rearrested Attarian and took him back to prison. Mr. Davis immediately lowered the flag over the consulate and formally broke off relations with the Turkish authorities by quitting Alexandretta, leaving the consulate in charge of the vice-consul.

Hon. John C. A. Leishman, United States Minister to Turkey, informally discussed the Alexandretta incident with Tewfik Pasha, the Minister of Foreign Affairs, who said that the Turkish Government was willing to have the Governor of Alexandretta apologize to Mr. Davis for the affront accorded him.

On the 18th of December Rear-Admiral Cotton left Beirut on board the United States cruiser "San Francisco," taking Mr. Davis, the American consul, to his post at Alexandretta. On the 22nd of the same month the Governor of Alexandretta made an official call upon the United States Consul, Mr. Davis, and formally apologized for the indignities suffered by the consul; and Attarian, the naturalized American citizen, was liberated.

Armensko, a little Greek village, was suddenly surrounded on the 17th of August by two Turkish battalions which sacked and burned the village; not one escaped, and many were burnt in the flames. Five days later certain Sisters of Mercy were permitted to visit the village. They found about thirty of the wounded still living, mostly women and children. One little girl about ten years old had eight wounds in different parts of her body. They appeared to be mostly from swords and bayonets, and it is interesting to note that only Turkish officers carry swords.

In the issue of "The Times Weekly Edition," October 2, 1903, p. 630, an article published by Mr. Arthur Evans, of Oxford, entitled "The Policy of Extermination in Macedonia" is worth reading; another of the same tenor appeared in the same paper, October 16, 1903, p. 659.

The following is an extract headed "How the Turks Treat Christians in Macedonia," from the "New York Daily Tribune," dated October 20, 1903, reproduced by permission:

The Rev. Dr. Malcolm MacColl, Dean of Ripon, in England, made some blood-curdling charges against the Turks in a recent sermon preached by him at St. Mark's Marylebone Road, London, England, and reported in "The Church Times." Among other things the canon said:

Now, let me try to give an idea of what that tyranny under which the Christian subjects of the Sultan groan is and always has been; and let me beg you to understand that in what I am now going to say I do not exaggerate one atom of their misery. Every statement I make, you may take it from me, is an understatement of the facts. I do not base my allegations on the tales of travelers, I base every assertion which I am now about to make on authentic documents. I have read, I believe, without exception, every report of the British consuls in every part of Turkey from the year 1844 till now, and also every account given of the condition of the Christians of the Turkish empire by British ambassadors in Constantinople, and with these I have compared the consular reports of France, Italy and Austria and the despatches of these ambassadors. I do not make a single assertion beyond these authentic documents, and in what I am going to say about the permanent law of Turkey, as of every other Mussulman state which wields independent sway, I take my facts from the textbooks of the law of Turkey itself.

The first point is this, that the Christian subjects of the Sultan, and remember when I speak of the Christian subjects of the Sultan you must draw a clear distinction between Christians who are living in Turkey as subjects of other powers, and Christians who are subject to the Sultan. All the nations of Christendom have so little confidence in the honesty and justice of the Turkish Government that they have their own consular jurisdiction and their own post offices in Turkey. British subjects, or the subjects of any other Christian power, are not under the rule of the courts of justice in Turkey. They are under the consular jurisdiction of their own country. The Christian subjects of the Sultan, whom the Sultans conquered long ago, have no rights at all, but such as those which I am about to describe to you. In the first place, it is against the law of Turkey for a Christian subject of the Sultan to carry any arm, either a dagger or a pistol. Again, no Christian subject can give evidence in a court of justice against a Mussulman. The evidence of Christians is not admissible against Mussulmans in any part of the Turkish Empire. The result is this, that 100 or 1,000 witnesses who may be Christian subjects of the Sultan may see a woman ill-used, carried off by force into the house of a Turk, or slain, or relatives trying to rescue her slain, and they cannot prove the crime because, though there may be a thousand credible witnesses, their evidence is not available against a Mussulman, and no Mussulman will give evidence against a co-religionist in favor of a Christian.

Again, every Christian in Turkey is liable to a poll tax; that is to say, every Christian in Turkey is liable to pay a tax for permission to live during that year. If the tax is not paid at the end of the year, his life is forfeit. The law is universal, though not always put in force. And let me say this when talking about the Christians not being permitted to carry arms. Though the Christians are not allowed to possess any arms, and therefore are not admitted into the army or gendarmerie of Turkey, every male Christian, from the time he is three months old, is obliged to pay a tax for immunity from military service. He is not allowed to be a soldier, but he is obliged to pay a tax for not serving in the army or gendarmerie. The taxes of which I am speaking now are the taxes which the Christian subjects of the Sultan pays in addition to the taxes which the Mussulman pays in common with him. All the taxes are farmed out to Jews and others, and the farmer of the taxes goes his rounds, and he insists, as a rule, upon bribes, in addition to the legal tithe. And when he does not get them, he does not allow the harvest to be gathered until the bribe is paid; and during that time he and his retinue of followers are quartered on the inhabitants. The Christians are also liable to forced service whenever their Mussulman landlord or Government demands it. Again, they are liable to all kinds of personal insults and indignities. They are obliged to wear a sombre dress, to distinguish them from the Mussulmans. They must live in a separate quarter of the town or village from the Mussulman. The terms commonly applied to them, not by a popular fanaticism, but in sober, deliberate, official documents, are "dogs" and "hogs." Also in legal and official documents the death of a Christian is called his "damnation," because the Mussulman believes that a Christian at death is damned. Now, I will quote one of the ordinary official burial certificates given to the Christian subjects of the Sultan before a member of the family is allowed to be buried. I have seen it, and I give you the literal words. They are these: "To the priest of Church of Mary: This is to certify that the impure, putrid, stinking carcass of Zared, damned yesterday, may be concealed under ground." That was given by the judge of the district and it is the ordinary form of such documents. Consuls and British ambassadors have protested against this insult, but without avail.

Another tax, and the most cruel of all, upon the Christians of Turkey is the tax called Gazaldik, ironically meaning the hospitality tax. Every Christian householder throughout Turkey is bound to give three days' gratuitous hospitality to every Mussulman official or Government traveler who asks for it; and "official" is a very elastic term in Turkey. It includes soldiers, it includes police (who are among the greatest scoundrels on this earth); it includes judges, inspectors and so on. The Christian householder is obliged to give three days' hospitality to these men and their followers. They choose the best houses in the village or town and demand the best rooms, and when the shades of night fall they order the men out of the

house and have their women at their mercy. This rule is universal. You will find it in the reports of consuls, and you may remember that during the Armenian horrors of 1894-1895 the leading newspapers of this country, "The Times" among them, sent special correspondents to Armenia to report on the facts, and "The Times" special correspondent asserted (and I quoted his words in a letter to "The Times" newspaper itself a few days ago) that after very minute and careful investigation in a large district of Armenia he found that there was not a single Christian woman in the district who had not been dishonored before she was married. That is the condition of the Christians throughout the whole of the Turkish Empire. Let me give you another example of how the hospitality tax works. I now quote a correspondent of another leading English newspaper, a paper which is by no means unfavorable to the Turkish Government, but whose writers and correspondents are honest Englishmen, who will tell the truth. He was in a certain small town in Turkey which was inhabited by Christians. An officer of police arrived and demanded three days' gratuitous hospitality. All these villages and small towns which are Christian have a headman appointed by the Government to be responsible for the conduct and taxes of the community. The officer of police found that by the connivance of this man, at least so he suspected, some of the most beautiful girls had been sent away before his arrival. What did he do? After he had unsaddled his horse and stabled it he ordered a Christian standing to bring the saddle out. It was Christmas Day. The headman was pretty well to do, and he was dressed in his holiday attire. The officer of police ordered him to kneel in the mud. He had the saddle put on his back, and a bridle with a bit in it put into his mouth, and he mounted him and rode him around the place, taking care to ride him, in his best clothes, through all the puddles, and when he finished his ride he forced grass into his mouth and compelled him, whip in hand, to eat it like a beast.

Taking all the taxes together, the amount of taxation that the Christians pay is, according to the reports of the consuls throughout all Turkey, 67 per cent., leaving them 33 per cent. of the produce of their labor and toil to live upon, and, in addition to that, they have to pay bribes, and in some places their poverty is such that in some families they have only two or three suits of clothes between them, and some of the family are obliged to stay in the house while the others go about in the two or three suits that remain for use. You hear people sometimes speak of the toleration of the Turkish Government. Let me tell you what the toleration of the Turk means. It is a crime for a Mussulman, a crime punishable with death, to become a Christian, and it is a capital crime for a Christian to convert him. It is a crime also for a Christian to dissuade a fellow-Christian from becoming a Mussulman. The Christian subjects of the Sultan are not allowed to build any new places of worship. They are allowed generally, after paying bribes, to repair the old religious buildings which they had when the Sultans took possession of the country. They are allowed to repair the old buildings, but not to remove them beyond the spot on which they originally stood, nor to increase their dimensions; they must not have bells on their places of worship, and they must not sing loud enough to offend the ears of Mussulmans in the neighborhood.

I mentioned just now that the Christians are obliged to wear sombre dresses to mark their degradation, and to distinguish them from their Mussulman neighbors. Let me relate, as an example of how that law is carried out, an instance related from the capital of Bosnia, now occupied by the Austrians, when it was under the Sultan's administration. It is in the report of a British consul named Holmes, published in one of the Blue Books. It describes a Christian wedding party. The bride and bridegroom had carelessly, thoughtlessly, dressed themselves in gay colors, in violation of the law which condemns Christians to wear sombre and coarse clothes. While the service was going on in church, Mussulmans were seen to gather around and to collect fagots near the church, and when the bridal party came out they fell upon the the bridegroom and bride with yataghans, or short swords, and hacked them until half dead; then took their still-living bodies and threw them on the fire, for which they had prepared the fagots, and burned them to death. That happened in the capital of Bosnia in 1867, and is reported by a British consul.

An incident occurred on July 21, 1905, outside of the gate of the Mosque of Hamidieh, during the Selamlik. Among other carriages lined up behind the troops to see the procession, there was another one, which approached as near as possible to the gate leading to the mosque. This carriage was built for the purpose; under the seat of the driver there was a bomb concealed. The occupant of the carriage told the driver that there was a camera under the seat, and instructed him to press the button, the time the Sultan was about to emerge from the mosque and approach the gate. At the required time the driver pressed the

button, and the bomb exploded behind the railings of the courtyard. Abdul Hamid was at the time on the top steps of the flight leading from the mosque, and marvelously escaped injury, and at once drove back to the palace in the customary manner. Several person were killed and wounded, and a number of carriages were wrecked.

In the middle of July, 1908, the garrison at Monastir, under the guidance of the Young Turks, mutinied and killed some of the superior officers, and took their arms and equipment and the cash that was in headquarters and went into the mountains. Their leader, Major Niazi Bey, sent two letters, one to the Vali of Monastir and the other to the general inspector Hilmi Pasha, demanding a con-

The Grand Vizier, Kiamil Pasha.

stitutional government. Though the Turkish army was loyal to the Sultan, this mutiny indicated some new and unusual development. Their grievances were great; men and officers were in rags and received no pay, their patience was exhausted. The soldiers are seen only at their best in Constantinople.

As soon as this event was known at Constantinople the Sultan sent several officials to investigate, but with no result; he also ordered the troops at Salonica and Smyrna to crush the rebellion, but they refused to move.

On July 23, 1908, the garrison proclaimed a constitution. When the news arrived of the mutiny of the Albanian soldiers in Salonica, who were the backbone of the revolutionary movement, the Sultan sent for Ferid Pasha, the Grand Vizier, who was an Albanian, and berated him for not keeping him acquainted with the

real state of affairs. Thereupon he dismissed the Grand Vizier, also Riza Pasha the Minister of War, and Mendouk Pasha the Minister of the Interior, and sent for his principal ministers, the Grand Viziers Said and Kiamil Pashas, and demanded that troops should be at once sent from Anatolia to crush the insurgents. Both of them pointed out to him that according to the fundamental laws and traditions of the empire, not even the sovereign could employ Moslem troops against Moslems without a fetva, or religious degree of the Sheik-ul-Islam. The Sheik-ul-Islam was summoned, and when he heard what was wanted of him, he, with a courage due perhaps to the fact that he had already one foot in the grave, declared that under no circumstances would such a fetva be issued, since it would be contrary to the precepts of the Koran.

He asserted that the mutineers in Macedonia, who had professed no enmity against the throne, but who merely demanded the enforcement of the Constitution which the Sultan had granted with ecclesiastical approval three decades before, were guilty of no offense in the eyes of the Mohammedan Church; and when the Padishah protested he is said to have gone so far as to have announced to Abdul Hamid in the presence of all his ministers that he was Caliph only as long as he complied with the laws of the Koran, and that if he trangressed the latter, as he would be doing by employing Moslem troops against Moslems innocent of any real crime, he would cease to be considered by Islam as the Defender of the Faith, and would forfeit the allegiance of his people.

Said Pasha also gave the Sultan an insight into the real gravity of the situation in the country, and the hopelessness of attempting to restore permanent peace in the army and among the people, unless the personal régime with its attendant abuses and intrigues, which had brought the country to the verge of ruin, came to an end and some steps were taken in the direction of granting a measure of constitutional government. The attitude of the Albanians had so disconcerted the Sultan that Said Pasha found him in a mood to make concessions.

Soon after, the Sultan sent for his renowned astrologer Eb-ul Huda, who was brought from a sickbed. The Sultan asked his advice in this dangerous dilemma. The astrologer, being perplexed and not finding any other scheme, told the Sultan to yield to the situation and proclaim a constitution. The Sultan, enraged, sent Huda away in disgrace, as he had not foreseen in the stars the revolution and apprised his Majesty of it.

It was then that the Sultan gave way and directed Said Pasha, as Grand Vizier, to draw up a decree announcing the recall into existence of the Constitution which was given to his people on the 24th of July, 1908. Said Pasha formed a new ministry, but after a short while resigned, and instead Kiamil Pasha was appointed.

The Grand Vizier Kiamil Pasha, the veteran Turkish statesman, was a Jew by birth. When a boy he and his father embraced Mohammedanism. He was a linguist, a man with modern ideas, an honest man, and the most accomplished statesman in Turkey. He was governor of Smyrna, Aleppo, ambassador at St. Petersburg, and three times Grand Vizier; at his last appointment to the Vizierate he was seventy-five years old. Six months before the outbreak of the revolution he was holding the important office of Vali of the province of Aidin where for thirteen years he had the confidence and affection of people of every class. But the

palace clique arranged for his destruction, falsely accusing him of being in league with the brigands of Asia Minor.

He was ordered to be secretly arrested and a ship was sent to Smyrna to carry him away as an exile to the island of Rhodes. Kiamil obtained knowledge of this order and, hurrying to the British consulate at Smyrna took refuge under the British flag. The British Foreign Minister declared that protection should be extended to him because, as a native of Cyprus, he was technically entitled to claim it. He managed to escape and to reach Constantinople, when the British Ambassador guaranteed that he should have an interview with Abdul Hamid at which none of the Camarilla should be present. It was a brave thing to do, to go to this interview when one remembers the fate that had befallen others similarly called up before the Sultan. His enemies were afraid to interfere with one under the protection of Great Britain, and Kiamil did not, according to precedent, mysteriously disappear. Instead he remained apart from public life and dwelt quietly at his home in Constantinople until the revolution brought him again to the head of affairs.

Everybody has been greatly impressed with the perfect organization of the Young Turks and the absolute discipline in all ranks. A Young Turks uprising in favor of the restoration of the Constitution had been planned for September 1, 1908, the anniversary of the Sultan's accession to the throne; but the meeting at Reval between King Edward VII. of Great Britain and the Emperor Nicholas II. of Russia, and the expectation of the Anglo-Russian reform proposals, precipitated matters and forced the Young Turks to take action before this date, the object of the Constitutional Party being to forestall these proposals and render them superfluous.

The Imperial Irade was officially read in most of the provincial centers, where it was received with signs of popular rejoicing.

On the 28th of July, in the presence of the Sheik-ul-Islam, the Sultan took the oath of allegiance to the Constitution on the Koran, the oath subsequently being registered at the offices of the Sheik-ul-Islam.

On the 1st of August a Hatti Humayun or Imperial Hatti, was read before the Sublime Porte, solemnly upholding the Constitution and enumerating all the exceptional measures of the old régime, which it declared now to have completely abolished.

After thirty-two years of autocratic rule under Abdul Hamid, a reign of corruption and tyranny almost unparalleled in history, the people of Turkey again have a constitution granted to them. This constitution is practically a restoration of the one proclaimed on December 23, 1876, by Abdul Hamid.

This action of the Sultan was an unheralded surprise to all spectators of the progress of affairs in Turkey. He was prevented from carrying out his plans, however, through the intervention of the Young Turks, a political party which made its first appearance in 1869, when a paper by the name of "Harriet" was published by a number of intelligent young men of Constantinople. This paper was devoted to the cause of reform in the Turkish Government and scathingly denounced the corruption and incapacity of officials and advisers of the Sultan. It was suppressed and its founders and friends were obliged to flee. In later years others were compelled to leave Turkey for giving expression to the same views, and a group of these people organized themselves into an association at Geneva in 1891. From this society grew the "Ottoman Committee of Union and Progress," which spread through all Europe. It took up its headquarters at

Paris and started branch offices in all the European capitals. Abdul Hamid was kept informed of all the society's work and of its rapid growth, but he believed that he could prevent it from entering Turkey. He was mistaken, however, for in 1906 the committee transferred its organization to the Ottoman Empire itself and decided upon Macedonia as the stage for its first attack against tyranny and corruption. The presence of spies in the Sultan's employ made it necessary to impose secrecy upon its members, and the workings of the first organization at Salonica was copied from the Freemasons. A number of the first friends of the movement were members of the Salonica lodges, all of them being men of the upper and middle classes, among them young officers, civil servants of the Government, doctors, lawyers, professors and even ulemas. Unexpected strength was furnished the society by the army, and it was decided to make the first move during the autumn of 1909, when the fear that there might be foreign interference hurried the revolt.

The above-mentioned society that was formed at Salonica by the Young Turks was greatly assisted by the higher class of Turkish ladies, who acted as messengers carrying compromising papers concealed about their persons, and helped in the arranging of secret meeting places for the revolutionary committee.

Many of the most intelligent and disinterested men, leaders of the Young Turks or reform party were exiled, others were killed on mere suspicion, and many fled to Europe in order to escape the wrath of Hamid; among the latter was the late Damad Mahmoud Pasha, who fled from Constantinople and took refuge in Paris. He was the Sultan's brother-in-law; he left his wife, Princess Semieh, and three daughters at home, but took with him his two sons. The Sultan tried to have him extradited so that he could be taken back, but France refused to take this step. His other brother-in-law Damad Mahmoud Djelaleddin Pasha, who married Princess Djenile was exiled to Taif, in Arabia, and was strangled by order of the Sultan.

The Young Turks had taken care to have the regiments dispatched from Anatolia to subdue the discontented Macedonian troops, thoroughly saturated with the doctrines of reform before they left Asia Minor. After reaching Salonica some of the regiments refused to go on to Monastir, and those that did go had members of the society among their numbers, disguised as peddlers and sherbet sellers. It did not take long to see that the officers and men were of the same opinion as those they were setting out to overpower, and that they would not take arms against their comrades. Upon reaching Monastir they all declared their allegiance to the Young Turk party.

On January 11, 1908, a convention of Young Turks and delegates from those countries which were specially bearing the tyranny of Hamid, met secretly in Paris. It was decided that they should unite forces and regard a Constitutional Government as their object. To this end efforts were made with quiet resolution and unequaled self-sacrifice by members of the organization, though few understood to what extent the movement had spread. At last their efforts were rewarded. Word came in of revolts among the troops in Macedonia, and it was

declared that they had won over ninety per cent. of the officers of the army to their cause.

When the Sultan learned that the Albanians would support him no longer, but had joined the liberal movement and were calling loudly for constitutional reform, he suddenly decided to bow to the inevitable rather than face a revolutionary outbreak through all Macedonia. The chief provisions of the Constitution of 1876 were: The indivisibility of the empire, the supremacy of the Sultan, individual liberty, the freedom of all creeds, of the press and education; equal legal taxation, a senate and two chambers, a general election by ballot every fourth year, and irremovable judges.

Abdul Hamid II.

The first Turkish Parliament was opened on March 19, 1877, with thirty senators and ninety deputies in attendance, and on that date the first speech from the throne was read. The carrying out of this project of reform, however, was impossible under conditions prevailing throughout the Turkish empire in 1877, and the efforts were abandoned when Russia declared war on Turkey on April 24, 1877.

Until July, 1908, Turkey had been an absolute theocratic monarchy, the Sultan being the temporal autocrat as well as the Caliph or successor of Mohammed. This theoretical absolutism, however, had been tempered not only by traditional usage, local privileges, the judicial and spiritual precepts of the Koran and

Ulemas, but also by the growing force of public opinion and the pressure exerted by the European powers, both directly and indirectly.

The officials of the imperial household were exceedingly numerous and drew enormous salaries. This staff has been greatly cut down, even the number of the Sultan's aids-de camp being reduced from 200 to 30. Several of these high officials utilized their position and influence at the palace for the purpose of obtaining either concessions, official and salaried positions, or decorations for persons who were their friends.

Many high officials of corrupt and unscupulous character were dismissed, and escaped to Europe for their lives. Among them was the notorious Fehim Pasha, former President of the Council of State. He was the son of the Sultan's foster-brother, who died in 1906, and for whom the Padishah entertained the most affectionate feelings. Fehim Pasha has been in disgrace more than once on account of his actions, but he had always been reinstated in the Sultan's favor after a very short while. The same influence was exerted by Izzet Pasha, the second private secretary to the Sultan. Both men were considered to have the worst reputations in Turkey. Fehim Pasha was appointed chief of the spy department and in this position terrorized the country. Fehim grew rich by establishing gambling saloons in the capital, but he finally overreached himself in a dispute with Germany in February, 1907. He seized a shipload of wooden ties belonging to a German, destined for Hamburg. To this Germany made a strenuous protest, and as a result an Imperial Irade was issued in February of that year banishing Fehim to Moudania, Asia Minor. He was later assassinated at Yenishehr in the vilayet of Broussa.

Izzet Pasha, one of the Sultan's advisers of remarkable intelligence, was also the chief of the secret prosecutions in the palace of the Sultan where hundreds were condemned to death and to exile. It is said, as previously stated, that he laid the plans for the massacre of the Armenians in Constantinople. Cruel, persistent and without a spark of pity, he planned the deaths of individuals and groups whenever he deemed their deaths necessary for his own safety or advancement. Of the midnight murders in the Yildiz Kiosk there never will be any record. No ambassador could see the Sultan, no foreigner could obtain a concession except through Izzet. He was of Arab descent.

Izzet Pasha's son, Mehemet Ali Bey, was appointed Turkish Minister to the United States of America in August, 1908. Izzet Pasha escaped to London. Another head spy next to Fehim Pasha was Zia Bey, of obscure Tartar origin, who conducted a reign of terror for over thirty years. He has been the means of ruining ministers, officers, and Government officials and many members of the most honorable Turkish families, during his term of office. Zia Bey escaped to New York, U. S. A., and after a week's stay, sailed for London. It would be impossible to estimate the number of men who have been murdered or exiled on mere spies' tales.

Hifsi Bey, another palace spy who escaped into Albania, there attempting to stir the ignorant tribes against the new régime, was arrested by the Young Turks.

Also Muzaffer Pasha and Ismail Pasha, scoundrels of the old régime, both of whom escaped to some part of Albania.

Nedjib Pasha at one time held a position in connection with the office of Public Works only, but later received all sorts of commissions, judicial, military and diplomatic. But his forte was spying, executing, torturing or assassinating. Being sent once to confer on state matters with the British Ambassador, Sir Nicholas O'Connor, the ambassador refused to receive him.

This same Nedjib Pasha was the official detailed to probe the bomb-throwing in which perhaps seventy people were killed. Later he was placed on trial for the perpetration of atrocious tortures inflicted upon those who came under his eyes as suspects. Among them were many innocent Armenians. (For further particulars see "The New York Times," March 28, 1909, part V., Magazine section, entitled "The Torture Chamber of the Sultan.")

The previously mentioned Eb-ul Huda, the Sultan's astrological guide, philosopher and friend, came to the end of his brilliant and profitable career. He was exiled to the island of Prinkipo in the Sea of Marmora on a charge of high treason. An Arab by birth, Eb-ul Huda's career has been remarkable. He came to Constantinople as a penniless youth and used to earn a few paras by telling fortunes at street corners. Then he made connections at the Palace, and one day was called to the Sultan. From that day his fortune was made, and for thirty years the crafty wizard enjoyed Hamid's implicit confidence. He gained a great reputation as an explainer of dreams, but it was chiefly as a magician that he commanded his august patron's faith. Eb-ul Huda kept up his game by the assistance of an accomplice, a pasha now in disgrace, who was in the telegraph department at Yildiz Kiosk.

This worthy used to send the astrologer advance information of all the telegrams received at the palace from the provincial governors and military commanders, and the wily astrologer would report to Abdul Hamid what the stars told him. Several hours later the telegrams would be delivered, and they corroborated the stars every time.

The Porte as an administrative machine ceased to exist twenty-five years ago; since then all the power has been centered in the palace. Their power rested in a sort of working agreement which enabled them to manipulate the resources of the empire in their own interests. It is said that even Sultan Hamid II. received percentages on bribes from contractors for war stores and army and navy supplies.

The following are a few among the many illogical extortions. The battleship "Messoudieh" was built in England 1874, and, after the Greek war, new engines and guns were ordered. Vickers Sons and Maxim tendered for £224,000. The Italians tendered for £480,000 and got it, and a pasha built himself a beautiful palatial mansion to commemorate the event.

The "Assa-i-Tewfik" was built in 1868, and for its armament Vickers Sons and Maxim tendered £149,000 and the Italians £246,000 in 1899. The Italians got it, but ultimately the ship passed to Kiel because the Italians refused £40,000

to a certain pasha. In February, 1907, she came back, after seven years, with her armament incomplete, but the full price was paid. For repairing eight old ships about 1902, Vickers Sons and Maxim's tender was £126,000 less than Krupp's, but Krupp's was taken.

In October, 1808, Armenians in Viran Shehr, Turkish Armenia, were massacred by Turkish troops. The women and children were subjected to fearful treatment. The troops were sent to Viran Shehr to overawe the mutinous townpeople, two-thirds of whom are Armenians, and they at once began to murder and plunder. They are said to have completely overrun the city.

On the 17th of December, 1908, the Turkish Parliament was opened in a building opposite St. Sophia, a great event in Turkish history. The square of St. Sophia, the Hippodrome and all the neighboring streets were crammed and packed with a variegated crowd, by students of every nationality with their respective teachers, also by Albanian, Syrian and Macedonian troops and cavalry.

At 12.45 a trumpet called the soldiers' attention, a troop of lanciers of the Imperial Guard and five squadrons on gray horses came, then a dozen gaily caparisoned lackeys, followed by a group of aids-de camp; then came the imperial carriage, a hooded victoria with the Sultan, drawn by four handsome light-colored horses. Opposite him sat the Grand Vizier and his son Burhan-eddin. As the Sultan's carriage passed, the bands struck up the Hamidieh March.

At 12.50 the imperial crimson flag was run up over the Parliament House. There were present Deputies, Kadis, Ulemas, Muftis, Pashas, and military chiefs, the Sheik-ul-Islam, all the diplomatic corps; the Ecumenical Patriarch Joachim III., the Armenian Patriarch, the Patriarch of the Armenian Catholics, the Bulgarian Exarch, the Grand Rabbi of the Jews, the Patriarch of the Melchite Catholic Greeks, the Chaldean Patriarch, and the Syrian Catholic Patriarch. Also there were present the Sultan's five sons, the Princes Burhaneddin, Abdurrahman, Selim, Abdul Halim, and Achmet, all in military dress.

A few minutes after the Sultan's arrival Ali Djevad Bey read the speech from the throne. When the reading of the speech was over, an old green-robed Ulema, the Nakib-ul-Eschraf from Mecca, prayed in a loud voice; at the same time the men from the very summit of St. Sophia gave the signal to the ships and the salute of 101 guns commenced, signifying that the Sultan had publicly declared himself a constitutional monarch. After this the Sultan spoke, but he could scarcely be heard, and the ceremony was ended.

On the 7th of January, 1909, the first Turkish ambassador to the United States and first envoy of a constitutional Ottoman Empire to this country, Hussein Kiazim Bey, arrived.

On the night of December 31, 1908, the Sultan gave a dinner to the Deputies in the Messarim Kiosk at Yildiz. This Kiosk was fitted up specially for the German Emperor on the occasion of his visit to Turkey. Contrary to Turkish practice, which does not approve of portraits, the walls were covered with copies of the best European paintings. The Sultan wore his uniform of marshal, with all his decorations; the members of the cabinet were also in full uniform. For the first

time since the fall of Constantinople the Sultan ate at the same table as his subjects. His Majesty seated himself in the center of the third table, having the Grand Vizier on his right and Achmet Riza Bey, President of the House of Representatives, on his left. On the conclusion of the dinner all the Deputies kissed the Sultan's hand.

The Grand Vizier Kiamil Pasha was forced out of his office February 14, 1909, by the Young Turks, on account of an alleged maladdress and desire to govern as absolute master of the country, and was succeeded by Hussein Hilmi Pasha.

On the 13th of April, 1909, two battalions of troops quartered in the Ministry of War at Stamboul mutinied, marched out at dawn and assembled in the square of St. Sophia with many armed civilians; from which point they surrounded the Parliament building and made a demonstration against the Deputies of the Young Turk party. They demanded the dismissal of the Grand Vizier, the Minister of War and the President of the Chamber. The complicity of the Sultan in this mutiny, in order to regain absolute power, was undoubted. He used the chief eunuch of the palace and many spies of the old régime, all living in the palace, through the non-commissioned officers of the old régime, the clergy and the opposition newspapers by preaching that the Young Turks were bad Mohammedans and had deceived the army throughout. Negotiations with the mutineers having failed, the Cabinet met at the Porte and after a long consultation the abovementioned ministers sent in their resignation to the palace. In the afternoon of the same day a new cabinet was formed; Tewfik Pasha was appointed Grand Vizier, and Edhem Pasha Minister of War. It is alleged that several officers and deputies belonging to the Young Turk Committee were murdered and many wounded.

As soon as the news of this mutiny was communicated to Salonica, the Young Turk army from that city left at once and arrived on the 17th of April at Tchatalja, about fifty miles from the capital, which is the key to the girdle of fortifications around Constantinople, in order to suppress the mutineers. A garrison of 1,200 men holding Hademkeui, an outpost of Tchatalja, joined the Salonica regiments. The army was transported to San Stefano, where reinforcements arrived, and it was placed under the command of General Shevket Pasha. A delegation of three generals was sent down to Tchatalja to meet the troops and persuade them to turn back, but their efforts were futile, and the generals returned to the capital.

On the 23rd of April Abdul Hamid went to Selamlik as usual, which was his last. His carriage was drawn by two beautiful black horses; opposite the Sultan sat the Grand Vizier Tewfik Pasha and one of his sons. He was greeted by the people and acknowledged the salutations of the throne by curt nods to right and left. He carried his right hand at salute. The display of troops at the ceremony was particularly fine. The army was represented by picked detachments from every branch in the service. Thousands of soldiers in their best uniforms, white tunics and trousers, canvas leggins, trappings of red, yellow and green, with red fez and green turbans on their heads, defiled along to the roads around the Hamidieh,

and cheered him. After a space of twenty minutes inside the mosque, the Sultan emerged, entered his carriage and the procession made its way back to the palace gates, as it came.

Two advance guards from Salonica, at 5 A.M. of the 24th of April preceded the main body of the soldiers. One was composed of 300 men, half of whom were officers, while the other numbered 1,000 men. They captured the bridges over the Golden Horn without much resistance and occupied Galata and Pera, the foreign and official quarters of Constantinople, to protect foreigners in the event of rioting. The pupils in the military school volunteered and were posted as guards to protect the embassies and the banks. The main body of the troops was composed of over 20,000 men, which attacked the city the same day from two sides and were met by firing from the troops in the Sublime Porte, but when artillery was used they surrendered. Five batteries remained in St. Sophia Square. The other column moved against the Yildiz Kiosk and met little opposition until it approached the barracks of Matchka, Tashkisla and Taxim, near Pera. By seven o'clock the advanced troops were here met by a hot fire from the loyalist troops, who disputed possession of the barracks with obstinate fury. The fusillade of small arms was reinforced by quick-firing guns. Parties of the defenders had barricaded themselves in houses. Street fighting by detached groups became general, and hand-to-hand encounters with bayonets were frequent. For three hours the battle raged. The artillerymen who were stationed in the Taxim barrack, made a stubborn defense for three hours. Pounded by artillery and raked with shot, they held on with desperate tenacity, but treachery also distinguished their tactics. During the fight they ran up a white flag as a token of surrender. Then as the Salonica troops approached, the latter were assailed by a deadly fire and were forced to retreat. The besiegers then brought up artillery and poured a torrent of shot into the barrack. They rushed the square and engaged the loyalists with bayonets. The engagement was a series of hand-to-hand fights. The loyalists were ultimately forced to surrender. The Top Khaneh garrison barricaded themselves in a mosque. Their position was stormed and they were forced to surrender after a stiff fight. At the Tashkisla barrack a brisk engagement took place. Called upon to surrender within half an hour, they refused. Upon the expiration of the period of grace a murderous artillery fire was directed upon them and they, too, were forced to give in. All the encounters resulted in victory for the Constitutionalists, and by noon Constantinople was in peaceful possession of their troops.

When the soldiers were asked why they fired upon the Salonican soldiers, one of the prisoners replied that they had arms and would be cowards to surrender without a shot. Had not their officers hidden the keys to the store-rooms where the guns and ammunition were kept, they would have made the Macedonian troops dance a different tune. Apparently the officers in general made no effort to help the soldiers, in revenge for their recent persecution, when, it is estimated, more than 150 officers were murdered by the men.

A section of the royal guard at the Yildiz Kiosk held out. Shevket Pasha

invested the palace with a strong force. He planted batteries on the surrounding heights, but the besieged troops held an extremly strong position with a good supply of artillery.

Three thousand men, forming the garrison of Selimieh barrack at Scutari on the Asiatic side of the Bosporus, refused to capitulate and sent word that if any further attack were made on Yildiz Kiosk the batteries in the barrack would bombard Pera. The barrack was surrounded on the 25th of April by eight battalions of infantry, and late in the same evening, at 5 P.M., the garrison surrendered after slight resistance.

At the approach of the invading army the Sultan sent a message through Ali Bey, one of the chamberlains of the court, to Mendouk Pasha, commander of the palace guards, not to resist. There was no resistance, and the affair was ended. At the time of the surrender the Sultan had with him the Grand Vizier and the War Minister. The garrison of Yildiz Palace surrendered unconditionally on the 25th of April; they were disarmed, and marched out of Yildiz under escort of the Macedonian army.

It is estimated that more than 2,000 men were killed and wounded in the fighting in the capital April 24th, and the losses were heaviest on the side of the Constitutionalists, who did all of the attacking. During the conflict the Mollahs and Softas, fearing the vengeance of the people everywhere, sought refuge in the mosques; they were found to be armed when they were captured, and their leaders were killed.

Moslem fanaticism against the Christians of Adana and neighboring towns and villages broke out on the 14th of April, 1909; thousands were killed, others burnt alive, while those who attempted to escape were shot down. Their quarters were burned, the bazaars were looted, churches were sacked; soldiers and many of the most prominent Turks joined the mob in this fiendish destruction. Farms were also ravaged.*

At the village of Kozolouk a number of the young Armenians were circumcised by force, and a short while after they were killed in cold blood; others were burned alive. In the first attack in Adana by the Moslems about 200 young Armenians, well-armed, resisted, killing a few hundred Turks, but as their ammunition ran out, they were compelled to escape and left Adana, thus leaving the Armenians unprotected.

In the second attack in Adana there was no provocation by the Armenians; it was a massacre inspired by hatred and revenge. Finding no resistance they killed the Armenians like cattle. About 2,000 Armenians, men, women, children and invalids had gathered in a schoolhouse, which was set on fire, and the people burnt to death; those that attempted to escape were shot down by the soldiers, while the Moslem mob enjoyed hearing the screams and groans of the dying Armenians. Over 25,000 Armenians perished, among whom there were many Greeks and Syrians. Hundreds of Armenian women and girls were abducted for the Moslem harems and were not released. As in every other massacre of the

*The New York "Sun," May 14, 1909, article: "The Massacre in Asia Minor."

Christians by the Mohammedans, the treachery, savagery and bestiality of this attack surpass belief and the details are unprintable, of which two only will be given, as the story is not a pleasant one. But it is necessary to relate it because of its results, so that the reader may form an intelligent opinion: One beautiful Armenian girl of sixteen years was maltreated a great number of times. Another young

1. 2.
Two Armenian girls of Asia Minor; in their native costume.
1. Gasia Magarian. 2. Mary Apelian.

girl, who resisted when her captors attempted to carry her off to the mountains, was stripped naked in the presence of a crowd and slowly put to death in a manner that cannot be printed. Armenian priests were tortured in their own churches. One of them was soaked in oil and burned alive. The governor of Adana at the time of the massacres was Djevad Bey.*

* "The Christian Herald," New York, July 28, 1909.

In April, 1909, the Armenian village Kessab in Syria was attacked by wild Turks and two-thirds of the houses were burnt. The men were massacred, and the young girls were abducted while they were trying to escape. Among the young girls exposed to this peril was Mary Apelian, daughter of the well-known Dr. Apelian. Her mother thought that the only way of effecting her escape was to disguise her as an old and ragged woman. This they did, and leaning on a stick, her face smeared with some dark substance to hide her beauty, she and her mother proceeded along the way. They were met by a band of young Turks, who took from them their money and jewelry, and let them go unmolested. They were soon met by another group of Turks who asked them who they were. On hearing that she was the wife of Dr. Apelian, whom they knew well, they asked her what had become of her pretty daughter. The mother replied that her daughter had been married long ago. They then turned to the disguised young woman, thinking that she was a man, but on examining her head, they were convinced that she was woman and went on their way.

After an investigation by the delegates sent from Constantinople, a handful of villagers were hanged at Adana in June, 1909, for killing Armenians. The rich and powerful leaders of the massacre were not punished. But later, for some reason, twenty-six more Moslems who were found guilty of inciting and taking part in the massacres were hanged on the 12th of December of the same year.

These massacres of Christians are periodical in Turkey and always will be as long as the Ottoman Empire exists. Turkey is a moral sore upon the face of Europe, and the position of the Turks is precarious. Many years will not pass before their tyrannical and barbarous rule over more intelligent and Christian people, who are desirous of self-improvement and reform, will cease. It is the political rivalry and the jealousies of the greater nations that keep them in Europe. By nature and religion the Turks belong not to Europe but to Asia. They are savages, cold, cruel monsters sprung from the deserts of Tartary; and they brought to Europe the brutal tyranny of the Asian nomad, the vices of the lowest circle of human life, and an infamous and wicked government. They appear to be centuries behind all civilized people. All the European powers made wonderful changes and improvements, but the Turks, though they have resided in Europe for some centuries, are immutable in their brutality and incapable of reform. No man's life, liberty, or property is safe under their tyranny. All that is not of Islam, is an enemy and must be warred against until subdued or exterminated. Humanity demands that government by Turks be driven out of Europe. They are unfit to exist among civilized nations. It is a blot upon the civilization and humanity of the twentieth century, that a sensual and grossly immoral nation like the Turks, to whom rape and abduction are daily events, with a long and appalling record of bloodshed, cruelty and barbarity, should control several millions of Christians who are superior to them in character, intelligence and in every other respect. It is truly said that the "only good Turk is a dead Turk, for then he is incapable of injuring others in thought, word, or deed." They are intruders and should be relegated to their original soil. The woes that fell upon the Christian subject people and the numberless horrible, shocking and unpardonable crimes constantly committed by them have been only faintly depicted by historians. The Turk is born, lives and dies a religious fanatic. The spirit of conquest and military supremacy have disappeared. Old Turkey with its pomp, its power, its gorgeous ceremony is gone forever, and the Ottoman empire is crumbling into ruins. The triple curse of Turkey is despotism, a non-progressive religion, and polygamy.

Consequently the only remedy possible is, that Russia with her powerful army and Great Britain with her great navy. combine with the other European powers, drive the Sultan and his government, bag and baggage, back into Asia, whence he came, unbidden and unwelcome, and neutralize Constantinople under the title of Byzantine Empire with an agreed boundary on both sides of the Bosporus including the Dardanelles.

On the 26th of April, 1909, the National Assembly sat in secret session, and decided upon the dethronement of the Sultan, and appointed a commission to come to an agreement on the point with the Sheik-ul-Islam. He, with the support of all the high dignitaries of the church, prepared the fetva the same night for the deposition of the Sultan. The document recited that Hamid's act violated the sacred law and set forth a long list of crimes, the whole making a terrible indictment, and that he must abdicate or be deposed. A deputation of two Senators and

two Deputies thereupon visited, on the morning of the 27th of April, the palace of Yildiz and handed the decree to the Ali Djevad Bey, First Secretary for communication to Abdul Hamid, who accepted the fetva and replied: "I expected this; it is Fate. My only wish is that the lives of myself and my family may be safeguarded, and that I may reside at the palace of Cheragan, as I wish to die where I was born." Shortly after the Sheik-ul-Islam, it is said, personally visited the Sultan and read him the decree. He informed his Majestry that the question having been put in canonical form before the Sheik-ul-Islam and his associates, as to whether Abdul Hamid had not forfeited the right to rule over the faithful, they had decided "Yes." Abdul Hamid bowed his head, saying, "It is the will of Allah."

Abdul Hamid was sent with his family at 1 A.M. on the 29th of April by rail to Salonica. He arrived at the Sirkedje railroad station in Stamboul towards midnight accompanied by his two youngest sons and a few young women from his harem in court carriages. These were not the mothers of his children, but the youngest and fairest of his household, with the exception of one who is the mother of the youngest prince, and in December, 1909, she gave birth to a girl, the first born to Abdul Hamid since his seclusion in the Villa Alattini.

Out of the first court carriage came the deposed Sultan, who was received in dead silence. The soldiers moved neither lip nor hand in greeting. Only when Abdul Hamid, clad in a civilian gray suit, white waistcoat, overcoat, white gloves and fez raised his hands to his forehead, the officers saluted him slowly. The deposed Sultan ascended the steps to the saloon car, and gallantly held the hands of his wives, assisting them to enter the train. They were young women who share his exile, wore semi-transparent veils which half hid and half revealed their beauty. They wore magnificent evening wraps which, parting as they climbed their car, showed rustling silk flounces, silken hose and exquisite shoes. They were accompanied by two eunuchs. For the first time in their lives they saw a train and, seemingly full of curiosity and happy over their unaccustomed freedom, they whispered to each other and pushed the silk curtains aside.

The train was composed of four first- and two second-class carriages. In the last carriage were 100 soldiers, composing his escort, commanded by Colonel Galep, commandant of the gendarmerie at Salonica. When all was ready Husni Pasha politely asked Hamid if he gave permission for the train to leave. Abdul Hamid thanked him for the meaures he had taken, and gave orders for the train to depart. The railway officials had given secret orders that the train was to make no stops between Constantinople and Salonica.

On arriving at Salonica, Abdul Hamid was kept prisoner in the Villa Alattini, which was transformed into a royal prison. This house belongs to the brothers Alattini, Jewish bankers. It is a white three-story square building surrounded by a vast garden. Abdul Hamid has every comfort in his prison; he lives well, and were he of greater culture he could devote all his time to study or writing his memoirs. But for the time being he likes the company of his cat and his parrot better than any occupation of an intellectual character. Some time after his

imprisonment in this villa, the ex-Sultan tried to escape by disguising himself in the garb of a workman, but he was soon discovered and re-conducted back to his quarter. At the villa all exits were well guarded, so his escape is impossible.

Abdul Hamid had over 200 women in his harem, that is, wives and slave-girls of all ranks; they demanded from the ex-Sultan's successor compensation for their living. Some of these slave-girls were given back to their parents or relatives, and some were distributed among the harems of the imperial princes. His household spies, eunuchs, executioners and many others were arrested; several were found guilty and punished accordingly.

After the Constitution was established, some of the most refined Turkish ladies took a mighty stride towards emancipation, believing that the grant meant for them a new era of liberty and equality; they commenced to appear unveiled in the streets. The Turks believe that in discarding the veil, woman discards her very modesty. Therefore the Minister of Police has issued an official notice in all the newspapers, requesting Turkish women not to walk abroad with their faces uncovered, and that the police officers were instructed to stop all Mussulman women who do not comply with this obligation.

Ever since he mounted the throne, Abdul Hamid lived in the Yildiz Palace, situated on the high hill of Beshiktash. It commands a magnificent view overlooking Constantinople and the Bosporus, and, in case of necessity, could be easily defended; while the two palaces of Dolma Bagtcheh and Cheragan, being built on the coast, are liable to be hemmed in on all sides in case of a plot against his person. All the roads leading to Yildiz were guarded by troops who were kept loyal to their imperial master by large remuneration and frequent gifts. The imperial bodyguard was composed of several thousand men chosen from Albanians, Anatolians and Arabs, and were quartered in barracks near Yildiz.

At present Yildiz is an entire city in itself and bounded by an immense wall thirty feet high. Hamid enlarged the park as far as Ortakeui hill and Cheragan Palace, and year after year has added several luxurious kiosks, pavilions, cottages of every style for his own use and his imperial visitors; a canal, which runs for about half a mile through the park; offices of chamberlains, secretaries, spies and other functionaries of the court—in all about 5,000 persons, including his imperial harem; mosques, spacious baths, stables in which he kept about 200 horses and among them a beautiful cream Arab, the gift of the Czar; workshops, a museum, a menagerie of tamed and trained animals, an aviary, hot-houses, etc., and a secret subterranean passage which led to the palace of Cheragan.

The private residence of Hamid and his harem was one of a group of low structures communicating with the imperial pavilion by means of a gallery. This group of buildings is surrounded by a second interior wall twelve feet thick with iron gates. The doors of his private residence were provided with secret fastenings. During his reign he never slept in the same room twice, but changed his room every night, and in every part of his private rooms there were to be found loaded revolvers. This park was patrolled every night by a company of the Imperial Guards.

Hamid is of the Armeno-Arab type. He is the son of an Armenian slave-girl converted to Islamism; it is said that he was not his reputed father's son at all, but the illegitimate child of an Armenian lackey in the palace. There are many who believe that it was this story which inspired his almost maniacal fury against the Armenians. Like his predecessors he lived in constant fear of death by

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Macedonians fighting with Greeks against Turkey.

poisoning or assassination. He often kept his ministers in the palace at all hours of the night and never allowed them to leave the palace without a pass.

Abdul Hamid was slender, with dark gray eyes, large and penetrating, pale complexion, wrinkled large features, dark hair and beard, a hooked nose, large mouth and long ears. He is low-voiced and languid in manner, but when excited will speak and move quickly, and is personally very democratic. On account of

his early delicate constitution, his education was neglected. His dress was plain; he usually wore a frock coat of black broadcloth, buttoned to his neck. He was visited early every morning by the late Dr. S. Mavroyeni Pasha, a Greek by birth, his principal physician, in order to see His Imperial Majesty as he came out from his harem; to examine him, and, if necessary, to prescribe. This was probably on the principle that the prevention of physical ills is better than their cure.

Hamid was a firm believer in himself. When he ascended the throne his court was composed of officials who had betrayed his uncle and his brother; in consequence of which he soon decided never to trust anyone, and this policy he always followed. There was no detail of his administration too small for his personal supervision. Everywhere there were spies, with spies to spy on them, who belonged to all kinds of people, from the lowest class to the highest class of the state. Among them were also certain personages belonging to the fashionable world of Pera, including several Europeans. They were to be found in all public offices, in the bazaars, in public baths, in coffee-houses and other places; his spies were not confined to Constantinople, but found work to do through all his dominions, and there was not a European capital free from their presence. They reported constantly to him, and all in the palace were in daily peril of their lives; for if they were suspected of treasonable action they disappeared mysteriously and their families sank into poverty. Men were afraid to speak plainly even in their own houses; the best men of the empire were imprisoned, tortured, their property confiscated, while Hamid showered riches and honors on the spies, murderers and perjurers.

Among the many crimes that Abdul Hamid committed during his reign, the saddest and most atrocious one was that of a little girl, most probably his daughter, who entered his room while he was there; the child, perceiving a shining revolver on the table and taking it for a toy, grasped and examined it. The Sultan, seeing this and thinking that the child was the instrument of his enemies and wanted to kill him, instantly drew his own revolver and killed the child.

Notwithstanding all this, he was an indefatigable worker; he rose early and worked late. All documents brought to him were first thrown into a disinfecting box, and then given to him by the first secretary. He communicated at any time with the governors of provinces, commandants of the army and representatives of Turkey abroad, through the central telegraph station, which was connected with Yildiz. He has done much for the disciplining and equipment of the army; has founded elementary sehools, the Mulkieh school, a preparatory college for the civil service, a school of law, school of arts and other colleges; he also established various girls' schools in Constantinople and other towns and a museum of antiquities at Chinili Kiosk, which was first founded in Constantinople in 1880 through the efforts of Hamdi Bey, whereupon an irade was issued by Abdul Hamid, who told Hamdi Bey to collect as much of the Frankish rubbish as he could find, without adding anything that would concern the Mohammedan religion.

Hamdi Bey was the son of Edhem Pasha, an ex-Grand Vizier, a Greek by birth. He was educated in Paris and, being a lover of art, enriched the two

museums with a marvelous collection of rare antiques from different parts of Turkey. The new museum (an annex building) was built in 1891; in this museum there are three splendid sarcophagi from Sidon, one of which, indescribably beautiful, is believed to have contained the remains of Alexander the Great or one of his generals.

He founded valuable libraries in the Palace of Yildiz, where were employed twenty highly talented translators and librarians, one of which was Theodorus Kassapis, a Greek by birth, native of Asia Minor, educated in Paris, who in 1865 was the French teacher of the writer at Beshiktash; later he was director of the satirical journal "Hayal," also of a Greek comic paper. Abdul Hamid presented a collection of the works written during his reign to the Congressional Library at Washington, D. C.

He founded in 1898 the Hamidieh Hospital at Chichli, a suburb north of Constantinople; also the military school and hospital at Haidar Pasha, on the heights of the Asiatic shores of the Bosporus.

All the Turkish schools, including Galata Serai Lycée in Constantinople, cannot compete with those established by European, American and native Christian effort.

The hospitality and courtesies Hamid extended to foreigners are known all over the world. He took at all times special pleasure in surprising his guests with presents and favors. He also enjoyed presenting European and American ladies with a decoration originated by him, called the Chefakat (previously mentioned in Chapter XXXII), and is conferred only upon women. It was given generally either after Selamlik, when it was sent to the lady by an officer accompanied by one of his aids-de-camp who bore the Sultan's compliments; or after dinner at the palace.

He always ate alone, except on special occasions when he received royal visitors. The dining-room was lavishly decorated and supplied with every European luxury; the waiters were all dressed in showy scarlet uniforms. The heaviest charge on his income was his kitchen, from which hundreds of trays were sent out every day. Abdul Hamid occasionally employed foreigners in the army, navy or any other high Government position with a high salary, when he wanted to be friendly to another nation.

He has coped successfully with insurrection, treason, assassination, bankruptcy and war; but little was done for the fleet, for he has never trusted it since the conspiracy against his uncle Abdul Aziz; except the imperial yacht "Izzeddin," which was always ready to convey to exile (to Beirout, or any other remote place) either a pasha or any other high official on suspicion of treasonable action; of the exile no more was heard. On the return of the "Izzeddin" from her secret duty all her officers were either promoted or bribed. During the last few years before his abdication he built war-vessels in different parts of Europe.

He set his face against all reforms; he secured the good will of the Ulema and of the fanatical element of his people by tolerating persecutions and massacres of Christians in his dominions, to such an extent that he has been denounced by one

of the most illustrious of English statesmen as "the great assassin." It is estimated that over 150,000 innocent Christians were assassinated in his dominion with or without his knowledge.

Abdul Hamid was a man of wonderful activity; he was cruel, crafty, suspicious of his own shadow, and generous. His whole policy has been one of shifts and makebelieves, of intrigue and deceit. From his poverty-stricken empire he wrested a tremendous fortune, which he had deposited in the banks of London, Paris and Berlin. During the long period of his reign nothing was more marked than the skill with which he succeeded in playing off the powers of Western Europe against each other.

All attempts made to assassinate Abdul Hamid have occurred within the precincts of the Yildiz Palace, and have become known only through the indiscretion of officials.

Abdul Hamid II. had seven sons: Mehemet Selim, Abdul Kader, Achmet, Burhan-Eddin, Abdur Rahim, Mehemet Bedr, and Mehemet Abid; and seven daughters: Zekkieh, Naiyme, Nailé, Shadieh, Ayishé, Rafieh, and Sanieh.

LIST OF TURKISH CRUISING SHIPS
BUILT FROM 1890 TO 1903.

NAME OF SHIP.	MATERIAL.	DISPLACEMENT (TONS).	LENGTH.	BEAM.	DRAUGHT.	PROPELLERS.	HORSE POWER.	WHERE BUILT.	DATE OF LAUNCH.	SPEED, KNOTS PER HOUR.
			FT. IN.	FT. IN.	FT. IN.					
Fezibahri	Steel	1 815	226.0	35.0	14.0	2	2,500	Turkey		17.0
Heibetnuma	Steel & Wood	1,960	226.0	37.0	14.0	1	2,500	Turkey	1890	14.0
Hundavendikiar	Steel	4,050	279.0	49.3	21.0	2	2,500	Turkey		14.0
Lufti-hamayoun	C.	1,313	210.0	35.0	14.0	1	2,800	Turkey	1892	13.0
Namet	Steel	900	230.0	31.0	16.6	2	4,500	Gaarden	1890	19.0
Palenk-i-deria	Steel	840	236.3	31.0	16.6	2	5,000	Gaarden	1890	20.0
Sedul Bahr	Wood	800	173.6	26.7	11.6	1	160	Turkey	1894	12.7
Selimieh	Steel	4,050	279.0	49.3	21.0	2		Turkey		12.7
Shadieh	Steel	1,815	226.0	35.0	14.0	2	2,500	Turkey		17.0
Shahani-deria	Steel	450	200.0	23.0	9.0	2	3,000	Turkey	1892	22.0
Zuhar	Wood	800	173.6	26.7	11.6	1	160	Turkey	1894	12.7
Medjidieh	Steel	3,300	330.0	42.0	16.0			Philadel'a	1903	22.0
Abdul Hamid		3,250	330.0	42.0	16.0			Elswick on Tyne	1903	22.0

CHAPTER XXXVII.

MOHAMMED V.

1909—.

Mohammed Reshad Effendi ascended the throne on the 27th of April, 1909. He was a prisoner for many years in one of the palaces on the Bosporus. On the morning of the day of the deposition of Abdul Hamid a deputation of senators and deputies proceeded to the Dolma Bagtcheh Palace and told the heir to the

MOHAMMED V.

throne the nation's wish. The decree informed Mohammed Reshad that he was chosen Sultan. He humbly answered, "I bow to the will of the people."

At 2.30 P.M. a salute of twenty-one guns announced the departure of Mohammed from Dolma Bagtcheh Palace; he embarked on a steamboat and, preceded and followed by two others, went to Stamboul to swear fidelity to the Constitution. Accompanied by the Grand Vizier Tewfik Pasha, he arrived at Sirkedje Station, where he entered a closed carriage drawn by black horses, accompanied

by General Ali Pasha and General Hassan Pasha and followed by other carriages occupied by his sons, Zia Eddin, Nedjin-ed-Din and Eumer Hilmi. A large detachment of cavalry acted as an escort.

At 3.30 a bugle announced the approach of the new Sultan to Seraskierat (War Office), where he was received by the Sheik-ul-Islam Hairoullah, General Shefket Pasha and the chief dignitaries of the empire. The band struck up the Hymn of Liberty. He was plainly dressed, wearing a black frock-coat and a red fez. He was ushered by Shefket Pasha, Said Pasha, and Achmet Riza Pasha into a large hall decorated and upholstered in crimson and gold, where had assembled the representatives of the nation and state dignitaries, civil, military and ecclesiastical.

The Grand Vizier announced to the assembled dignitaries of the empire that, by virtue of a fetva of the Sheik-ul-Islam, the one Sultan had been deposed, and the new one appointed to take his place. As soon as he had finished speaking, the Fetva Emini or Grand Notary of the Sheik ul-Islam read the fetva. The new Sultan subscribed to the oath administered by the Sheik-ul-Islam before four o'clock. An ulema offered prayers for the welfare of the new Sultan and the prosperity of the nation. At the same time 101 guns from the batteries boomed the announcement to the city that a new Sultan reigned. All present then congratulated Mohammed V. and he immediately proceeded to Top Kapou Palace, to venerate the relics, where the religious ceremony of his installation took place. This visit to the relics of the Prophet signifies the assumption of the Caliphate the headship of the Moslem world and the Papacy of Mecca.

The new Sultan returned by the Galata Bridge to Dolma Bagtcheh Palace; he was enthusiastically cheered by a great crowd all along the way and responded by saluting repeatedly. Subsequently in receiving a deputation from the National Assembly the Sultan said, "I am pleased to become the first constitutional sovereign. Doubtless, my successor will improve upon me, but you may rely upon my doing my best. I, also, suffered oppression and can therefore enter into the feelings of my fellow-sufferers. Let us endeavor to work together for the welfare of the country."

Mohammed V. received congratulations from practically all the countries of the world on his accession to the throne.

On the 29th of April, 1909, Nadir Agha, chief of eunuchs, was hanged at the Bridge of Galata, and on the previous day (April 28th) many other executions were carried out; among them were newspaper editors, who were put to death by the Young Turks, who accused them of having published defamatory articles against the new government.*

On the 30th of April Mohammed V. went to his first Selamlik at the Mosque of St. Sophia by the sea. He was accompanied by Marshal Moukhtar Pasha and wore the uniform of a regiment of chasseurs of Roumelia. He was loudly cheered by soldiers on his way to the mosque. The moment the Sultan stepped out of

*See the "Forum" for November, 1910, "Bankrupt Turkey," by Allen Upward, giving an idea of government in Turkey under Young Turk domination.

his carriage to the red carpet leading into the building a priest in a black robe cut the throat of two rams, and the sacrificial blood flowed almost to the feet of the new ruler.

After the departure of the deposed Sultan from the Yildiz Palace a parliamentary commission was appointed and took an inventory of the contents of the Imperial Palace, where there was found considerable money in cash, a large amount of bank notes and a large quantity of jewelry. Also papers were found showing that Hamid had several millions of dollars on deposit in foreign banks,

Gold piece of 2½ liras of Mohammed V., originated by Abdul Medjid.

Gold piece of 5 liras of Mohammed V., originated by Abdul Medjid.

besides an immense variety of objects of art and luxury, services of silver and gold, presents from most of the sovereigns of Europe and gifts from wealthy subjects. There was as well a museum of arms.

On the 4th of May, 1909, Mohammed V. sent for the Grand Vizier Tewfik Pasha and General Shefket Pasha, and declared to them: "I am willing to faithfully respect the Constitution, but I also desire that my rights and prerogatives also be respected. My surprise was very great on hearing that no amnesty had been accorded on the occasion of my accession, contrary to all preceding usages, and that instead of fêtes being held the population had contemplated the spectacle of hanging corpses of those executed without my knowledge, and whose sentences had not been submitted to me for my sanction, forgetful of the fact that I possess

the right of pardon. I insist that in the future there shall be no repetition of this."

On the 5th of May a new cabinet was formed in which Hilmi Pasha succeeded as Grand Vizier.

On the 10th of May, 1909, Mohammed V. girded the sword of Osman I., as usual at the Mosque of Eyoub. He embarked at eleven o'clock at Dolma Bag-

The Heir of Greece, Prince Constantine, and family.

tcheh Palace in a steam launch, escorted by a flotilla of steam yachts and saluted by the guns of the fleet. He arrived at the mosque at midday, accompanied by his sons and the members of the cabinet and court.

At the mosque the imperial party was received by the Sheik-ul-Islam and a

large gathering of Ulema, members of the cabinet, high military and naval officials. Only a few men entered the mosque after the Sultan.

The service of the girding of the sword consisted first of the usual prayers. Then three priests chanted, in unison, a special prayer for the sword-girding. The Grand Master of the Mevlevi Dervishes then took the case containing the sword of Osman and broke the seal. He removed the sword and kissed it, and then handed it to the Sheik-ul-Islam, who in turn pressed his lips to the weapon and offered it to Mohammed V., who kissed the sword and returned it to the Sheik-ul-Islam, who in turn handed it back to the Grand Master, who then girded the weapon on the sovereign. The Sultan then prayed in silence and the ceremonies within the mosque came to a close.

After the investiture Mohammed V. passed through Adrianople Gate, near which the diplomatic corps and the leading members of the foreign colonies were assembled. The Sultan in an open carriage drawn by four horses, had with him Field Marshal Ghazi Moukhtar Pasha and was loudly cheered by the immense crowd. The imposing procession moved through Stamboul, was led by an armored automobile carrying a machine gun, and detachments chosen from all the branches of the service. In addition to his Majesty there were a great number of ecclesiasticals and ministers, deputies and senators driving in carriages. Also the Sheik-ul-Islam, the Greek Patriarch, the Armenian representative, the Chief Jewish Rabbi, all in carriages. His Majesty concluded the ceremonies, which lasted five hours, by leaving from Sirkedje Skelessi (Vinegar Sellers' Wharf) for his palace in a state barge propelled by eighteen rowers dressed in white silk tunics and red breeches. He closed his "Coronation Day" by ploughing a furrow in the lawn at Dolma Bagtcheh Palace, symbolically at least by holding the plough-handles for a fraction of a minute while two horses dragged it a few yards. In carrying out the ancient test Mohammed V. showed himself to be sound of body and fit to bear the physical burdens of the empire.

On the 1st of September, 1909, Mohammed V. left Constantinople early in the morning on the imperial yacht "Ertogrul," escorted by the yacht "Izzeddin" for Broussa, Asia Minor, in order to visit the tombs of the Sultans, Osman and Orkhan, and the mausoleum of Mohammed I. and Bayezid. He was accompanied by the heir-apparent, the princes and the Grand Vizier. He spent three days there.

On the 14th of November, 1909, Mohammed V., attended by the heir-apparent and the imperial princes, opened the second session of Parliament with great pomp and ceremony at Cheragan Palace on the Bosporus, between Beshiktash and Ortakeui. It was to be used henceforth as a House of Parliament. This palace, as previously stated, was built by Sultan Abdul Aziz, one of the finest of the palaces on the Bosporus. On the 19th of January, 1910, it was entirely destroyed by fire; it is said that reactionary agents were responsible for it. The loss was great, as the building alone cost about $16,000,000. All the archives of the Chamber of Deputies, including important bills and the budget estimates, were burned.

Princess Naiyme, daughter of the deposed Sultan, offered a chamber in her palace at Ortakeui on the Bosporus as a meeting place for Parliament until the Palace of Cheragan could be rebuilt. The offer of the Princess was accepted.

Czar Ferdinand and Czarina Eleonore of Bulgaria arrived on the 21st of March, 1910, at Constantinople to visit Mohammed V.

King Peter of Servia, accompanied by his premier, Mons. Pachitch and the Minister of Foreign Affairs, Mons. Milovanovics, arrived on the 3rd of April, 1910, at Constantinople to visit the Sultan of Turkey.

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Prince Peter, aged 20, the youngest son of King Nicholas of Montenegro.

The reason that Italy declared war against Turkey in September, 1911, is the following:

There has been a long series of vexations and abuses against Italy and Italians of the Ottoman Empire, as well as violent attacks of the Turkish press. Disorders prevailed in Tripoli, and the safety of Italian subjects and their commercial rights

were not adequately protected, although Italy had repeatedly demanded measures of protection from Turkey. But the Porte procrastinated; it reached a limit, and Italy decided to annex Tripoli and Cyrene. Consequently Italy sent an ultimatum to Turkey, but, receiving no satisfactory answer, Italy on the 29th of September, 1911, declared war against Turkey. The Italian fleet established a blockade of the coast of Tripoli, and after a bombardment of the town, Italian troops landed at two points on Tripolitan soil.

They had several engagements with Turkish troops and Arabs, with various successes. In one of them, on October 26, 1911, the Italians, having defeated their foe in front, are said to have turned and deliberately massacred defenseless Arabs in their rear. Later it was charged that these Arabs were not defenseless but had treacherously fired from the oasis upon the rear of the Italian column, while the front was engaged with the Turkish regulars. On the other hand, there is no doubt that wounded Italian soldiers have been most cruelly tortured to death by their Arab captors.

On the 24th of February, 1912, at daybreak, a squadron of warships under the command of Admiral Favarelli appeared in the harbor of Beirut and demanded the surrender of the Turkish gunboat "Avai Allah" and the torpedo boat "Angora," the time limit being fixed at 9 o'clock. This order was communicated to the Governor through the Turkish officer who came aboard during the appearance of the squadron at the port of Beirut. At 9 o'clock a signal demanding surrender was again hoisted. As no answer was given, fire was opened on the gunboat, which replied energetically. At 9.20 the gunboat was silenced, fire having broken out aboard. The torpedo boat was also destroyed. About forty-one officers and men were killed on the two Turkish warships which were sunk. During the bombardment the custom-house was greatly damaged, and other buildings suffered severely. About sixty peaceful inhabitants were killed and a large number of others wounded.

In May, 1912, the Italian forces occupied the island of Rhodes off the coast of Turkey, as well as several other islands in the Ægean Sea. In June a large part of the Italians were exiled from Turkey by the Turkish Government with gross brutality on the part of the Turkish officials. See the New York "Sun," June 9, 1911, page 7, article entitled "Turks Brutal to Exiles." On October 18, 1912, a treaty of peace was signed between Turkey and Italy in Switzerland, called the Treaty of Lausanne.

On August 2 a massacre of Bulgarians by Mussulmans took place at Kolschana, fifty miles from Uskup, where the Turks raided the houses, butchered the inhabitants regardless of age or sex, carried girls off into captivity and burned the town. (See New York "Times," August 8, 1912.)

Soon after these outrages the Balkan States protested to the European powers and threatened that unless the reforms in Roumelia and Macedonia elaborated by the powers in Article XXIII of the Treaty of Berlin are radical and guaranteed, war must ensue. The powers advised Turkey, but she did not offer to carry Article XXIII into effect. The combined Balkan States, therefore, decided to

send an ultimatum to Turkey demanding reforms, but she ignored the complications she was in, and prepared to mobilize her armies.

The Montenegrins, having grown tired of waiting for fulfillment of the promises which Turkey has made since 1880, struck the first blow. They have fought bravely, and are sacrificing their blood to free their kinsman in Macedonia and Old Servia from bonds of slavery. The Montenegrins have always been noted for their bravery. Montenegro, therefore, opened hostilities without a declaration of war, on the 9th of October, 1912. The hero King Nicholas and his youngest son Prince Peter were on the firing lines, the commander-in-chief of the

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Group of Montenegrin soldiers in action just outside of Berane, working rapid-fire machine guns.

army being Crown Prince Danilo, eldest son of King Nicholas, who had his headquarters at Podgoritza, while Prince Mirko, his second son, was commander of the Montenegrin Brigade. The first shot was fired by the brave twenty-year old Prince Peter, who is captain of the artillery.

In the engagement the intrepid Montenegrins drove the Turks from Mount Planinitza, who retreated to Detchitch Mountains on the road to Scutari. There the battle was fierce, and the Montenegrin infantry proved admirable, showing splendid fighting spirit. After thirty-two hours' desperate fighting the Turks took to flight. The Montenegrins captured the Turkish commander, a great number of troops and several guns.

On October 7 gross atrocities were committed by the Bashi Bozouks against the Christians. They attacked a monastery at Vratchevo, and many villagers who were defending it were killed and wounded. Three villages in that vicinity were burned; they also spread throughout the Serb villages and committed all sorts of horrible atrocities.

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General Savoff, the Bulgarian Commander-in-Chief.

On the 13th of October Bulgaria and Servia declared war, and on the 18th of October the gallant Bulgarian army advanced boldly and occupied Kourtkala, an important strategic point near Moustapha Pasha, advanced to twenty miles northwest of Adrianople and concentrated on Moustapha Pasha, while the Turks retreated to Adrianople with intrenchments stretching to Kirk-Kilesseh, some thirty miles to the northeast.

In the meantime Greece joined in the hostilities and her fleet sailed from Phaleren Bay and blockaded the island Lemnos near the mouth of the Dardanelles, which was occupied by Greek troops. On the 17th of October the Greek army crossed the Turkish frontier, and on the 18th after a few hours' engagement the Greeks dislodged the Turks from the strong position which they had taken in the defense of Elassona, at the foot of Mount Olympus, and occupied the town; they captured several siege guns. Crown Prince Constantine was in personal command and received his baptism of fire. The Greek troops showed great courage; their losses were small. The Turkish troops then retired toward Sarandapsoro Pass, where the main forces with strong artillery had concentrated at Servia, a small town in Macedonia.

On the 26th of October the Greek army had captured several more towns; the Turks on their way of retreat butchered Christians. The Greeks are gallantly fighting, capturing towns and villages in different brilliant movements and seem everywhere to be victorious, while Turkish forces are said to be annihilated. An English naval officer, Commander R. R. B. Hubbard, who until three years ago was captain in the Turkish navy, eulogizes the Greeks, saying that the Greeks will win on the sea and that they are "born sailors," but the Turks "will never make good seamen." (See the New York "Times," Sunday, October 27, 1912.)

On the 26th of October the Bulgarian forces operated against Adrianople, drove the Turks back to the forts, and captured 100 Turkish prisoners; several of the positions on the heights were taken at the bayonets' point. The Turks, while falling back to Adrianople in confusion, burned villages and massacred peasants as they fled. After several skirmishes the Servians captured Podujeve, seventy miles from Uskub, and gained a number of successes, including the capture of Novi-Bazar, after fierce fighting and great sacrifices.

The Servian successes in war are attributed to modern military preparations for quick action. The Turks, although being unprepared for war, showed stubborn resistance, but they lacked in equipment and their old fighting spirit was gone.

The Bulgarian army advanced and occupied the regions of Rasloz between the Struma and Mesta rivers; the enemy fled panic-stricken and took refuge in the forts, leaving on the field a large number of dead. During the battle the Turkish siege guns of Adrianople opened fire, but without result. Severe encounters between Bulgarians and Turks are occurring everywhere; in some places there is hand-to-hand fighting in which only daggers are used. On the 28th of October Scutari was captured by the Montenegrins with great loss on both sides; indeed these gallant allies showed great bravery and played a conspicuous part during the war.

New and more terrible Turkish atrocities in twenty Christian villages in the Janina region occurred on October 30th. The villages were destroyed and the inhabitants massacred, women and children being burned alive (see New York "Times," October 31, 1912, page 1).

On October 30th the Bulgarians captured Lule-Burgas and Muraldi, com-

manding Rodosto. The battle lasted three days, and the Turks, panic-stricken, fled in disorder; their losses were enormous. About 49,000 brave Turks fell in the battle; a great number of guns, flags and a large quantity of ammunition were captured by the Bulgarians.

On October 31 a Greek torpedo-boat sneaked during the night into the Gulf of Salonica, under the guns of the Turkish forts and sank the Turkish battleship

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The Monks of the Monastery, who are arming themselves and guarding the Greek-Turkish frontier.

"Feth-I-Buland"; the captain and some of the officers were thrown into the waters. A great number of the crew were ashore at the time of the explosion, and under the heavy rain of shots the Greek torpedo-boat escaped unscathed.

On October 31 the islands of Thasos and Imbros in the Ægean Sea were taken by the Greeks. More barbarous massacres were committed by the savage Turks;

in several Greek towns defenseless women and children were massacred in the most horrible way. Maidens were dishonored, and the inhabitants were cut into atoms. Also the villages of Aivali, near Lule-Burgas, and Maras, near Adrianople, were totally destroyed and the inhabitants completely massacred.

The Servian army found only land strewn with bodies of men, women, and children mutilated in the most barbarous fashion. Bodies of men were also bound to trees. They had been burned alive by means of fires kindled under the feet. One body bore indications of having been roasted on a gridiron.

After the capture of Bunar-Hissar and Lule-Burgas by the Bulgarians, the Turks, losing heavily, retreated in great disorder towards Tchorlu. In the meantime, the Bulgarians pursued the enemy, and cut off their retreat to the Tchataldja lines. The engagement was fierce, the Turkish losses were enormous; the Bulgarians captured numerous guns, thousands of rifles, and great quantities of ammunition. On November 1 the Bulgarians occupied the town of Demotico, which is near Adrianople.

The Servians overran Macedonia, which was placed under the control of a governor; while the Albanians, flocking into Servian camps, joined the Servian army to hasten the capture of Salonica. In the meantime the Greeks triumphantly entered Macedonia and have accomplished a union with the Servian army, and advanced to Salonica: while the Greek fleet is cruising off the Dardanelles, awaiting the appearance of Turkish warships.

On November 2 King Peter of Servia, with his suite, entered Uskub in triumph, and was received by his sons and officials; he promised the Turkish mayor of Uskub that the Turks would not be molested under the new régime.

On November 3 the Greek army occupied Prevesa at the entrance of the Gulf of Arta. In the meantime the Greek squadron entered the harbor and sank a Turkish torpedo-boat. They also captured Nicopolis without any resistance. The Greeks bombarded the Turkish battery and the Turks took to flight.

Warships of the European powers proceeded to the Turkish waters, possibly to enter the Dardanelles for the protection of the Christians in Salonica and Constantinople. The Turkish army fully retreated from everywhere on Constantinople. This full retreat compelled the Porte to ask for meditation by the powers, so as to end the war.

In the height of his conquest the Turk carried the star and crescent to the gates of Vienna. Oppression, cruelty and corrupt and rapacious military rule were forced upon his subjects as substitutes for government; "Where the hoofs of the Turks' horses strike, grass never grows," was an old saying. With the decline of the Turkish power the discontent of the people took the form of revolt against the Government, each of the group feeling that a determined resistance would eventually receive the support of one or more of the great powers. At last Turkey stands at bay, fighting the long-delayed fight which will determine whether she is to retain the last traces of her once mighty position in Europe.

A German who is serving with the Bulgarian Red Cross Society confirms reports of hideous savageries by the Kurds, Tartars, and Bashi-Bozouks. He

alleges the lopping off of ears and noses, the gouging out of eyes, and the ripping open of bodies in order to increase the agonies of the wounded, some of whom have been found with their throats bitten through, and the jugular veins thus severed. (See New York "Sun," Wednesday, October 30, 1912, titled "Savage Tactics of the Turks.")

Mohammed V. is a man of much less mental and political strength than Abdul

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Greek Troops.

Hamid. He was born in Constantinople, November 3, 1844. A few years before his accession to the throne a batch of military cadets were sent into exile for having given a light for his cigarette to a man sitting near them on a tramcar, who turned out to be a member of Mohammed's suite.

Mohammed V. is tall and stout, but inclined to stoop. His features are regu-

lar. His eyes are blue, and his hair and beard are light red sprinkled with gray. His manners are very gracious and easy, and he is exceedingly generous and kind. He is not at all fanatical, but is sincerely religious. He plays unusually well on the piano. He has two wives, three sons, previously mentioned, and a daughter, Princess Refia. The Sultan's wives are daughters of distinguished pashas, and are highly educated. At home they dress in the European fashion.

In the Paris "Matin" dated November 1, 1912, M. Clement Vautel, a writer of leaderettes, contrived something extensively reprinted and translated, and what was regarded everywhere as a jest contrasting spicily with the horrors of the actual warfare. In a single-column measure of that journal was made, in the typographical style of the French *billet de faire part* (invitation to attend) the following announcement under the heading: "Come to the Funeral of Mr. *Status Quo*, who died in Macedonia at the age of 459":

"You are requested to attend the funeral ceremony and burial of Monsieur Status Quo, diplomatist, who departed this life on October 30, 1912, in Macedonia, aged 459 years. The ceremony will be held at an early date in the Christian Church of St. Sofia, Constantinople.

"Verses, Believe in Allah and in His Prophet and Thou Shalt Reap in Paradise Eternal Caresses of Celestial Houris.—Koran xxv.

"The mourners will meet at the ground.

"Sent on behalf of Turkey by his widow; Austria, his mother; Great Britain, his mother-in-law; Bulgaria, Servia and Greece, his daughters; Montenegro, his grandson; Russia, his daughter-in-law; Germany, France, Italy, &c., his cousins and second cousins.

"The burial ceremony will take place at Asia Minor."

Lexington July 25 1899

Mr A W. Hidden

My dear old friend & student in Robert College on the Bosphorus.

It was too bad that I was not at home when you were so good as to come all the way out from Boston to see me. The Turks would comfort themselves by saying it was Kismet. I don't comfort myself at all with kismet or any thing else. I simply regret most deeply that I was not at home.

I do not know how it was that I did not meet you in New York. I wrote to you telling you what days I should be at Alpeds. I presume my letter did not reach you for you did not come and I had no time to go to Fordham Heights.

I am glad you visited your cousin Mrs Goodrich in Middlebury. She is an excellent woman & she has an excellent daughter married to a missionary now in Japan.

Should I visit New York again I will try to give you notice & we will meet either at at Alfreds or at Fordham Heights.

Give my affectionate regards to your brother Nicholas. You were among my good & honorable students & I always think with interest of your course in College. I think Mr Webbe is doing a noble work at Fordham Heights for which I wish to send him my best wishes.

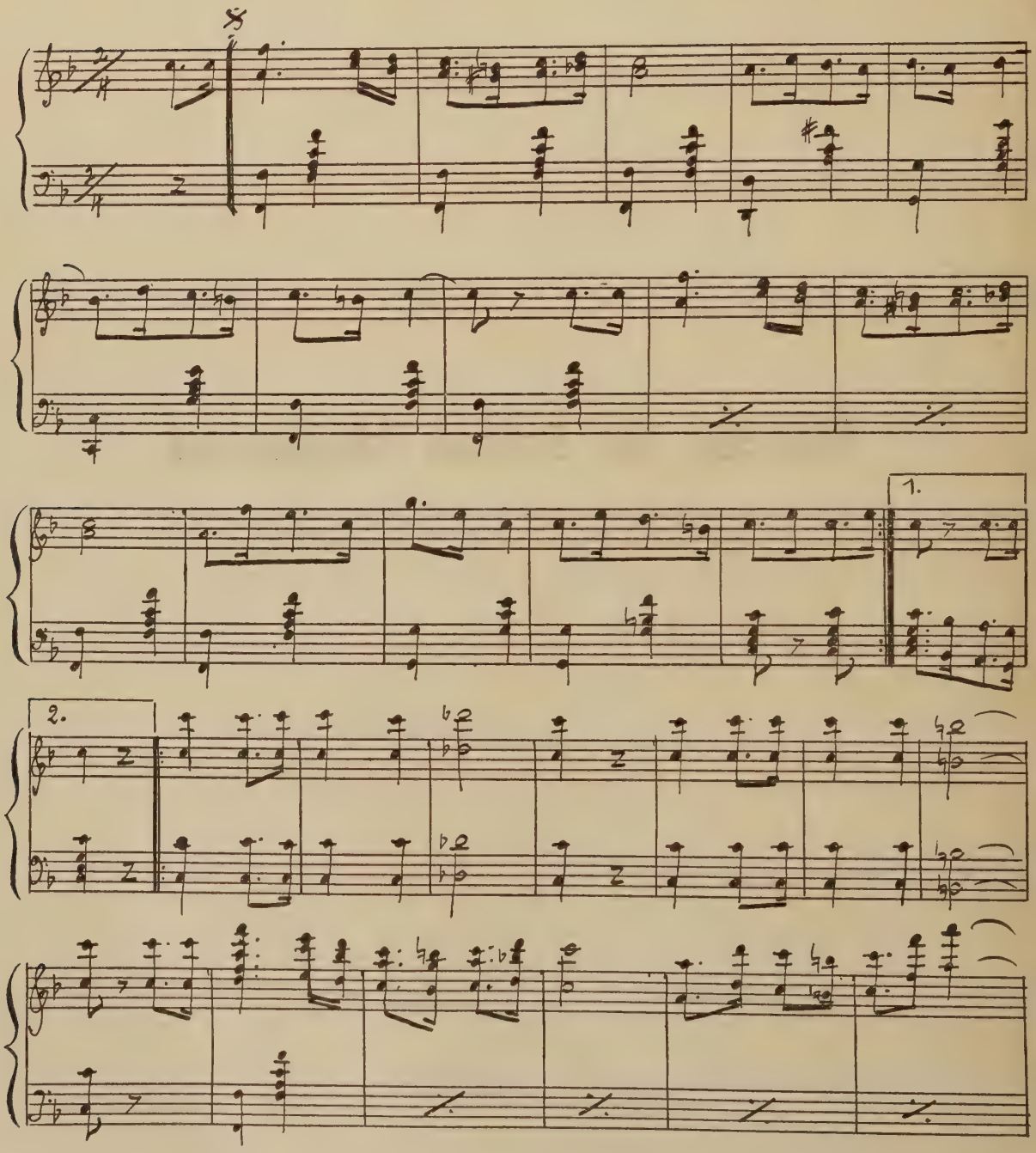
I put in one of my little books which I think you will read with interest.

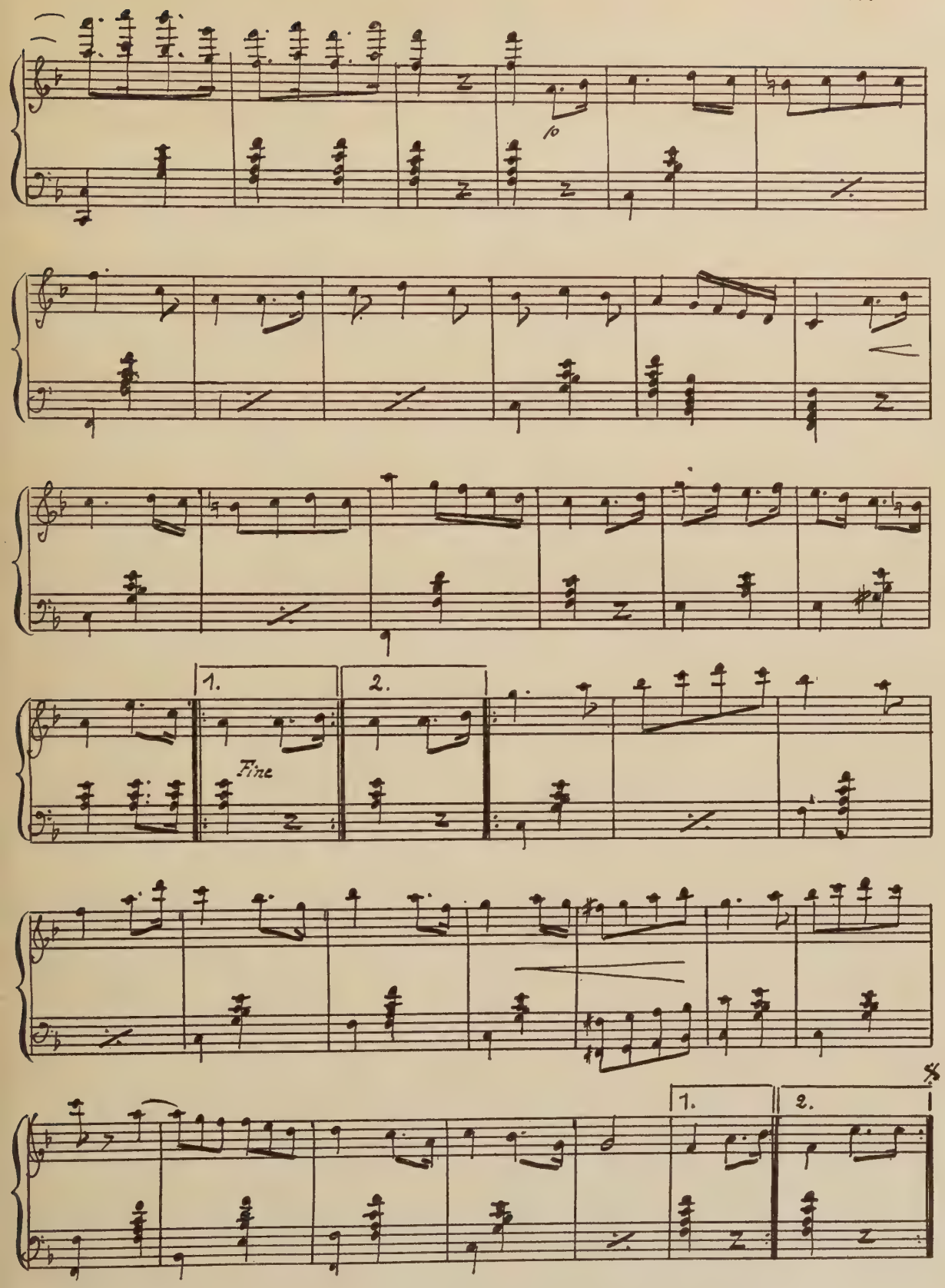
I thank you for that book of portraits which enables me to visit so many distinguished New Yorkers.

Very sincerely & affectionately Yours
Cyrus Hamlin

Marche du Sultan Mahmoud

Marche du Sultan Mahmoud

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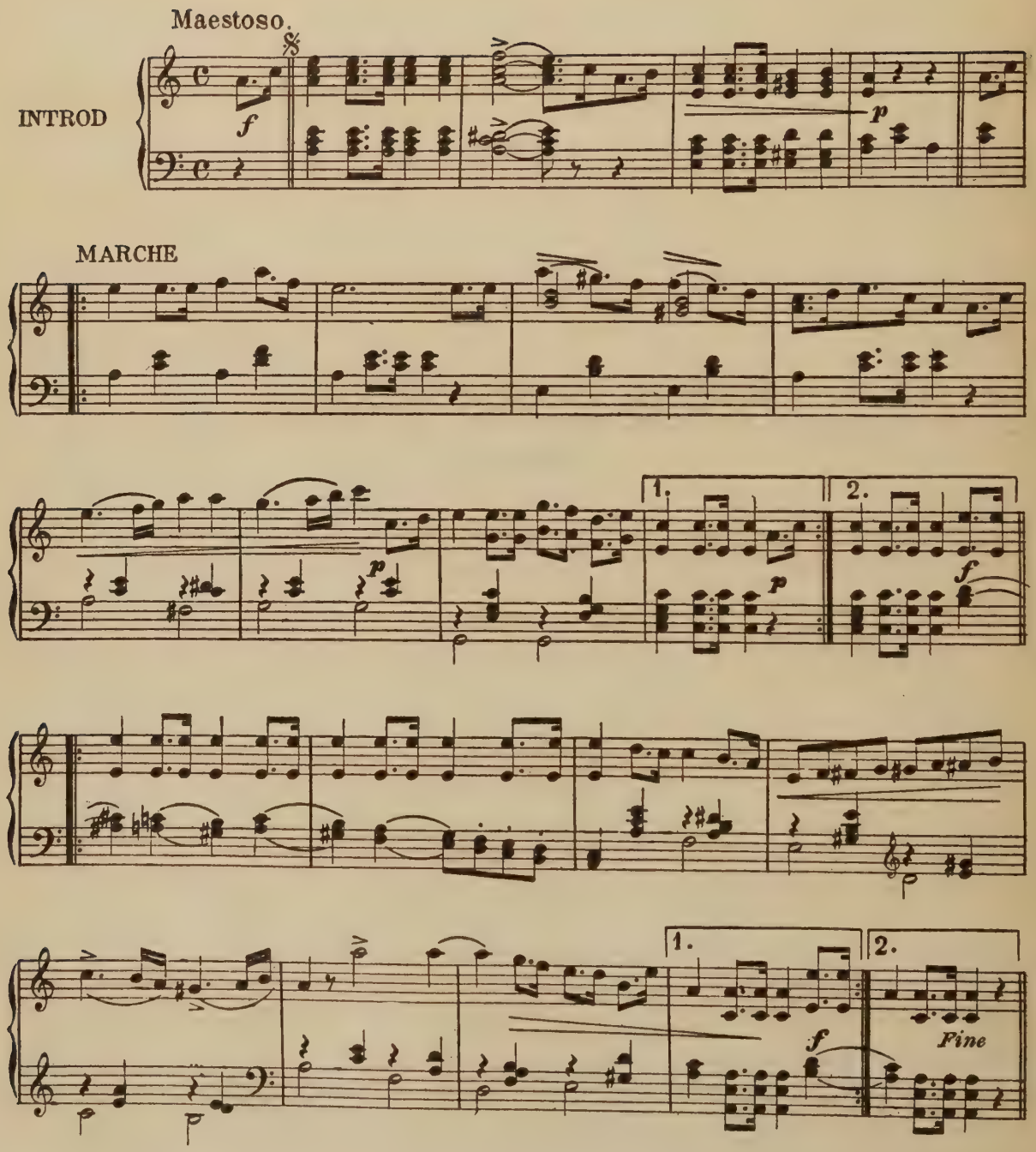

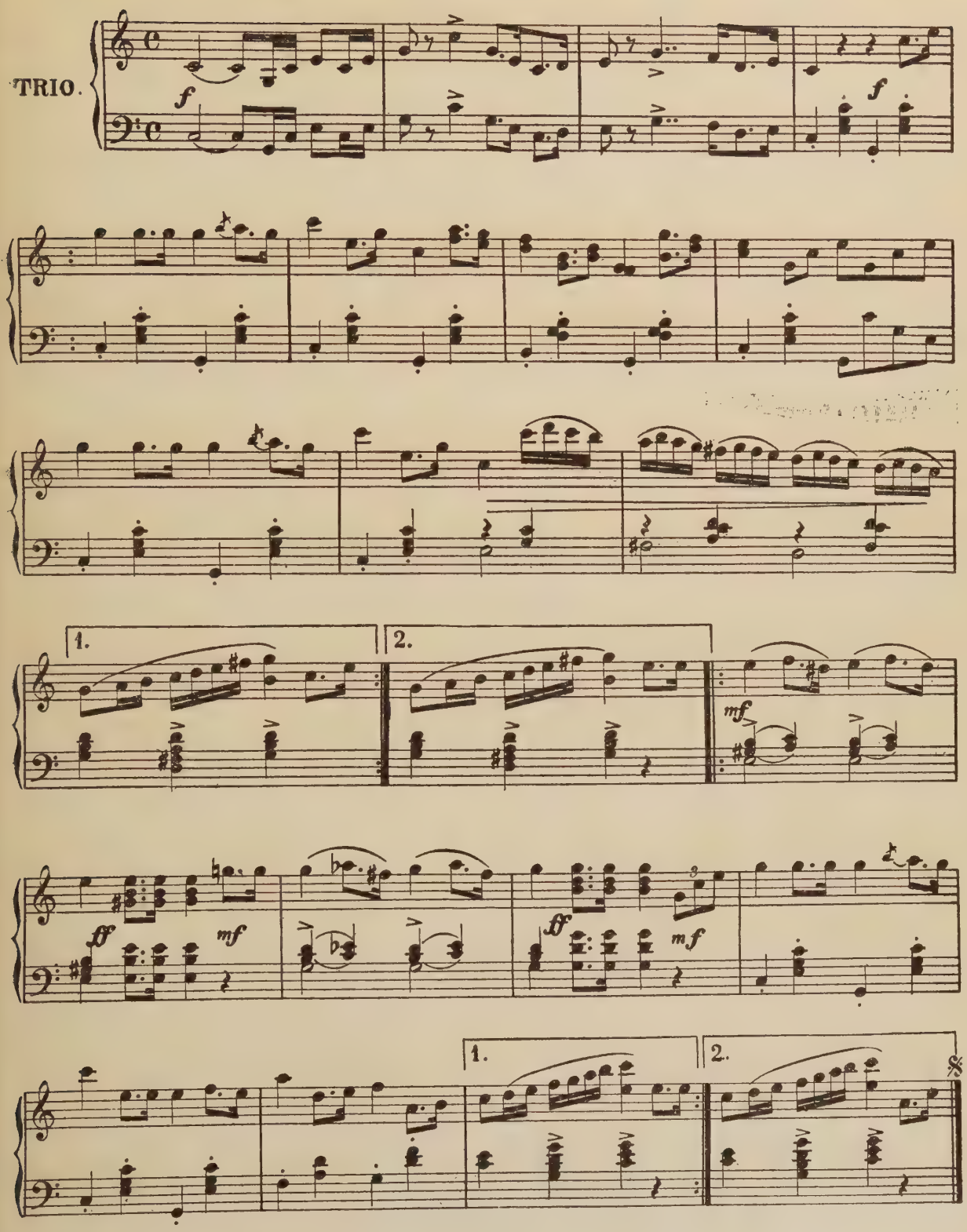
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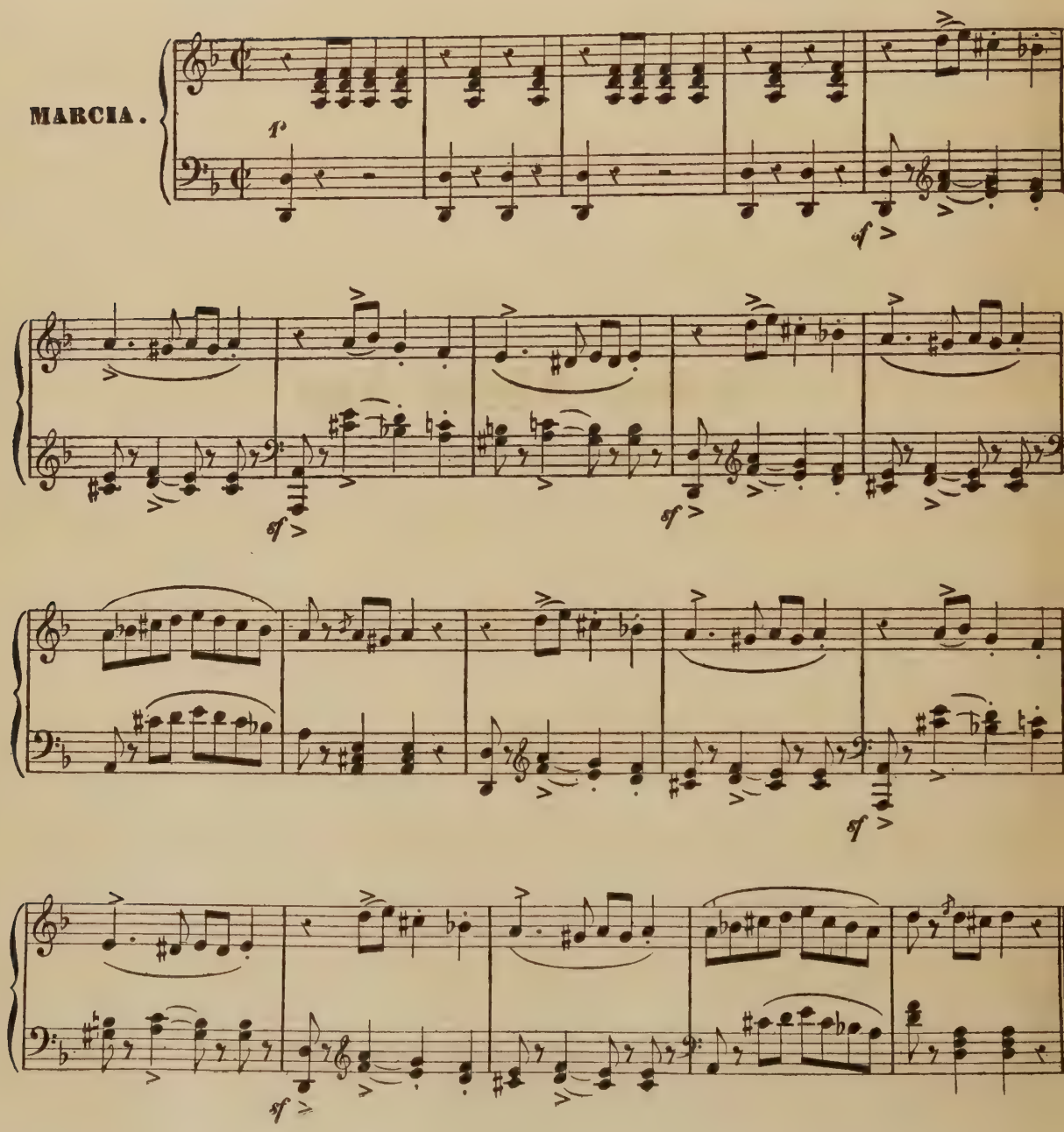
Sultan Abdul Aziz

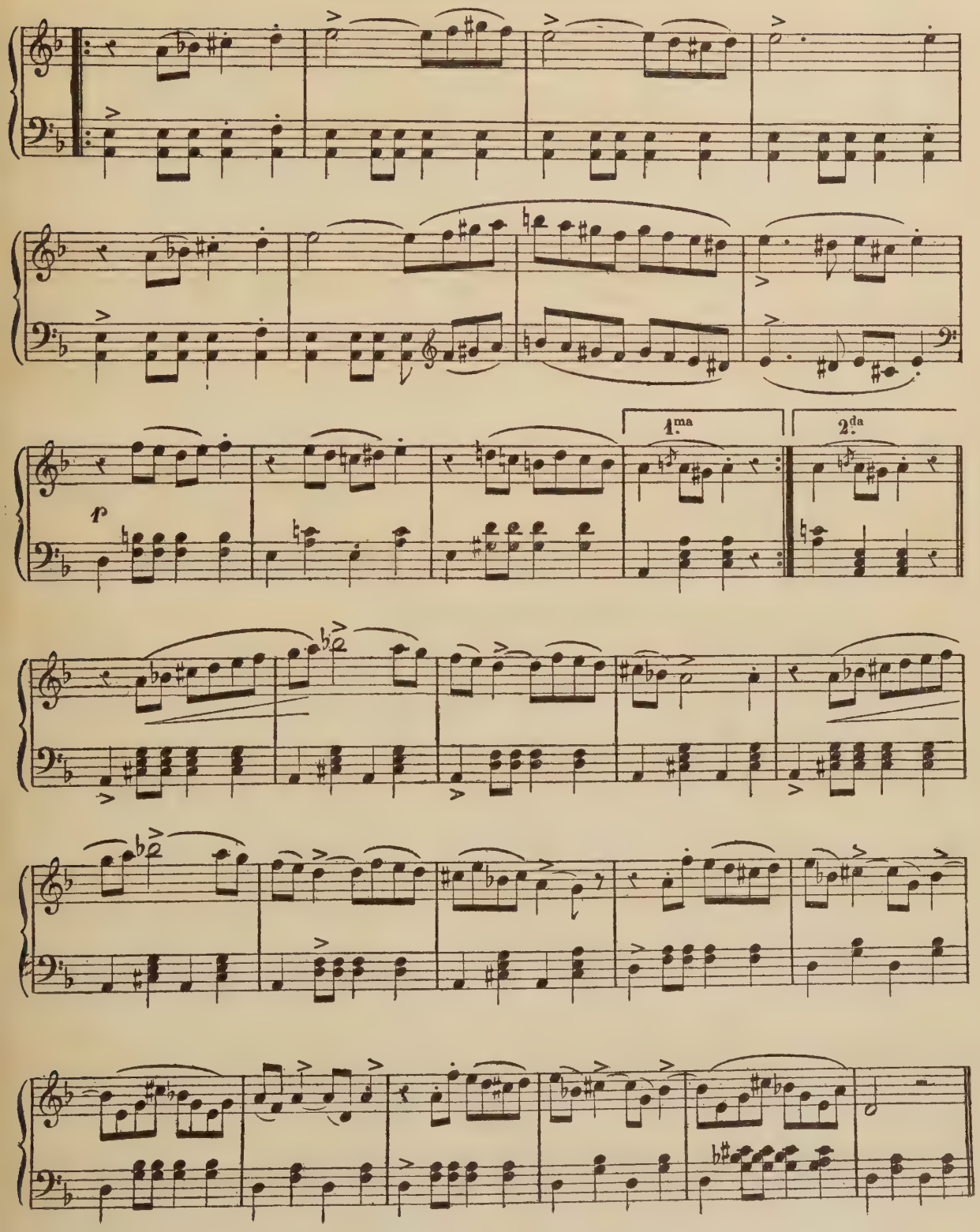
Osmanié Marche

SULTAN ABDUL AZIZ

OSMANIÉ MARCHE

C. GUATELLI.

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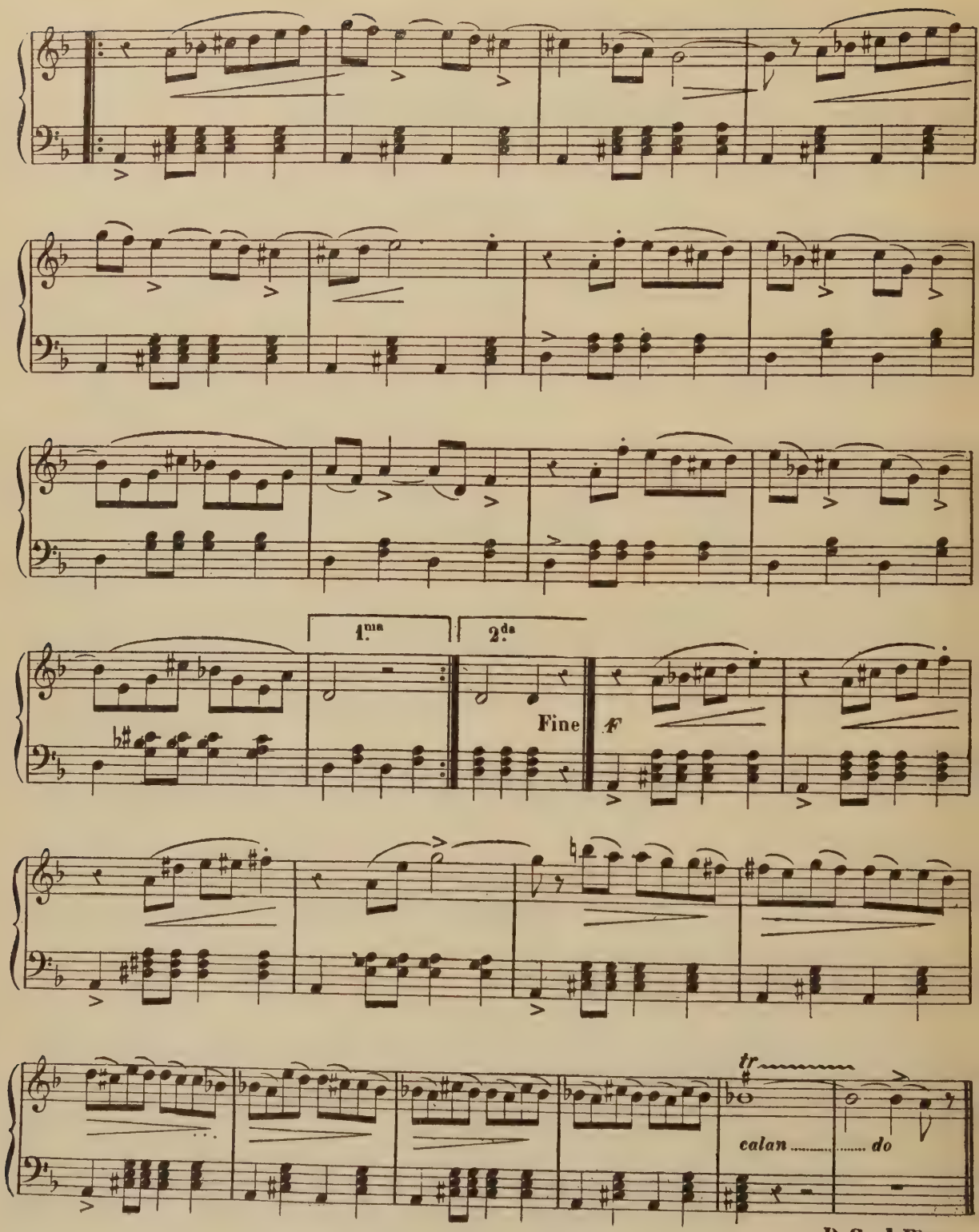

D.C. al Fine.

Sultan Abdul Aziz

Marche Impériale

SULTAN ABDUL AZIZ

Marche.

ff

sf

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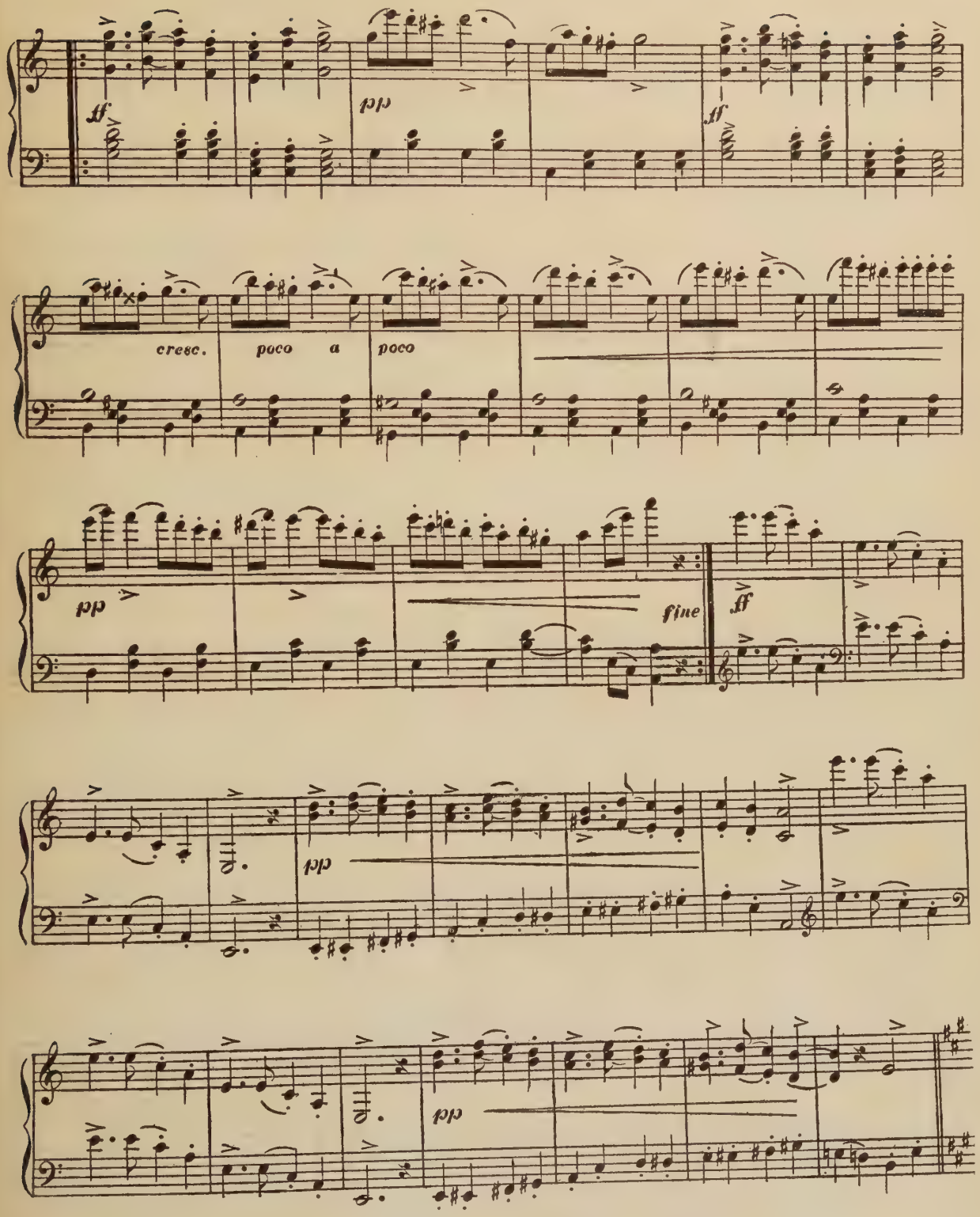
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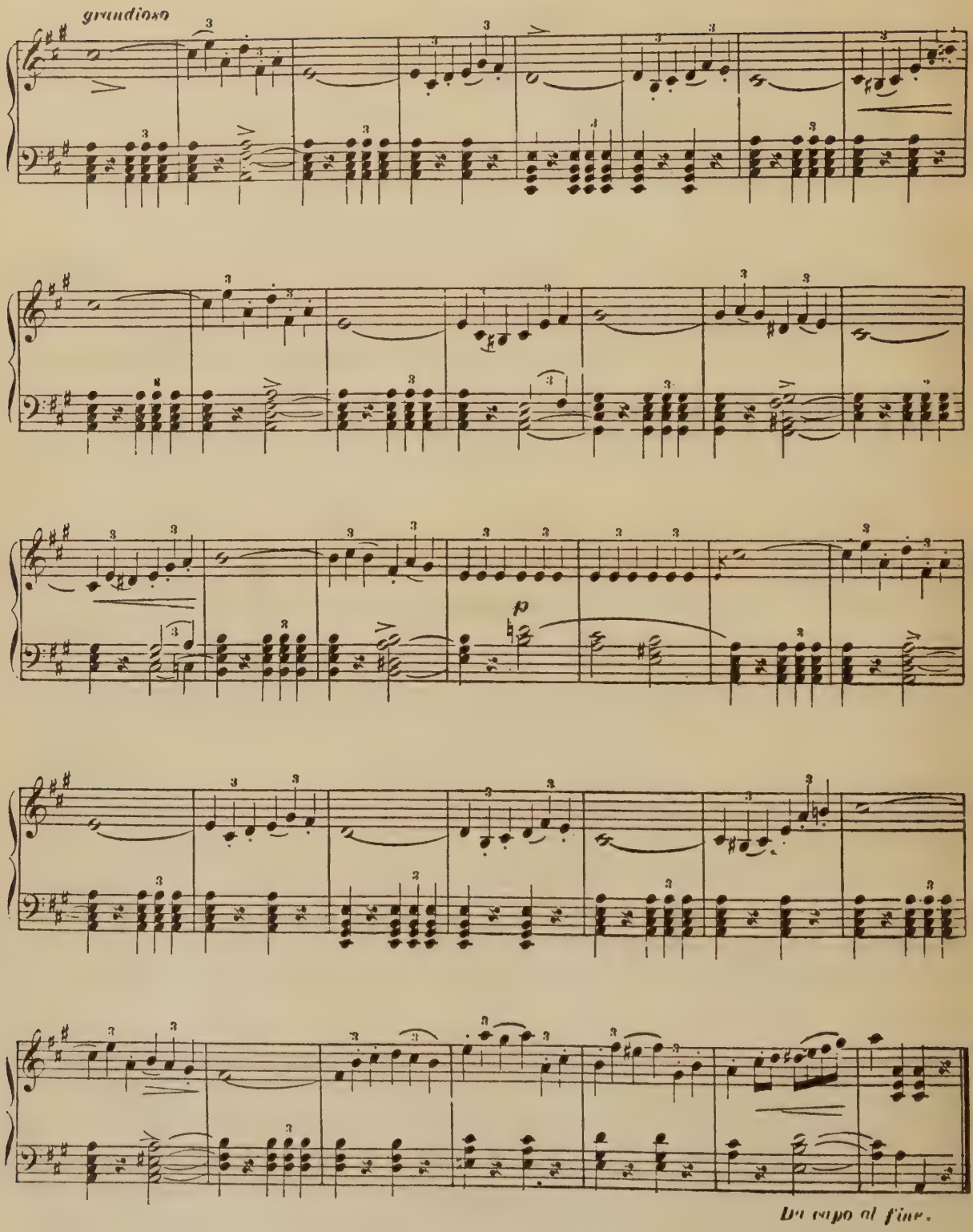
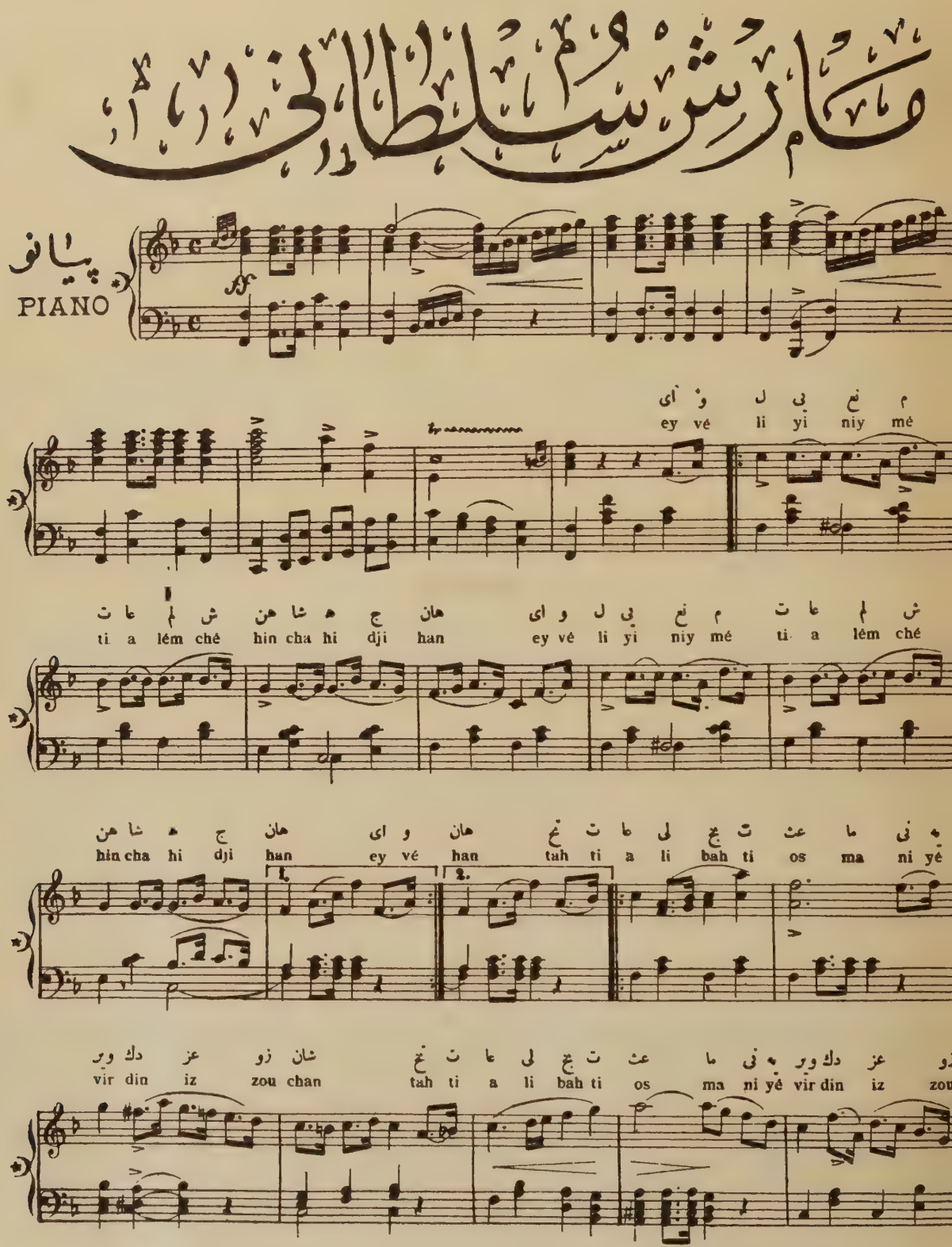

grandioso
p
Da capo al fine.

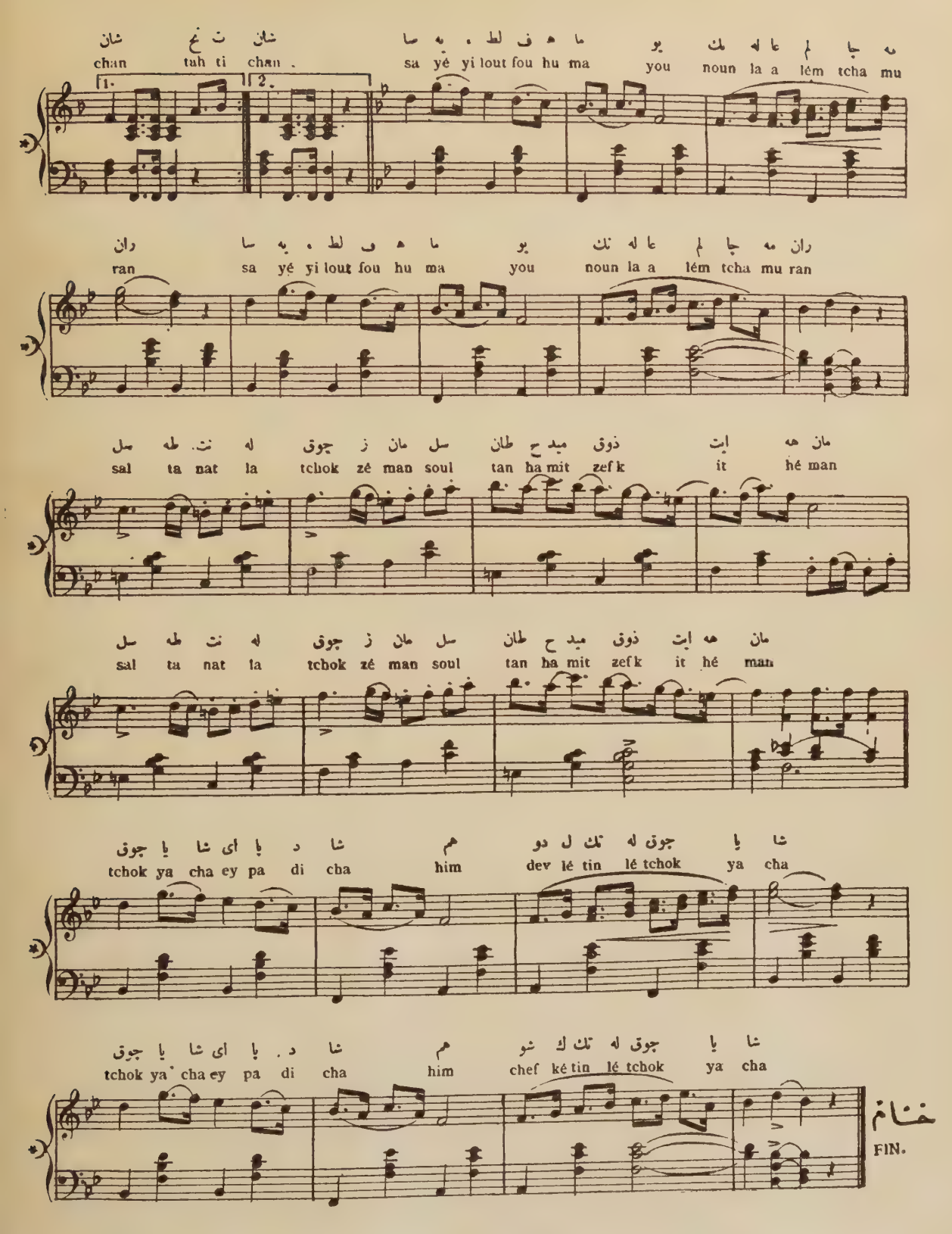
Sultan Abdul Hamid II.

Marche

SULTAN ABDUL HAMID II.

MARCHE


مارش سلطانی
پیانو
PIANO
ey vé li yi niy mé
ti a lém ché hin cha hi dji han ey vé li yi niy mé ti a lém ché
hin cha hi dji han ey vé han tah ti a li bah ti os ma ni yé
vir din iz zou chan tah ti a li bah ti os ma ni yé vir din iz zou


chan tah ti chan . sa yé yi lout fou hu ma you noun la a lém tcha mu
ran sa yé yi lout fou hu ma you noun la a lém tcha mu ran
sal ta nat la tchok zé man soul tan ha mit zef k it hé man
sal ta nat la tchok zé man soul tan ha mit zef k it hé man
tchok ya cha ey pa di cha him dev lé tin lé tchok ya cha
tchok ya cha ey pa di cha him chef ké tin lé tchok ya cha
FIN.

Sultan Mohammed V.

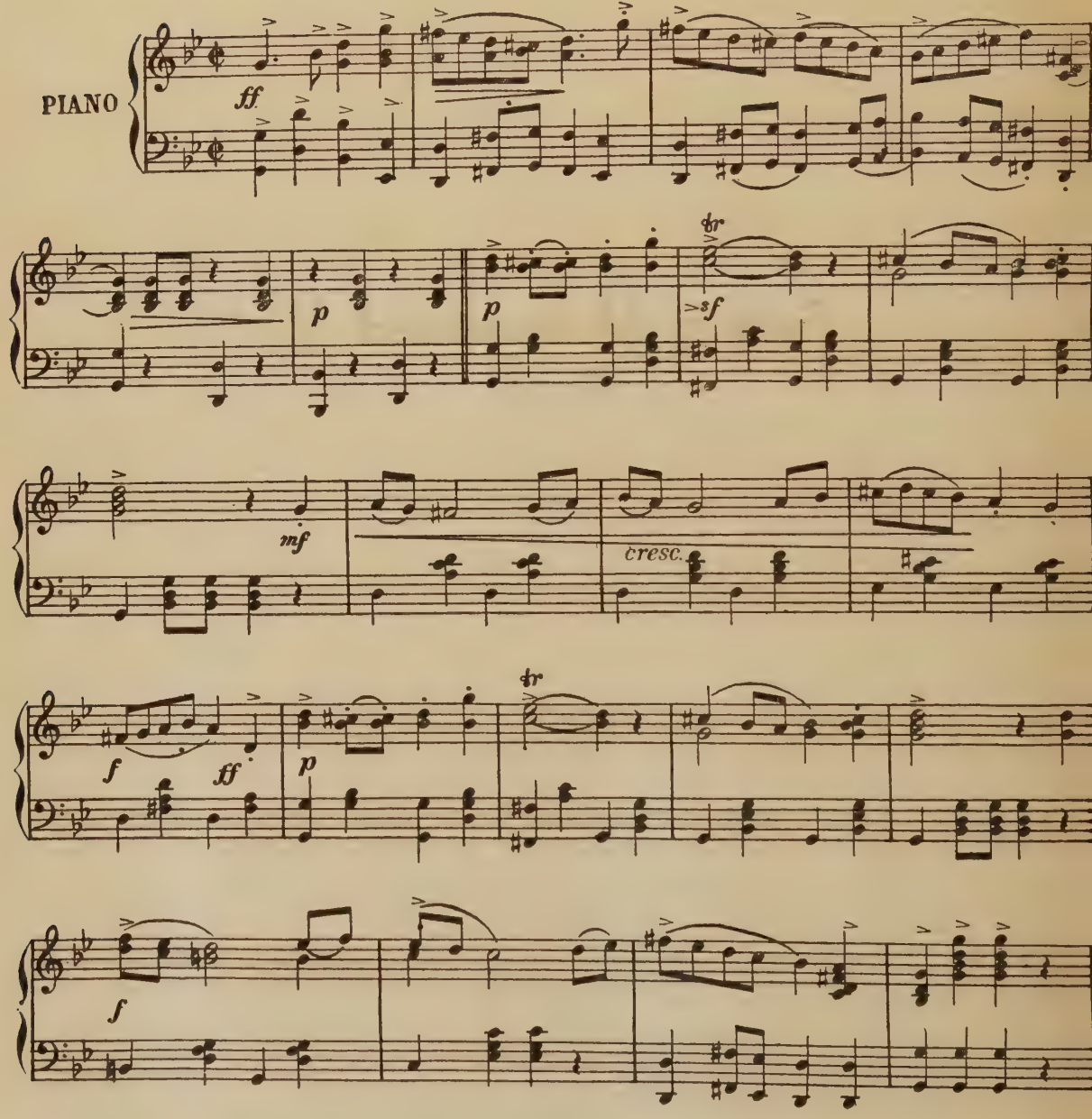
Marche

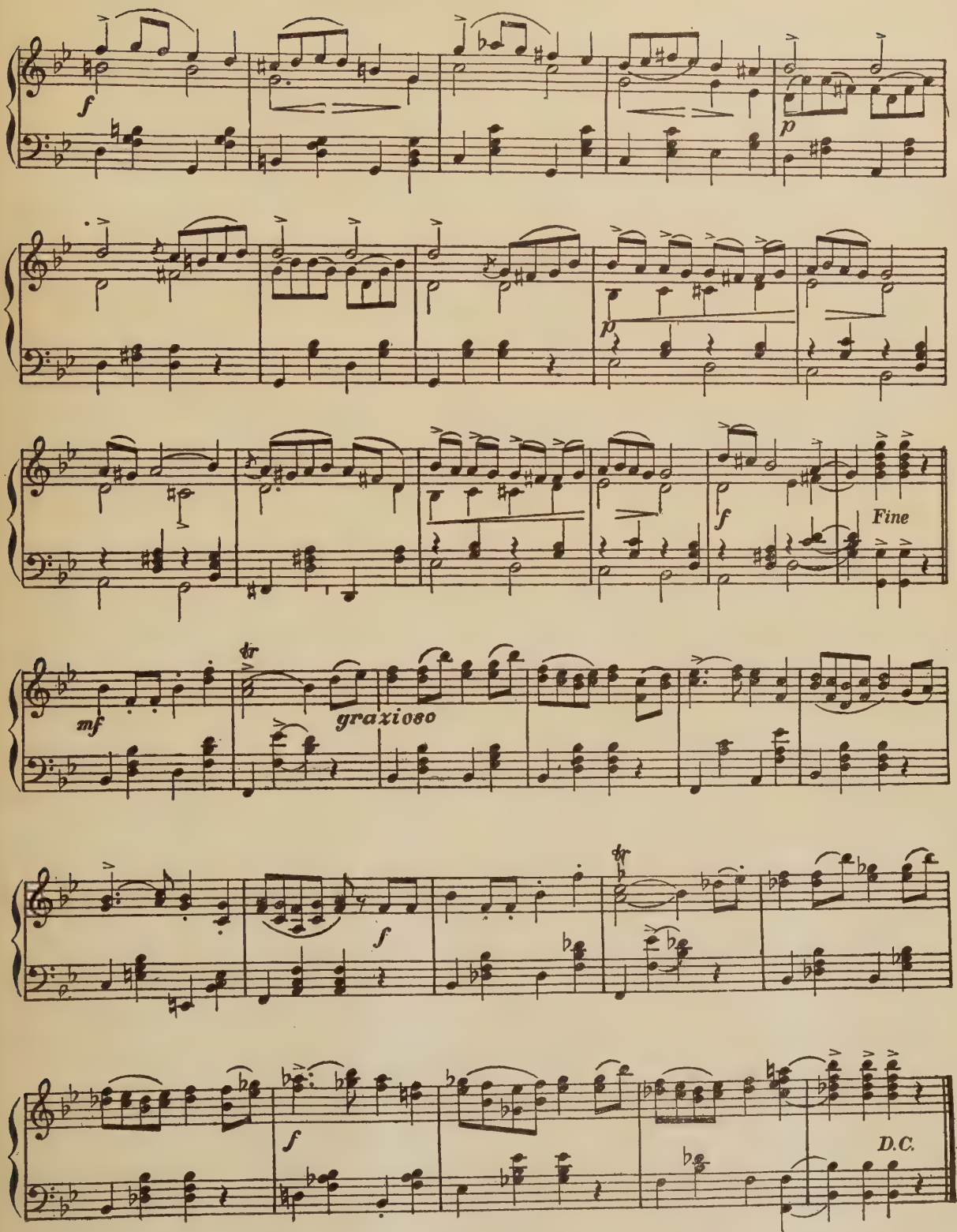
SULTAN MOHAMMED V.

MARCHE

مارش سلطانی

I. Selvelli.




f
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D.C.

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Hidden, Alexander W
AUTHOR

The Ottoman dynasty.
TITLE

17907

Date Due	Borrower's Name
MR 0 4 '99	Chris Datson

949.6
H632 Hidden, Alexander W
The Ottoman dynasty.

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